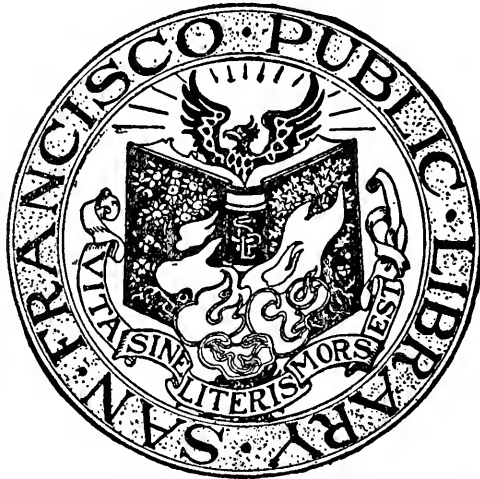


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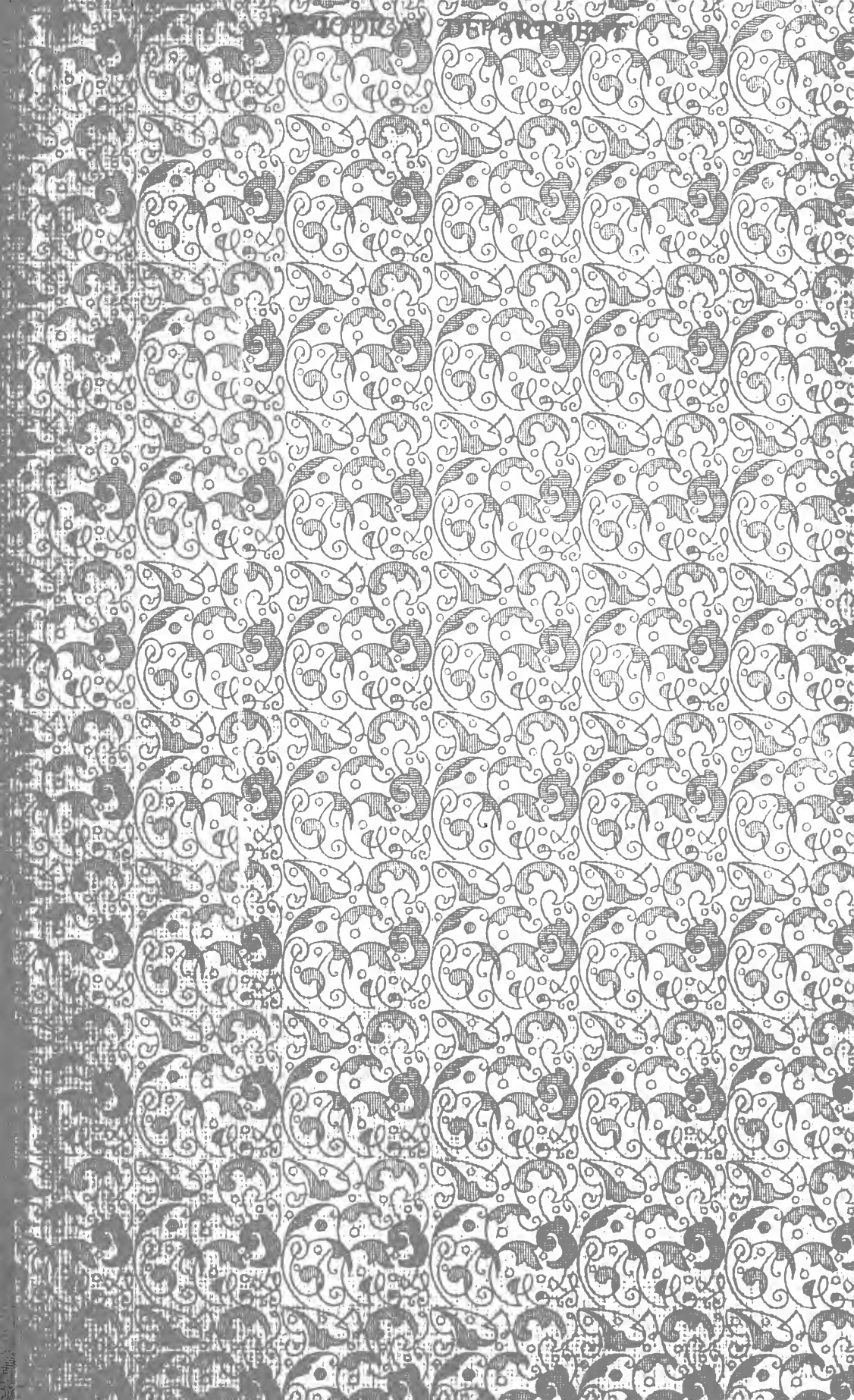
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Life

When Livingston's dark followers gazed
For the first time upon the Sea
They thought—all trembling and amazed—
The Earth's end reached, and turned to flee.

But Xenophon's "ten thousand" cheered,
Sighting the blue line from afar;
Knowing, that 'neath the Sea they neared,
Land stretched to where their own homes were.

Like the poor Africans, shall we
Think that *Life* ends, when ends our breath?
Or like the Greeks, more clearly see
That *Life includes* what we call Death?

—HENRIETTA R. ELIOT.

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverant, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgement of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

9 282 P11 129461 God our Father. Man our brother.

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Lord of the Universe! shield us and guide us,
Trusting Thee always, through shadow and
sun!

Thou hast united us, who shall divide us?
Keep us, O! keep us, the MANY IN ONE."

Editorial

"There is an ever increasing feeling today that religion is the one thing that cannot be successfully taught, and more and more in the home and the school and everywhere people are shrinking back and not attempting to teach religion as they once did. Parents and teachers have a sense of guilt, because of their shrinking from this duty; they feel it ought to be done in some way, but they do not know how to do it. This inability does not come from atheistic or infidel tendencies, nor from degeneracy. It is due primarily to a different conception of religion that has come over us, which we ourselves cannot yet clearly define or understand.

"Religion no longer stands out as something apart from the other activities of life. Any vital subject of human interest can be taught religiously, can arouse the religious emotions; and teaching at its best becomes religious, whatever the subject may be, for it sets one to aspiring for that which lies beyond anything that now is. This does not do away with the church: The need of a church and the place of a church becomes much greater instead of much less; but the church must offer itself not as a retreat or an escape from the world-life and the world's activities, but as an aid to the fulfillment of them. The function of the church should be never to set itself in opposition to business, but to exalt business; to cause every one to take an added interest and pride in his work, whatever it may be; to see that his vocation, if he devotes himself to it in

the right way, is the very gate of heaven; every true business transaction, a religious service, a service to the world he dare not withhold. The business or professional man cannot afford to neglect his church, because it brings him enlarged vision of his business and its possibilities, and such added incentive and power is one of his greatest assets. The church should not be in opposition to but a supplement of educational institutions. The church can show how the results of education contribute to the divine life. The church should exalt pleasure and amusement, so that they are life-giving and life-sustaining, leaving one stronger and on a higher plane. The church should never deny politics, but help make political activity an avenue through which religion finds powerful expression in the outer world. Religion is the exalting and spiritualizing of all human activity. It is the function of religion and of the church to convert man's burdens that weigh him down into wings that carry him along. Every man ought to see his work as a part of the divine plan, through which the kingdom of heaven is being realized. Suppose we carry this new attitude to the Sunday school and to the young people. We should then have no need for apology for a small school or loss of the young people to the orthodox folds."

E. S. H.

We feel moved to warmly congratulate our friends of the now "Pacific School of Religion" on the fiftieth anniversary of the establishment of the School, then, and until this anniversary, known as the "Pacific Theological Seminary." The change of name is significant, and what it indicates is clearly shown in the interesting account of the proceedings published in "The Pacific" for October 19th, occu-

pying almost its entire space. The only address published in full was "The Faith and Courage of the Founders of Religious Thought on the Pacific Coast." The editorials, the account of the meeting and the addresses all breathe a very encouraging spirit of liberality and progress.

Editorially, Mr. Ferrier writes:

"Whatever the hold the theology of the past has on the world at present, whatever its power to transform life yet today, we do not believe that it is to mold the life of the future as it has that of the past or as it is molding that of the present. Here on the Pacific Coast the Pacific School of Religion has begun to lead the way to something better; and if the churches will but follow where she leads great things will come about for the Church Kingdom.

The Pacific School of Religion is not an iconoclast. It does not propose to destroy the faith of the fathers; its purpose is to take all that is vital or ever was vital in that and on it and out of it build a faith that will serve our generation and generations to come as the old cannot."

Professor Buckham in his address on "Religious Thought," said:

I think I may assume—though against the clamor of not a few today—that there will continue to be a theology, here as elsewhere. I do not understand that in eliminating "theological" from the name of our institution we have thereby consigned theology to an innocuous desuetude. If so I can foresee for ourselves only atrophy of brain and ultimate paralysis of activity. Men are made to think and think they will, and if their thought becomes thin or erratic or irrational life will lose its meaning and men will be only as "dumb driven cattle." We must think and think about the greatest and deepest and most vital issues of life—and such thought is theology.

With the present emancipating emphasis upon applied Christianity, I am in most thorough accord—an advocate

indeed—provided it does not seek to set aside religious thinking. If it does that it will work its own ruin as well as that of theology. There can be no School of Religion without religious thought. Upon that I think we are agreed.

Again, the religious thought that will command and inspire the life of this Pacific domain must be intensely vital. Swift and strong flow the tides of human life on this coast and ever swifter and stronger. Life was never so rich and varied and fascinating in its appeal as under the blue skies and upon the flower-strewn soil of this land where summer slips all unaware into autumn and autumn into spring, a land where it is always afternoon, or morning—which?—for there is no night here,—a land where, as on Shakespeare's enchanted isle

"Nimbly and sweetly the air doth commend itself unto the sense."

Forgive me if the lure of it all steals even into a paper on theology. I am not promoting but testifying—as others of you have done so spontaneously in your papers. Well, the import of it all is this—and it should not be missed—that here Christianity must compete with all the most varied and appealing interests of life. Compete do I say? No, it must exceed them all and bring them into captivity to Christ. Christianity must itself be so fair and strong and glorious that without it all these outer things will seem as hollow shams and by it be at once hallowed and enhanced, restrained and enlarged, guided and fulfilled.

Let us not be blind to our perils. This civilization of ours will afford, is even now affording, a searching test of the vital power of Christianity. A new paganism, as subtle and seductive as the world has ever seen, is singing its siren song in ours ears. Strong hands, and delicate, are straining hard to wrest Beauty away from Truth and Duty. Wild tongues are loosed "that have not Thee in awe." Sciences that see no further than the electron and the microbe, and philosophies that reduce man to a mechanism or an economic unit, are saying "Earth to earth, ashes to ashes, dust to dust," over the

grave of human ideals that is a grave indeed. Have we a truth winsome and potent enough to hold Beauty to its higher loyalties and nobler ends, to quell immorality and put vice to rout, to lend to Science and Philosophy that completing truth without which the one leads only to materialism and the other only to perplexity?

We are moving rapidly toward the new Democracy. It is well. But was it not Mazzini who said, "Democracy without God is hell"?

It goes almost without saying—and yet I fear that it needs to be added—that a theology that will compel the respect and allegiance of the free and open-hearted people of this land must also be entirely freed from dogmatism and sectarianism.

Great catholicity was manifested throughout all the meetings. At the luncheon nine denominations were represented. Fraternal greetings were brought from representatives of four divinity schools—the Baptist, the Presbyterian, the Episcopalian and the Unitarian. Five denominations have been brought into cooperation in the membership of the Board of Trustees.

It was a fine service that Rev. Wm. C. Gannett rendered, when on the 28th of last November, he preached the anniversary sermon at the Unitarian church at Germantown, Pennsylvania. It was the fiftieth anniversary of the founding of that church and it was also the hundredth anniversary of the explosion in the old Congregational church of New England which gave Unitarians their name and made them a separate body of faith. So Mr. Gannett combined the anniversaries and made an address on "A Hundred Years of the Unitarian Movement in America," dividing into three sections—the story, the difficulties and the outlook. It has been printed and its study will be clarifying and helpful to every Uni-

tarian who reads it, and will give to the large number of inquirers who are able to get little information that is satisfactory when they ask of Unitarians what they believe, some understanding of why they fail. Ordinarily the answer involves difficulties little appreciated. One first feels called upon to try to explain the Unitarian attitude to belief and that is not easy, and if after the brush is cleared away the effort is made to attempt cultivation, other difficulties arise for no one can speak by authority. Some Unitarians believe much more than they can or will tell, and others seem to feel that what they believe is not worth speaking of.

Quite often it seems a damaging circumstance that Unitarians seem to know so little. To the mind that is simple and child-like such indefiniteness is disparaging. A little child once asked her mother some very definite question about God which she was forced to admit she could not answer as she did not know. When the little girl asked the cook she found no uncertainty. She answered unhesitatingly and positively, which led the child to gently chide her mother, and to express her surprise. "It seem to me Mary knows a good deal more about God than you do." That is the way with many full-grown children. They are a little impatient with Unitarians because they cannot glibly answer questions that occasion no trouble to others.

When one reads a straight-forward sketch like Mr. Gannett's setting forth the historical facts, showing how the Unitarian attitude toward God and life gradually developed, and what relation holds between them and those who remained when they came out, it adds to understanding, and places

things and thoughts in clearer perspective. It reveals, also, the subsequent progress along their respective orbits of thought so that a better idea is gained as to the relation of our now to our then, and of their now to their then, and so of our now to their now.

It is a very interesting story and very well told, and is the better understood in that the difficulties are so clearly set forth, and that they include elements frankly conceded to be lacking. It is impossible in a brief article to do more than indicate headlands.

The hundred years are divided into three general parts: The Birth and Christening: 1815-35. The Transcendentalists: 1835 to 1865. Inward and Outward Development, 1865 to 1915. Then, after considering Results of the Movement, he refers to two specific difficulties and concludes with a valuable and generally encouraging statement of the Outlook.

Back of the birth he traces "the long, slow, embryonic growth" within the mother church with its "noble savagery" of Calvinism. That stern system showed signs of relaxing even before "the Great Awakening" following the preaching of Whitefield and Jonathan Edwards. "A spirit of toleration stirred in the pews, the sermons smelt less of the creeds; the phrase 'Few fundamentals in religion' grew familiar. Faint doubts were heard of the Deity of Christ and the Vicarious Atonement, and the term 'Liberal' began to be applied to these questioners." Meanwhile the American Revolution had happened and the struggle for political liberty overran into the regions of faith. The three men most prominent in the Declaration of Independence, Franklin, Jefferson and John Adams, were Independent in religion and finally Unitar-

ians in belief. The Federal Constitution of 1791 declared that Congress should make no law prohibiting the free exercise of religion; by 1800 Boston's nine Congregational churches and 100 or more around Boston were all "liberal" rather than "evangelical." These churches were of Puritan origin. One Boston church, King's Chapel, was of Episcopal tradition, and in order to escape the trinitarian phrases which it no longer believed in, it rewrote the Prayer-book, and as no bishop would countenance the daring act by ordaining its clergymen, the congregation performed the office, and so, in 1787, it became the first Unitarian church in America. Nine years later, through Priestley's influence, a church was established in Philadelphia which was the second.

For nearly twenty years the liberals and the orthodox lived side by side with increasing tension. There was alarm and indignation, suspicion and condemnation, but the tide steadily rose, and finally came the explosion. The Evangelicals denied Christian fellowship to the liberals and in obloquy stigmatized them as "Unitarians."

And then Channing, a quiet city pastor of 35, spiritually minded, but not a leader of thought, stepped forward and spoke for himself and his brethren. He became the acknowledged representative of the liberal side, and in 1819, at an ordination in Baltimore, preached a sermon which was the first elaborate exposition of the new faith. This is the first of three great epoch-making addresses that Unitarians recognize. It marks the first period.

Many of the Congregational churches in New England formally became Unitarian, and where the evangelical element was sufficiently strong, a second

steeple rose. In my native town our church was known as the First Congregational Church (Unitarian), while the second Congregational was always called the Congregational church, simply, without qualification, and colloquially was always referred to as the Orthodox church. In all some 125 parishes adopted the new name. For better or worse, it was a culture movement. The literary man, college professors, judges and leading laymen were mostly Unitarians. In 1825 the American Unitarian Association came into being. The period of controversy lasted ten years longer. About 1835 peace came by simple subsidence. As Mr. Gannett puts it, "For the first few years after 1815 our blossoming came like a flash, because the blossom-moment had been so long-deferred. Within 20 years, however, the liberal sentiment that had been slowly and quietly accumulating through two long generations of New England culture was *used up*; and cultured rationalism cannot quickly generate fresh material.

The second period, of 30 years, up to 1865, covers the rise of a less traditional and more spiritual form of Unitarianism, with a crystallization of its first form into a kind of Unitarian orthodoxy. Channing held that reason must be our ultimate reliance, and the immediate question was how far it was to be used in explaining revelation, but he believed in a miraculous revelation and a supernatural Christ. His most valuable contribution to advancing thought was the greatness of the soul, its divinity. He left no shred of Calvinism, but he shrank from all that his freer thought implied. The first step was "Reason in Revelation," but soon the issue of Reason *or* Revelation—which? was presented.

In 1832 Emerson, entertaining conscientious doubts, resigned his pulpit and in 1838, in his famous Divinity School address, he frankly appealed from the Church to the Soul. He said "The sentiment of virtue in the soul is the essence of all religion." There followed a division of sentiment in the little Unitarian world. Many saintly men were timid, and felt such daring savored of infidelity. It was the dawn of the transcendental era. Soon came another epoch-making sermon.

In 1841 youthful Theodore Parker preached an ordination sermon taking as his subject, "The Transient and Permanent in Religion." He proclaimed the truth that there is but one religion while there are many theologies. The transient doctrines and rites of Christianity are its accidents not its substances. Real Christianity is absolute pure morality—the love of man. It is absolute pure religion—the love of God. And this real Christianity is eternal. As Emerson was the serene seer of transcendentalism, Parker was its militant prophet. The Boston ministers were shocked and afraid to cut their moorings. With a few exceptions, they gave him the cold shoulder, and clung to what they regarded Unitarian Orthodoxy, while Parker as frankly asserted that such Unitarianism did not work deeply, did not strike living springs of the soul. They halted in the height to which they had been led, and there was stagnation. It was a period of sluggish existence and more or less discouragement.

And then came an awakening and the third period was ushered in. At the close of the Civil War the North surged with new life, and the churches felt the uplift. Dr. Henry W. Bellows of New York had developed a genius of leadership in the Presidency of the

Sanitary Commission, and he turned to the churches and summoned them to rise. The year before the feeble churches had given the A. U. A. \$6,800. He called for \$25,000. An enthusiastic layman said it was easier to do a great thing than a little, and moved to make it \$100,000, and it was promptly done. Then came the National Conference and the Unitarian church was no longer a Boston notion. It entered on a new era of life—an era of slow expansion without and within. Within there began a struggle for freedom that lasted for thirty years. It was the working out of the issues raised by Parker. Much was heard of radicals and conservatives, and the Western issue was a significant feature of the controversy. It involved the matter of doctrinal test of Unitarian fellowship, and the adoption of some statements of belief. But the spirit of freedom never dies, and gradually the leaven of liberty permeated the mass. In 1894, at the Saratoga conference, without a dissenting voice a new constitution was adopted recognizing the differences that must exist when men are free, and limiting the fundamentals of our faith to our principles of Freedom and Fellowship and Character and Service in religion. "We cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

Our progress since, while not startling, has been at least gratifying. In 50 years our churches have more than doubled. We have over 500 ministers, two-thirds of whom have come over from Orthodoxy. Our contributions to the Association have risen from \$6,000 to \$60,000, and a like sum, income from endowed funds, is added for church support and church extension. Thirteen departments of activity center in our

strong headquarters at Boston. The Woman's Alliance, the Young People's Religious Union and other subsidiary organizations are far-reaching in power and influence. Our circulation of tracts has risen from 25,000 to 650,000 a year. A very considerable part of this gain has been within the last fifteen years. Our membership, while increasing, is not great, but no one can doubt Mr. Gannett's conclusion that "There are more unconseious Unitarians in orthodox churches today than conseious ones in our own, besides the many outside of all churehes."

Our movement has been an intellectual and moral protest against the irrational and unethical in theology, and has applied analytic reason to religion. The need for the protest still remains. We are a small but prophet church. We have tried to maintain the simplicities of Jesus and to insist as he did on the supremacy of the two commandments. The spirit of truth-seeking has kept us well in the van of the century's movement of thought. We have claimed science for religion and religion for science. We have declared the secular sacred, the material spiritual, the natural divine. Our ideals have been high, but we have no ground for complacency and pride. We have fallen sufficiently short to remain quite modest. We have difficulties but we also have shortcomings. We lack the poetry of religion. We are too much given to common sense and reason. Sanity alone is not enough. We need to cultivate our imagination. Prose is not enough. It is the whole of our nature that comes to flower in religion. And we need feeling. We must relieve our over-burdened heads, and get more of our religion into our hearts. Feeling is more fundamental than reason. We need the passion of a great purpose. We have been accused

of representing "unaggressive morality saturated with optimism." We need enthusiasm and deeper religious consciousness. We need true religious experience and the practice of personal relations between our spirits and Infinite Spirit. We need to recognize the transcendent call for self-dedication to God.

One of our exchanges is notable for the effect produced by its title page. It is a monthly magazine. "The Rikugo Zasshi," printed in Japan, and in Japanese, with the exception that an English interpretation of the title page is furnished as a concession to the Occident. The October number embraces 220 pages, and the titles are immensely significant as showing the subjects that interest the more thoughtful of this wonderful people.

The current number is largely devoted to Mysticism, the first five titles being: "Value of Mystic Experience," "The Mystic Tendency in the Literature of Russia," "Mysticism of Spirit," "Meaning and Value of Mysticism," "Symbol and Miraele. Then comes "To Sir Rabiindranath Tagore," "One Side of the Salvation," "Unforgotten Experiences in My Religious Life," short poems, etc. About twenty pages are given to "Current Thought" and twenty-four to "Kingdom of Woman." The concluding article is on "Moral Awakening of the European Nations." C. A. M.

The Lord of Song.

O Thon that twinest Song with dancing children's feet,
And sendest Music strong deep in our hearts to beat
And beat, till from our lips flowing, it stirs the air
To vibrant sympathy, then slips away and seemeth lost Somewhere,
Deathless and infinite: Thon must Thyself me musical, and we—
Notes Thou are playing now in loving ecstasy.
Fresno, Cal. —CHRISTOPHER RUESS.

Notes

The Rev. James Madras Heady of the Baptist Fellowship in California has applied to the Pacific States committee for admission into the fellowship of the Unitarian ministry.

Rev. Chas. F. Dole of Jamaica Plain, Miss., is coming to the Pacific Coast by way of the Northwest. He will preach at Spokane on November 19 and at Berkeley on December 10.

The pulpit of Spokane, Washington, will be supplied by various ministers during the month of November. Rev. Fred Alban Weil on the 5th and 12th, Rev. C. F. Dole on the 19th, and Rev. F. V. Fisher of Salt Lake on the 26th. It will be no easy matter to fill the place made vacant by John H. Dietrich, but the effort will be persistent.

On the evening of October 18th Rev. B. A. Goodridge addressed the Woman's Club of Santa Barbara church on "A Roman Winter," being an account of his visit to Rome four years ago. The talk was illustrated by many beautiful slides.

In a recent sermon at Seattle Rev. J. D. O. Powers pithily said: "It is a strange idea that in order to improve character men should begin by discrediting its foundations. To tell men that there is no hope for them in this or any other life unless they accept a highly specialized theory of salvation, which even the leaders do not agree upon, and take no account of character in the process of salvation, is like going into bankruptcy and destroying all the assets.

Rev. Christopher Ruess of Fresno is in the habit of giving a brief prelude to his sermon, often on things of community interest. On October 22 Mr. H. P. Jayne, the County Sealer of Weights and Measures, spoke on "Commercial Honesty."

Rev. Arthur B. Heeb of Stockton on October 22d, in a sermon on "Freedom," discriminated strongly between negative freedom and positive freedom. "Every good and true and wise man and woman seeks positive freedom. Not to be free from the old, but to be

free for the new. In short we seek creative opportunity."

"In religious and in social and economic problems let us distinguish between release from old limitations and the new opportunity for service and happiness which the larger freedom brings."

On October 15th at Pomona Mr. Watry began the first of a series of four addresses on "Christianity." On Friday evenings he is giving a series of talks on Evolution, which he treats as not dealing with the origin of life, but simply with its unfolding.

Mrs. Leoline S. Wright is giving a series of ten lectures at San Diego on social economics. The first, on October 18, discussed the question "Is Democracy a Failure?"

A reception to Rev. and Mrs. E. J. Bowden of Alameda was given on the evening of October 13th at the Herman Krusi home on Central avenue. There was a short program, musical and dramatic, and a pleasant greeting of the new minister and his helpful wife. The attendance was good. Mr. Bowden is quietly and faithfully at work building up the church and is meeting with a good degree of success, enough to encourage him to further efforts.

The Eureka church seems to have vigorously resumed its activities. Besides the regular church services and the excellent Sunday School the calendar for social events seems to cover all available time to Christmas. There are social afternoons, dances, suppers and a bazaar.

Rev. William Day Simonds of Oakland addressed the Twentieth Century Club on October 18th, counseling the adoption of the constitutional amendment for prohibition of the liquor traffic. He claimed that three years in which those whose business was injured might adjust themselves to new conditions, is generous consideration. The people of the nineteen states which have adopted prohibition have not been blind to their economic welfare.

"The only way under heaven by which men may be made good is the adjustment of life to law. That is the secret of the progress of the world."

The Ladies of Unity Circle of the Eureka church gave a very successful musical entertainment on October 20th, the especial feature being a home welcoming to Mr. Jesse Richardson, a violinist who for a year or more had been pursuing his art studies at Portland.

On the evening of October 26th Rev. E. Stanton Hodgkin of Los Angeles gave a lecture in his church on "Emerson's Message to An Age of Unrest."

Theodore Van Tassell, one of San Francisco's pioneers, died on Sept. 18th after a short illness.

He came to this city in 1854 and established the first hat factory in San Francisco. He was a native of Tarrytown, New York, and came to San Francisco in the steamer Surprise by way of Cape Horn.

In 1863 he married Emma Starr in the First Unitarian church, the ceremony being performed by the Rev. Starr King, who was his personal friend. He was a member of the First regiment of California National Guard and took part in many of the stirring events of early San Francisco days. He was 84 years of age.

On October 18th the Unitarian church of Lancaster, Mass., celebrated the one hundredth anniversary of the laying of the cornerstone of its present edifice, Rev. Wm. L. Sullivan of New York preaching the sermon. In 1657 the Selectmen were ordered at town meeting to erect a meeting-house, and from that time until 1840 it was the only church in Lancaster. In its 270 years of existence there was never held a church council to consider differences. Uninterrupted harmony has prevailed. Four ministers served for 187 years, the longest term being that of Rev. George M. Bartoll, who served for over half a century. The church, built of brick from designs by Bullfinch, is one of the most dignified and beautiful of New England churches, and it is declared that not an imperfect brick can be found in the edifice. One of the few remaining Paul Revere bells hangs in the belfry of the fine old church and calls appealingly to the scattered worshippers of Lancaster.

It has been predicted that the war will leave France a transformed nation, from which religious intolerance will be banished for ever. If anything could strengthen this belief, says Mr. T. Farman, in the Contemporary Review, it would be the admirable conduct of the French Catholic Clergy who responded with such perfect unanimity and alacrity to the call to arms. Of this latter category there are over twenty thousand men, and their behaviour has won for them the admiration, respect, and affection of the nation at large.—Christian Life.

Dr. Thomas Lamb Eliot of Portland was not allowed to forget his recent seventy-fifth birthday. The community would be ready to express its deep respect if the event were known, but an associate happily marked the day.

In chapel, speaking to the student body, President William Trufant Foster eulogized Dr. Eliot for his efforts in behalf of the church, social service and Reed college.

"As a graduate Dr. Eliot was called to Portland, Me., New Orleans and to what was then a small hamlet near the Columbia river, Portland, Ore. He chose the far west and with his young wife crossed the isthmus and came up the coast, ship by ship, to take up the work standing in the then sparsely settled region now occupied by the Heilig theatre and The Journal building.

"For the past 50 years he has been in the lead in every great cause in this state; of recent years he has seemed to make the development of Reed college his chief interest.

"To Dr. Eliot more than any other living being is due the existence and development of Reed college. His faith, his confidence, his serenity, his trust, his idealism have made us better than we could have been."

A letter expressing the trust and confidence of the faculty of the college in Dr. Eliot, signed by each member, was given him as a testimonial of appreciation. Through the student council his birthday was remembered by the student body by a bouquet of Richmond roses, these being the college flower.

Contributed**More About the Gospel for the Public Library**

By Rev. Christopher Ruess, Fresno.

The article, "The Gospel for the Public Library—A Pacific Unitarian Appeal," written in July and purposefully delayed in publication till our churches should have reopened, has brought forth some protests and some news and some checks. May this second appeal do as much.

First, the statement that "no copy of the Pacific Unitarian that is paid for goes to any public library" is corrected by a letter from Eugene, Oregon. The Woman's Alliance of our church there is subscribing for the Pacific Unitarian for the Public Library at Eugene and for the Oregon University Library at that city. Then we find that the Woman's Alliance of the Los Angeles church is subscribing for the Pacific Unitarian in behalf of the libraries at Los Angeles, Hollywood, Long Beach and Garvanza; this Alliance holds the record so far. The San Diego Woman's Alliance is placing the Pacific Unitarian at the Woman's Headquarters of the California Building at the San Diego Exposition. And the Associated Alliances of Northern California are placing it in the Oakland, Lindsay and Porterville Public Libraries and on the steamships Harvard and Yale.

From "H." of Berkeley comes a check for \$1 for a subscription to be sent to the Carnegie Public Library, Concord, Contra Costa county, Cal., and from the same live town of Berkeley "B. B. B." sends another dollar which will send the Pacific Unitarian to the largest city on the Pacific Coast whose library does not have it, namely Seattle. No doubt the Seattle Alliances at our two churches there will take notice and will more than make up for this service from Berkeley to Seattle by entering several subscriptions for other cities.

Of the list of churches on the inside of the back cover of the Pacific Unitarian, the following are cities whose public libraries do not have the Pacific

Unitarian in their reading rooms: Alameda, Hanford, Hemet, Pomona, Reedley, Dinuba, Sacramento, Santa Barbara, Santa Cruz, Woodland, all in California; Hood River, Portland, and Salem, in Oregon (though a free copy is sent to the Willamette University Library at Salem); Blaine, Lynden, Cedro-Wooley, Seattle and Spokane, in Washington, though the Seattle omission will now be made good through "B. B. B." of Berkeley, and Victoria and Vancouver, British Columbia.

Paid copies of the Pacific Unitarian are sent to the libraries at the following seats of our churches: Berkeley, Fresno, Long Beach, Los Angeles, Oakland, Redlands, Richmond, Santa Ana, and Stockton, in California; Eugene in Oregon; and Bellingham in Washington, but only in the case of Los Angeles and Eugene does the local Alliance pay for the subscription, while a Berkeley friend subscribes for Berkeley, a Los Angeles friend for Fresno, the Los Angeles Alliance for Long Beach, the Associated Alliances of Northern California for Oakland, a Berkeley friend for Richmond, a Santa Barbara friend for Stockton, and a Bellingham friend for Bellingham.

Free copies are sent to the libraries where the following churches are located, and the Alliances of these churches may wish to send a dollar that the copies may be paid instead of free: University of California Library at Berkeley, Eureka, Palo Alto (both Public Library and Stanford University Library free), San Diego, San Francisco (both Public Library and Mechanics Institute Library free), San Jose, and the Willamette University Library at Salem.

We need about five hundred more paid subscriptions to the Pacific Unitarian to make its two ends meet, namely, serving and being served, giving and receiving. Will not every Alliance at its next meeting consider this matter as it applies to its own public library?

Will not every reader also consider these cities in California, Oregon, and Washington, of more than 8000 population, but without either a Unitarian church or the Pacific Unitarian in the

Public Library: Aberdeen, Everett, Hoquiam, North Yakima, Tacoma, Vancouver, Walla Walla, all in Washington; Astoria in Oregon; and Bakersfield, Pomona, Riverside, San Bernardino and Vallejo, all in California.

Checks should be sent to 162 Post street, San Francisco. Shall we not keep up this campaign till every city in Washington, Oregon and California, with over 5000 population, receives a paid copy of the *Pacific Unitarian*? Then we can consider the other states nearby.

Any errors in this article will be cheerfully corrected in the next issue, if brought to the editor's attention.

Postscript: An echo of the sister article to this in the September *Pacific Unitarian* and of the General Conference in San Francisco during the Exposition comes with a \$5.50 check for the Library Extension work from Miss Lucy Lowell, of the First Parish, Unitarian, Brookline, Mass., member of the Council of the General Conference to be held in Montreal in 1917. Miss Lowell is a long-time subscriber and a grateful admirer of Mr. Murdock's long service through the *Pacific Unitarian*. This check will send the *Pacific Unitarian* to the Public Libraries at Bakersfield and San Bernardino, Cal.; Tacoma and Walla Walla, Wash.; and Medford, Ore., all cities of over 8,000 with neither a Unitarian Church nor the *Pacific Unitarian* in their library. Perhaps something will come of this seed-sowing.

The true felicity of life is to be free from perturbations, to understand our duties to God and man; to enjoy the present without any anxious dependence upon the future. The great blessings of mankind are within us and within our reach.—Seneca, A. D. 50.

Only let nations like individuals get to know each other and mutual animosity will resolve itself into mutual assistance and instead of natural enemies, as neighboring countries are sometimes styled, we shall all be natural friends.—Goethe (Letter to Carlyle).

Providing for Retired Ministers

To the Editor of the *PACIFIC UNITARIAN*:

Dear Sir:—The undersigned venture again to call the attention of our churches to the very inadequate provision made for retired Unitarian ministers and for their widows and dependent children. We have several organizations which are faithfully endeavoring to meet their needs, but they are all gravely handicapped by lack of sufficient money.

The Massachusetts Charitable Congregational Society has a modest income from which annual provision is made for the widows of ministers who have served either Unitarian or Trinitarian Congregational churches in Massachusetts. The Society for Ministerial Relief, second in age to the Massachusetts Charitable Congregational Society, is finding the demands upon it increasing much more rapidly than its income, which has been, indeed, very nearly stationary for many years. That income is now no longer adequate to enable it to make such appropriations as it should to our honored ministers, so many of whom have done long and faithful service on very meager salaries, while the Society's very diminutive funds available for widows or orphans of ministers has to be divided in very minute portions among persons who deserve a far more generous treatment at the hands of the denomination. The Ministerial Aid Fund, administered by a committee of the American Unitarian Association, takes care of emergency cases, but does not assign regular appropriations or pensions to ministers, while the Unitarian Service Pension Society distributes its annual income in equal amounts, at present amounting to about \$125, among all the ministers of the denomination who have reached the age of sixty-five and who have an honorable record of service of twenty years or more in our churches. These several organizations are not rivals but co-operating societies, no one of which is in a position adequately to cover the varied obligations to our ministers and their widows

which rest on our churches. Even working together they fail adequately to cover the ground because of the quite inadequate support which they receive from our people.

At the present time the officers of the Society for Ministerial Relief are struggling to make adequate provision for a number of our ministers who have done most worthy and honorable service, or for their widows. The Society regards its regular list of beneficiaries as a roll of honor of men who have lived devoted and self-sacrificing lives, and its executive officers should be placed in command of sufficient funds to make just and honorable provision for all of our ministers whose private income or pensions need to be supplemented. The officers of the Society are especially troubled by the smallness of the Society's funds available for ministers' widows. There are few more pressing needs before the denomination than the increase of the funds available for their assistance. To be in a position comfortably to care for the just demands upon it, the Society ought to have an addition to its endowment of at least \$50,000, the income of which should be available either for the ministers or their widows. Other denominations are recognizing their obligations in these matters, and are raising great sums of money to provide for their ministers. Merely as a matter of self-respect our churches cannot afford to be indifferent to their obligations in this matter.

Will not generous Unitarians contribute toward this increased endowment? It would be especially appropriate for contributions to be made in memory of some of our honored ministers or at the hands of the children of our former ministers who have themselves prospered in the world. Any contributions, either for the general endowment fund or for immediate use, should be sent to Stephen W. Phillips, Treasurer, 10 Post Office Square, Boston.

FRANCIS G. PEABODY, President.
STEPHEN W. PHILLIPS, Treasurer.
HENRY WILDER FOOTE, Secretary.
CHARLES F. DOLE,
PAUL REVERE FROTHINGHAM.

Next General Conference at Montreal

The following letter of invitation was presented to the Council of the General Conference:

"This annual meeting of the Congregation of the Church of the Messiah, believing that the present times call for new and consecrated effort upon the part of all churches to improve the existing relations between nations, believing that the high moral enthusiasms of the Unitarian fellowship should be enlisted in this cause, and, further, believing that much good would result from the gathering of the Unitarians of the United States and of Canada, cordially invites the General Conference of Unitarians and other Christian churches to hold its biennial meeting of 1917 in the City of Montreal.

"In extending this invitation we recall that the year 1917 will mark the seventy-fifth anniversary of the founding of the Church of the Messiah, the oldest Unitarian church in Canada, and that the year 1917 will mark the one hundredth anniversary of the agreement between the United States and Canada, known as the Rush Bagot agreement, by which our common frontiers and the Great Lakes which join our shores have been free from all fortifications or other signs of hostility and distrust.

"We pledge to the General Conference our hearty support and we trust that the officers will consider with favor our invitation and signalize the international character of the conference by meeting for the first time on British soil.

"Should the General Conference accept our invitation, we shall be glad to learn from its officers what service we can render to add to the comfort and happiness of the visiting Unitarians and in proportion to our resources and ability, will devote our energies to this end."

In response to this very cordial invitation, the Council of the Conference voted unanimously to accept the invitation and to hold the next session of the Conference with the Church of the

Messiah, in Montreal, September 25-28, 1917.

Headquarters will be established at the Windsor Hotel, in which 600 delegates may easily be accommodated. In this hotel is located the Windsor Hall, which seats 1000 people, and to which all the people of Montreal are in the habit of going for all occasions of great importance.

No pains will be spared to make this first international meeting of the General Conference productive of the largest service. After considering the program of the Conference in a committee of the whole, its completion was entrusted by the Council to the hands of the program committee: Rev. John H. Holmes, chairman; Miss Lucy Lowell, Rev. Sydney B. Snow, Rev. John H. Lathrop, Rev. W. F. Greenman, secretary, to whom all correspondence should be addressed.

The announcement of this next session of the Conference is made at this time in order that those who have learned the great value of meeting with the Conference in various parts of the country, may have ample time in which to anticipate this meeting in Montreal. W. F. GREENMAN.

Milwaukee, Oct. 14, 1916.

[For the PACIFIC UNITARIAN.]

The Heritage.

We stood alone, the master man and I;
His countenance was lined with little lines
I had not dreamed were there, for I had
known

His brow aforesaid, from afar, as calm
And placid as a mountain-height,—the front
Of one untouched by wavering or doubt,
Who stood all-conquering in his perfect faith.

And as he spoke to me, I was aware
Of tremblings in a voice that oft had held,
With steady tones, the multitude enthralled;
While opened he his heart as might a child
Confessing to his father, and a storm
Of hidden tumult swayed his faltering speech;
The secret questioning, the age-long fear,
The manifold abysses of the way
His weary soul must journey, laid to view.

And then I knew how none there be escape
The burden of uncertainty and quest;
How even great Guides, who fill men with new
hope,

Must ever bear that heritage of bonds,—
The pondering, "*Am I not a fool, a fool?*"

—RICHARD WARNER BORST.

Events

Meeting of Associate Alliance

The autumn meeting of the Associate Alliance of Northern California was held in Hackley Hall, Santa Cruz, on October 7th, 1916.

Forty-seven members were present, representing seven branches.

After a bountiful luncheon, generously provided by the ladies of the Santa Cruz Alliance, the meeting was called to order by the President, Mrs. Lloyd Baldwin, and the members took part in the following devotional exercises: Twenty-third psalm, recited in unison; prayer by Mrs. Shront; Our Faith, recited; Hymn, Bond of Union, recited.

Reading of the "Code for Alliance Women" by Miss Van Harlingen was followed by a cordial greeting by Mrs. Barnard, President of Santa Cruz Alliance.

The report of the Recording Secretary was read and accepted. Report of Treasurer showed a balance of \$25.45.

The Corresponding Secretary reported 28 letters and 8 postals written and 28 received.

Letters were read from Miss Pecker, our missionary in China, describing her educational work among the Chinese women in Shanghai.

The President then called for reports from the different branches.

Mrs. Smith, for Unity Circle, Alameda, reported that they are doing their usual charity work and sewing. They have made some money by giving card parties.

Mrs. Stewart, Berkeley Alliance, reported great activity and the members all willing to work. The 25th anniversary of the church had just been celebrated and the Alliance furnished a dinner for 250 people. They were preparing for a bazaar in co-operation with the Epworth church and Friends' church.

Miss Gorrill, Oakland Alliance, reported that they give \$25 a month to their church. They had recently celebrated the tenth anniversary of Mr. Simonds' pastorate. Miss Gorrill in-

vited the Associate Alliance to hold the next meeting in Oakland.

Mrs. Morrison, Palo Alto Alliance, reported that the shifting population of a college town made it hard for them to grow. They are doing well raising money and are paying toward the debt to the American Unitarian Association for their church building.

Mrs. Barnard, Santa Cruz Alliance, reported that they raise money by giving church suppers. They pay the church choir and the janitor. Services are held every Sunday evening by Mr. ShROUT of San Jose, whose ministry is deeply appreciated.

Mrs. Mann, San Francisco Alliance, reported prosperity and all busy working for the annual bazaar in November. The Sunday School is growing and Mr. and Mrs. Dutton have organized a Young People's Union which meets every Sunday evening at half past six o'clock.

Mrs. Watkins, San Jose Alliance, reported a good membership and doing well. They adhere to their plan of a free-will offering-box instead of bazaars to raise money. They pay their choir and other expenses.

Miss Peek, manager of Unitarian headquarters, San Francisco, was requested by the President to speak of her work. She said that during the year 475 callers had visited headquarters; 118 of those were Alliance women. 865 papers have been mailed to Sunday Schools. 1600 Unitarian tracts have been sent upon request and 130 books from the Pierce Library have been loaned. Miss Peek urged the Alliance members to keep in touch with headquarters, to visit as often as possible and make use of the reading room.

The President asked if there were any proposed amendments to the constitution and stated that they should be sent to the Corresponding Secretary before the next meeting. Also spoke of the difficulty of finding a president for any organization and suggested a board composed of the presidents of the different branches. Meetings to be presided over by the president of the branch entertaining the Associate Alliance.

The following committees were ap-

pointed: Nominating committee—Mrs. Stewart, Mrs. Hortop and Miss Van Harlingen; program committee—Mrs. Speight, Mrs. Lyser and Miss Gorrill.

Voted to hold the next meeting in Oakland.

Business being concluded, the President announced that the subject for discussion was "Religious Education," or "What Shall Liberals Teach Their Children?"

Mrs. Dutton led and the following members took part: Mrs. Terrill, Miss Sharp, Mrs. Moulton, Mrs. Franklin, Mrs. Morrison, Miss Van Harlingen, Miss Leick, Mrs. Hohfield, Miss Williams, Miss Finkledye.

A rising vote of thanks was given to the ladies of the Santa Cruz Alliance for their hospitality, and the meeting adjourned.

ALICE H. LYSER,
Recording Secretary, pro tem.

America Lead On!

Words by George Whiteley Taylor.
(Tune, *America*.)

My Country, loved most dear,
Let freedom flourish here
In growing might.
Let not our ardor lag,
Nor let the traitor drag
Our father's starry flag
To service low.

Chorus:

(Tune, *La Marseillaise*)
Lead on! My land, lead on! New births of
freedom gain;
America lead on! All hearts resolved,
Justice and Truth shall reign.

The Hope of Nations waits,
Stands fronting at our gates,
Her torch aflame.
Broad spread her radiant beams,
As far as sunlight streams,
Till all our highest dreams
We see fulfilled.

No tribal goddess thee,
But world-wide deity;
To thee we bow.
Let thy enlightening flame
All baser purpose shame,
This be our country's aim:
"Let there be light."

Let die the ancient song
Of Christian soldier on;
And ancient feud.
Henceforth our boast shall be:
Land of the nobler free,
Sons of that sovereignty
Where right is might.

The Pacific Coast Conference

(Conducted by Rev. H. E. B. SPEIGHT, Secretary. Address 3008 Benvenue Avenue, Berkeley)

At the last meeting of the Board of Directors it was decided to send out to the churches a letter suggesting that at least once a year there should be a general exchange of pulpits and that the expense should be borne by the churches. So as to make initiative easy the Board submitted a scheme designed to include all accessible churches; whether this is followed in detail or not is immaterial so long as closer contact between our societies is secured and we all realize that underlying all differences of gifts and administration there is a common spirit and a common evangel. Before the letter went out there had already been an exchange between San Francisco and Oakland; Mr. Ruess writes me that during November he and Mr. Heeb exchange for ten days, including one Sunday, and that in December or January he hopes to exchange with Mr. Pease, so that Fresno, Sacramento and Stockton are alive to the value of concerted effort. Correspondence is bringing Berkeley, Palo Alto and San Jose (with Santa Cruz) into touch. We hope to be able to announce next month quite a number of exchanges. The common task and opportunity, it was suggested, might well form the special topic of sermons during the exchanges.

Mr. W. P. Olds, Portland, has felt obliged to ask to be relieved of office as a director and Prof. W. H. Carruth, Stanford University, has accepted the invitation to fill the vacancy on the Board caused by the death of Mr. Horace Davis.

Seeing that every year an appeal goes to the churches for the funds which the Conference needs, the suggestion is only to be expected that the response and the expenditure of the money should be published in the organ of the Conference, since a number of interested people cannot attend the Conference to hear reports read. The contributions from the churches during the past four years have been as follows. Some churches will see that there

is no apparent relation between the local strength of churches and their contribution to the expense of our common work on the Pacific Coast. Can we not remedy the obvious anomalies?

	1913	1914	1915	1916	Total
San Francisco.....	\$150	\$150	\$150	\$150	\$ 600
Portland, Ore.....	100	100	83	131	414
Los Angeles.....	75	75	75	80	305
Berkeley	60	80	80	80	300
Santa Barbara.....	50	....	50	50	150
San Diego	25	20	....	50	95
Spokane	10	25	25	25	85
Palo Alto.....	12	12	12	15	51
Seattle (First).....	....	50	....	....	50
Fresno	10	....	....	17	27
Alameda	7	10	....	10	27
Pomona	5	9	6	6	26
Eugene .....	....	5	10	10	25
Salem .....	....	10	5	10	25
Tacoma .....	....	5	10	10	25
Oakland .....	....	11	....	10	21
San Jose .....	....	....	20	....	20
Woodland	12	....	....	5	17
Santa Cruz.....	10	7	....	....	16
Eureka	12	3	....	....	14
Hemet .....	....	....	5	5	10
Redlands .....	....	....	....	10	10
Sacramento	5	5	....	....	10
Santa Ana.....	10	....	....	....	10
Seattle (Univ.).....	....	....	....	10	10
Stockton .....	....	6	....	3	9
Bellingham	2	2	2	2	2
Hood River, Ore....	....	....	2	....	2
Four years					\$2364

Instead of reproducing here the reports of Unitarian Headquarters and the Pacific Unitarian (between which the Conference funds are divided with the exception of a small item for expenditure in connection with the Conference business proper) I shall send copies of these reports out to ministers and church secretaries in the near future, to meet their need of information before asking for renewed contributions.

Will church secretaries please send me a list of the various societies associated with the church (Women's Alliance, Young People, Sunday School, Men's Clubs, etc.) with the name of an officer in each (secretary or president)?

Here are one or two significant remarks from letters that have reached me recently: "We younger men would especially like to see the men at the

head of what are our big churches doing more in the Pacific Unitarian. We look for Leadership. . . .” “We need to be told *as we grow* what we stand for, whither we are moving, what is the business of the Liberal Church, as well as its inheritance.” “I always enjoy our conferences, and have no doubt that the one we are to have at Berkeley next spring will be one of the very good ones. The central location will help to make the attendance larger than it ever is when we have to go either to the far north or the far south.” A minister whose church is asked this year to contribute \$15 instead of \$10, writes: “We shall pay the \$15 asked of us.” From Seattle University church I hear that during Dr. Perkin’s vacation this month (October) the preachers are to be Mr. Weil of Bellingham, Dr. Schmidt of Adelphi College, Seattle, Prof. Start, University of Washington, Mr. W. G. Eliot, of Portland, and Mr. W. G. Letham (Victoria). A minister writes: “We are very much in need of cooperation. One reason why the message has not spread in the past has been the reluctance of the stronger churches to render a brotherly interest in the weaker. The cities are constantly draining the population from the interior. If the larger churches atrophy they do so because they do not feed the source from which they may expect new blood.”

This department will heartily welcome comments and suggestions regarding the work of the Conference. We should be planning already for our assembly next May and if our short three days of conference are to be full of profit they must represent the fruit of many local discussions and a deep concern in every church for the aims in which we are united. To make the discussion of the work of women’s alliances, men’s clubs, Sunday Schools, young people’s societies, literature committees, etc., really profitable we need individual experience organized into common guidance, individual success reported in a form which will make it helpful to all, and individual difficulties presented in the belief that together we may find a way of progress.

The Secretary of the Conference vis-

ited Alameda on October 13th, Richmond on October 20th, Stockton October 30th. H. E. B. SPEIGHT.

As the Tobacco Problem Appears Today

“One billion and a quarter dollars are spent every year in the United States for tobacco,” was an opening statement made by Mr. Welcher, on Monday morning in discussing tobacco in its economic and other relations.

Mr. Welcher stated it to be his purpose to inform the public concerning the facts of tobacco, not to dissuade any from its use. He said the cry everywhere in the world of business is for young men who do not smoke and told of numerous instances in his own observation where men of affairs, college principals, men of Wall Street, the railroad man and the employer are dissatisfied with the workers they have, because of their inefficiency through the use of tobacco.

In a certain firm mistakes in the bookkeeping were far too prevalent. Through a long and fair test, 85 per cent of the mistakes were traced to 16 per cent of the employers, or thirty-two out of two hundred. These men were all users of tobacco.

Nine hundred million pounds of tobacco are grown in the United States every year; 670,000,000 pounds are used. The total of this consumption, not considering the institutions necessary to care for its victims is three times the cost of the Panama Canal.

This amount is gaining annually for an article which makes the consumer unfit for efficient work in any line; which robs the mind and the body of their powers—and only \$11,000,000 for school books, which are so necessary in the training of the children. Yet how may even this sum be of benefit, as the children leave, and even before they leave the grades, are driving their bodies into the grave with the first coffin nails.

Self-denial means an increase of virtue.

Landor said “My thoughts are my company”—then keep good company.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty . W. S. MORGAN, Ph. D.

STUDENT ORGANIZATION

Edgar Maxwell Burke - - - - - President
Hurley Begun - - - - - Secretary

COMING EVENTS

(Open to friends of the School)

Chapel 8:15 A. M.

November 1 - - - - - President Wilbur
November 8 - - - - - Professor Morgan
November 15 - - - - - Rev. H. E. B. Speight
November 22 - - - - - Mr. Bowden
November 29 - - - - - Mr. Burke

PREACHING

Advanced Homiletics, Nov. 21 - Mr. Kennell
Without Manuscript—

November 2 - - - - - Mr. Begun
November 23 - - - - - Mr. Kennell
November 30 - - - - - Mr. Bowden

Student News

Attention is called of the friends of the school to a series of evening services now being conducted by the faculty and senior members of the school. The meetings begin at 7:30 p. m. Wednesdays. Dr. Wilbur began the series on October 18 with an inspiring sermon. The following week Mr. Bowden preached. The services in November will be led by Mr. Begun, Mr. Burke, Mr. Kennell, and Professor Morgan in the order named. These meetings are an outgrowth of the visit of Mr. Sullivan. Students and faculty simultaneously expressed the desire to attempt some effort to enrich the inspirational and devotional life of the classroom. It is desired that the service should be strictly of this nature. There are no criticisms offered on the part of teacher or student. The results so far have been highly satisfactory. It is hoped that these meetings will supply a deficiency long felt and recognized. Friends who appreciate the spirit in which they are conducted will be heartily welcome.

We wish to express our warm appreciation to the students of The Pacific Theological Seminary, now the Pacific School of Religion, for the delightful and profitable evening that we spent as their guests at the Students' Dinner celebrating their fiftieth anniversary.

It was a notable gathering, eight seminaries and colleges being represented. The bond of friendship and ideal is strong between the Pacific School of Religion and the Pacific Unitarian School, and we congratulate them upon the occasion of their fiftieth birthday. We congratulate them also upon the bigger and better name which they have taken. May they accomplish great things in the next fifty years. Following is the program of the Students' Dinner held at the Hotel Claremont: Harry Pressfield, toastmaster; welcome, Earl H. Weed, Pacific School of Religion; responses: Harry Story, Baptist Divinity School; Richard M. Trelease, Church Divinity School of the Pacific; Hurley Begun, Pacific Unitarian School; B. Willis Beede, San Francisco Theological Seminary, College of the Pacific, Stanford University; Irven Paul, University of California; Gale Seaman, Pacific Coast Y. M. C. A. Secretary. The meeting was typical of that finer feeling which makes us all one in the spirit.

Weekly chapel during the past month has been conducted by members of the student body. Beginning with September 20 it has been held in turn by Mr. Bowden, Mr. Burke, Mr. Kennell, Miss Kreps, and Mr. Scott. These meetings are very informal and the leader chooses his own method of service, giving a brief talk on some limited theme if he wishes to do so.

The School has been fortunate in having Mr. Mulhall of the University of California offer his services for the weekly student meeting on Friday at 11. Mr. Mulhall has been giving a course of lectures on genetics, illustrated with charts and drawings showing the latest developments in this comparatively new science.

A warm reception was given to Mr. and Mrs. Bowden. The enthusiasm shown promises well for the future days. Mrs.

Bowden is acting as organist and Prof. Fairweather of Berkeley has rendered fine service as soloist. Altogether Alameda gives promise of interesting developments. Mr. Begun is assisting Rev. Mr. Speight at Berkeley. The field there demands help as besides the regular Berkeley parish, Mr. Speight has the University to look after. Miss Kreps is serving in the Sunday school at Richmond.

The students are anxious to hear from alumni of the School. Letters addressed to the secretary or president will be read before the student body and published occasionally in the Pacific Unitarian. We wish the men to keep in closer touch with one another and exchange experiences and ideas oftener. In Berkeley we are often impressed with the need of greater co-operation among all the churches. Men come to Berkeley to attend the University from all parts of the state and coast. And so often we find they have no conception of a fellowship beyond their own particular little church or leader. We can do much to eliminate this evil if the ministers themselves establish a stronger bond between each other. Is it not our purpose to establish a sense of the larger brotherhood which unites us actually as well as potentially?

Memorial service for Horace Davis was held in the School chapel Friday morning, October 6, at 11. Members of the student body, friends and faculty were present. President Wilbur sketched briefly the life of Horace Davis and introduced Mr. Murdock, who filled in with experiences gathered from his long personal acquaintance with Mr. Davis. Of his many interests, said Mr. Murdock, the cause of the Pacific Unitarian School for the Ministry was perhaps the closest to him. The service was a fitting tribute to the high and noble character of the man who helped to establish the School. His generous, honest, and straightforward life of service will ever be a living ideal for the School for the Ministry which he made possible.

H. B.

Effacing the Choir

There is much to be said in favor of establishing the choir loft of a church in the rear of the congregation as is done in Memorial Church at Stanford, in the Church of St. Thomas Aquinas and in the Unitarian Church in Palo Alto.

It is a decided advantage to be able to hear sacred music without being compelled to notice how the singers look. The strained and unusual expression on the faces of people singing has been caught in sculpture and painted pictures by the great artists of Europe; and it is a matter of common experience that often the best trained vocalists look most absurd when they sing.

Not merely the facial calisthenics of the singers, but other peculiarities of manner often distract attention from the merit of the music or the way it is rendered. Sometimes the distraction takes the form of an extremely ornamental looking soprano (or baritone), but the effect is equally disconcerting.

The whole object of church music is to prepare the congregation for worship or to contribute to the worship. Anything that does not help in this direction should be eliminated. Any disturbance in a visible choir is at once reflected in the audience, even if the disturbance is nothing more than a brain-storm in the mind of the chorister or a soloist.

Placing the choir out of sight may sometimes remove a pretty picture from before the eyes of the worshippers, but more often it will remove an obstruction. In any case it will simplify the emotions of the people and enable them to attain a more devout frame of mind.—Palo Alto Times.

(The Unitarian Church of San Francisco can be added to the churches which have relegated the choir to the rear.—EDITOR.)

A Free State.

I gave the people freedom clear—
But neither flattery nor fear;
I told the rich and noble race
To crown the state with modest grace;
And placed a shield in either's hand
Wherewith in safety both might stand.

—SOLON.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Theories of Christianity

Christianity is a life, not a creed—there is nothing truer. But this great truth has too often been made to do duty for any serious thinking about Christianity, and has too frequently been made the excuse for belittling the importance of beliefs about religion. Any belief is important, if that to which the belief pertains is important. Life is important. Beliefs about life are important. Christianity is important. Beliefs about Christianity are important.

It is part of the constructive work of the Church to articulate its faith,—to put into connection and system its ideas about itself, its history, its meaning.

It is peculiarly the duty of the people of free Christian churches to think on these things. Lacking coercive authority and binding dogmas, we require all the more the discipline of continued thinking and the mutual stimulation and correction of friendly discussion.

Professor William S. Morgan of the Pacific Unitarian School for the Ministry is contributing to this Department a series of articles on "The Essence of Christianity." The first of these appears in this issue, and is suggested by Prof. Drew's "Christ Myth." The remaining articles will discuss Prof. Royce's "Problem of Christianity."—W. G. E., Jr.

The Essence of Christianity

By William S. Morgan.

I

It is the intention of these articles to state and criticize certain views to which expression has been recently given of the essence of Christianity.

Professor Arthur Drews in his "Christ Myth" has given us a stimulating book, however much we may differ with him. He denies the historicity of Jesus. With this contention we cannot now deal. We are simply con-

cerned with his results. Without a historical Jesus would Christianity mean anything to us? We can only ascertain this by going back of the myth. What created the myth? To what needs of the human soul does it give expression? Why did the writers of the New Testament fasten the Christ myth upon a Galilean nineteen centuries since? Drews answers: "A god-redeemer, suffering with man and sacrificing himself for humanity" is the essence of Christianity. That principle remains despite the dissipation of the myth. But the endeavor to fasten this notion upon a historical person seems absurd to Professor Drews. The seer who knows that redemption can only be worked out through suffering and sacrificing humanity has the true vision. There is a Christ in each human soul; that is to say, there are "spiritual-moral tendencies dwelling in mankind." In a universal sense "God must become man, so that man can become God and be redeemed from the bounds of the finite. The idea of man which is realized in the world must itself be a divine idea, an idea of the Deity, and so God must be the common root and essence of all individual men and things." Man is thus a phenomenon of the Deity. "In possibility he is a God-man, to be born again an actual God-man through his moral activity, and consequently to become really one with God." From this viewpoint the kernel of the doctrine of redemption is preserved and once we see this clearly the necessity of attaching it to a definite, historical individual disappears. "To think of the world's activity as God's activity; of mankind's development, filled with struggles and suffering, as the story of a divine struggle and passion; of the world process as the process of God, who in each individual creature fights, suffers, conquers and dies, so that he may overcome the limitations of the finite in the religious consciousness of man and an-

ticipate his future triumph over all the suffering of the world—that is the real Christian doctrine of redemption.”

Jesus was the product of the religious, social soul,—purely the product of the creative imagination of Paul. Such are Professor Drews’ conclusions.

We are in entire agreement with Professor Drews on the essential deity of human nature. This truth of multitudinous forms appears in all the phenomena of the religious life. We believe that “God must be the common root and essence of all individual men and things.” We even go further. Professor Drews states “In possibility he (that is a human being) is a God-man, to be born again an actual God-man through his moral activity, and consequently to become really one with God.” Man’s unity with God is not a future achievement but a present accomplishment. We are individual segments of God. What God is in his infinitude we are in our finitude.

One of the capital problems of organized religion is to awaken the consciousness of this heritage in individuals; and after this greatest of all awakenings to nurture it and direct it into proper channels of effectiveness. The problem for the Christian church is one of intrinsic and extrinsic education. Intrinsically, to bring the thought, volitions and emotions of the individual into accord with the divine within him; extrinsically, to make the psychical attitudes responsive to the spiritual meanings of life, and especially to make the volitional reactions accord with the noblest ideals of conduct. The divine within must become effective for the individual in his practical life. “Beloved now are we the children of God and it doth not yet appear what we shall be.” We have a divine nature wrapped up in a series of finite conditions and thus amenable to the law of growth. Man’s religious nature resembles his intellectual nature in the process of development. His intellectual nature is brought with him into the world. Experience develops it but does not create it. If left undeveloped the individual is condemned to a contracted intellectual outlook; but

if it be properly developed he may look squarely into the face of nature and demand from her many an expression of her hidden meanings. Similarly with our divine nature. It is our natural heritage. We are divine. It is the function of the church to develop this divine endowment as it is the function of the school to develop our intellectual predispositions.

Our further contention is, even without entering into the abstruse question of the historicity of Jesus that there is great value in our Christian tradition in view of these considerations. It is remarkable that Professor Drews failed to see its value. His notion of a divine humanity finds in it an ample justification. The New Testament is the finest testimony we have to a divine humanity. It is a divine ideal manifested in humanity that apostle and disciple preached and all are called upon to live lives worthy of it. The beatitudes are eternal verities instinctively acceded to by every human being just because he is divine. The words of truth in the gospel are true because they express essential relations between man and God and man and man.

The story of the Christ is indeed the story of humanity, the veritable biography of our race. The birth of each human being is the birth of God’s child. The treasures of all the wisdom, learning and experience of the Orient and Occident, of heaven and earth, are laid at his feet. Socrates, Plato and Aristotle present their philosophy, the seers and mystics of the ages present their vision of God, scientific workers present their ideal of truth and the story of nature as revealed to them at the date of this birth, the *litterateur* brings the finest expressions of the human spirit, the artist brings statue, architecture, painting, the musician presents wonderful flights into the wordless realm of his ideals; in a word, the gold, frankincense and myrrh presented to the newly born child is the experience of the race for a hundred thousand years.

Our humanity is sorely tempted. Does not each man enter his wilderness to be tempted by the devils of ignoble ambition, of the ill-use of noble powers,

of pursuing lower impulses instead of ideals?

Do we not have mounts of transfiguration? Are there not visions, which are given us? Have we not been able, at times, to ascend the lofty peaks of optimism, where we are able convincingly to see that all things work together for good? When we are able to see the finished palace in spite of the scaffoldings and instrumentalities of construction, when we see meanings in the tough facts of life, when in all failure we are able to detect conquering success, when the dust beneath our feet becomes instinct with God, when comedies peer through all the tragedies of earth and victory is prophetic even in the grip of the last enemy, then verily we are partaking of the blessedness of the transfigured life; we have ascended in reality the mount.

Ah! yes, we also ascend to Gethsemane where all is dark, though even there we are not alone, for the Father is with us. We even carry our crosses of shame and we naturally, even impellingly sometimes come to the conclusion that God has forsaken us. But there comes a glorious resurrection from the grave of defeat. Once more we are triumphant and unconquerable. The stirrings of immortality lift up the soul and the heavens are opened and we ascend.

What we wish to make clear is that the gospel story is illustrative of the experiences of human beings, our divine humanity and that gospel truth reveals it simply and convincingly to us. Professor Drews, a pedagogue himself, missed a great opportunity, it seems to us, in not pointing out that in spite of his denial of the historicity of Jesus, the experiences and teachings recorded in the New Testament are the best illustration of the great truth of our divine humanity which he wished to impress upon us. How obtuse any person must be to fail to recognize the historic value of our Christian religion! It has produced noble lives and remarkable saints. Cathedrals and churches have been the centers of inspiration, Christian philanthropies have been far reaching and beneficent and the influence of Christianity upon the

entire race uplifting. If this be the result of a historical mistake, a pure myth, we take it that it is not at all an undesirable result.

An Appeal for the Church

By Rev. George R. Dodson.

The Church of the Unity of St Louis, after forty-six years occupancy of the late buildings, has secured an ample lot in a favorable location and is to build a very beautiful church home, large enough but not too large. During its construction meetings will be held at the Beethoven Conservatory of Music, 4525 Olive street. Dr. Dodson issues an appeal that fits any latitude or longitude.

This year of transition will bring difficulties, but I do not need to urge you to face them courageously. You realize perfectly that life is no enterprise, that to live at all we must go forward, and that "an unventuresome church is a dying church." What encourages me greatly is the belief that your splendid loyalty to this church is due to your appreciation of its unique character and its special fitness to serve the highest spiritual needs of a generation which is intensely alive and which has decisions to make on which the welfare of those who are to live after us will depend.

In our city are many excellent people who have no spiritual home. Some of them are religious, but suppose themselves to be without religion. Others are suffering from isolation, from lack of fellowship in their higher life. Some are devoted to science, or art, or morality, or social work and are trying to get along without religion, and some religious people are afraid of science. But we have learned that all the good things belong together. We want them all and we want them all together,—pure and undefiled religion, the blessed light of science, a noble and inspiring philosophy, the highest morality, and an art that adorns and adds to the grace of life. So to those who have not found their way and unified their lives we say,—Come, let us forget the old controversies and the ancient provincialisms, let us enter into our heritage and live intellectually and spiritually as citizens

of the world, as children of the spirit of Truth and Goodness.

This church is here for creation and for the ardent pursuit of the highest, and not for the criticism of others. Our business is not to hate and fight the bad, for the chance is too great that in so doing we may be unjust to others. We are to love the truth, to seek the morally beautiful and to promote the good, which experience has shown to be a very effective way of advancing the highest interests and which also ensures that we shall do no harm. It is a wonderful privilege to see what we see, to be the trustees of a positive and constructive faith. We are to share our vision with our fellows and to show those who are sadly doing their duty in the dusty foreground of life how to renew their strength by looking to the hills of principle and inspiration, to point out the way to escape from the superficialness of things and gain the poise and power which come with a deep sense of the spiritual unity of men with God and with one another. Therefore, friends, let us continue to strive together for the perfect; let us endeavor, through the Church of the Unity, to render to those who are ready for it a service of the highest order, and so add to the nobility and beauty, the worth and happiness of life.

Very faithfully yours,

GEO. R. DODSON.

The right word is always a power and communicates its definiteness to our action.—George Eliot.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well, because this is God's world.—Robert Browning.

It is not for men to hinder the march of human freedom. I have no fear for that, ultimately; none at all—simply for this reason, that I believe in the infinite God. You may make your statutes; an appeal always lies to the higher law, and decisions adverse to that get set aside in the ages. Your statutes cannot hold Him.—Theodore Parker.

Selected

Articles of Free Christian Faith

Rev. William G. Eliot, Jr.

[Abstract of a Sermon]

I ask you to consider with me the "Articles of a Free Christian Faith." I have chosen each word of my theme deliberately, and I earnestly desire to make myself as clear as time will permit.

By "articles of faith" I mean the beliefs, which, joined together, form a body of teaching or doctrine. By "free Christian" I designate those churches which subject their leaders to democratic control and discard creed tests for ministers and people, and put instead, nothing else and nothing less than the spirit of Christ. Some of these churches are nominally though somewhat inconsistently "orthodox"; some of them, like my own, are avowedly and consistently "heterodox". I know it is quite the fashion to condemn theology and to belittle beliefs. We are told again and again that Christianity is a life and not a creed—but that is not to say that beliefs are not important. Any belief is important, if that to which the belief pertains is important. Life is important. Beliefs about life are important.

And so of faith. Faith is paramount, but beliefs about faith, the articles of faith, are not therefore negligible. False ideals may shatter faith, true ideas confirm and conserve faith. An intellectual conviction may be like the trolley that once touching the wire conveys back the power and light it gropes for.

I desire at this point to note the fact that there are increasing numbers who cannot, with honesty of conscience, join churches whose ministers or people are required to subscribe to the creeds, but who are absolutely loyal to the spirit of Christ and feel that it is a better standard of church fellowship than creed subscription. Such men must go without church membership and Christian fellowship unless there are churches where faith, not the articles of faith, is paramount.

If now I try to set forth the articles of a free Christian faith, it is with no misunderstanding of their relative im-

portance. I do not set them forth to coerce your intellects, but to articulate your ideas. I claim for them no finality of form, no authoritative sanction, except as they appeal to you as true. Nor do I pretend that I can do more than offer a few suggestions under each head. My allotted time will not permit me to elaborate:

First, I believe that the spirit of Christ is "the greatest thing in the world." There is a familiar story of a white man who met an Indian wandering in the woods. "Lost?" inquired the white man. "No, Indian not lost, wigwam lost," replied the Indian. But the Indian was wrong. The wigwam was no more lost than he was. It was the way that was lost.

Neither man nor society is lost, but many a man has lost his way and human society has never really found it.

For the spirit of Christ is in practice the living of one's life victoriously amidst all life's temptations, sorrows and defeats, and it is sacrificial thought and service for all.

Second—"I believe in God as interpreted by the spirit of Christ." No form of words can adequately define the ineffable mystery of deity; but he who studies Jesus and his cross comes to think of God less in terms of abstract philosophy and more and more in terms of life. Cosmic vastness and vague infinitude are valueless as compared with the supreme influences of moral heroism and the final truths and beauties of personal character, and the immediate voice of God in the soul of man and the truly social community.

Third—"I believe in man." I am not blind to man's weakness and wickedness. I am under no amiable illusions about human nature. I am not disposed to blur all moral distinctions. I know the story of man's ancestry in the barbarian and the beast. I admit that an appalling amount of the swine and the snake and the ape is left over to conquer or be conquered. When I say I believe in man, I am not thinking of his physical origin, but of his moral destiny. I believe in man's possibilities, and as was said of the Italian statesman, Cavour, I have "an enthusiasm for the possible." I believe that

the spirit of Christ marks and standardizes the possibility of man. I could not believe this if I did not believe that Jesus was genuinely human. What was achieved in the victorious life and social vision of Jesus does not mark a genuine possibility for me or for a society of human beings unless Jesus was a human being. By as much as we think of Jesus as miraculously born, miraculously accompanied and miraculously risen by so much do we make the spirit of Christ mean something possible for a miraculous being pretending to be human, but not necessarily possible for those normal human beings like you and me, whose birth and life and death know no other miracle than the perennial miracle of birth and life and death.

Fourth—"I believe in the immortality of the soul"—in personal immortality. But an immortality of mere existence would be worthless and hideous if I could not believe in man and the possibilities of humanity. The clay subsoil of the cemetery does not mark the goal of human possibility. By as much as I believe in the spirit of Christ as a sign of the spiritual possibility of every man, by so much must I believe that the human soul can never fulfill all its possibilities in a physical frame and must survive its dissolution and decay. I believe, therefore, in a life beyond, and that this belief adds untold power and significance to our life and conduct here.

Fifth—"I believe in the church of Christ." I glory in its spiritual victories; I deplore its crimes; I repent of its divisions and pray for its unity. But division is better than an enforced and therefore a sham unity, and honest difference is a better basis for fraternity than a mush of concessions. And yet I must speak for those who believe that the changes of the world in the past century have brought the world to where, in some things, it can take no backward step. Freedom, science, democracy—these are the names of movements titanic in their import. The church must interpret and redeem these mighty movements through the spirit of Christ, or blind and brutal they will drift the world's way and the

church will become powerless to help. And those who value freedom, science and democracy the most will continue, I believe, to find allegiance difficult, if not impossible, to churches of authority and of binding creeds, and will more and more drift from the churches altogether or else come to the free Christian churches—to those churches that make the spirit of Christ their only standard.

Such I believe to be a fair, though all too inadequate, statement of the "Articles of a Free Christian Faith." Little have I said of the sustaining power of such beliefs; little have I said of the details of conduct, of social righteousness, of the customs of worship and devotion, of the sacred rites and family ideals that are part and parcel of the life of free Christian churches. I have fulfilled the purpose of this sermon if I have indicated, even in outline, the articles of faith that the people of free churches hold, and if I have indicated that freedom ought to make possible a broader and deeper faith and a more positive and constructive church, and one that cuts away many a subterfuge from those who are indifferent to the paramount importance of spiritual interests.

Seeking After God.

I said, "I will find God," and forth I went
To seek him in the clearness of the sky,
But over me stood unendurably
Only a pitiless sapphire firmament
Ringing the world-blank splendor; yet intent
Still to find God, "I will go seek," said I,
"His way upon the waters," and drew nigh
An ocean marge, wreck-strewn and foam besprent;
And the waves dashed on idle sand and stone,
And very vacant was the long blue sea,
But in the evening as I sat alone,
My window opening to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of thee.

—EDWARD DOWDEN.

An Aim

An aim in life is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself.—R. L. Stevenson.

Results do not depend on chance; happenings have causes. The will makes the way.

From the Churches

BELLINGHAM, WASH., Rev. Fred Alban Weil—Several events have occurred since the opening of the church year after the summer interim to show that a new order is gradually taking the place of the old so far as Unitarianism is concerned in this orthodox community. The largest revival since "Billy" Sunday is under way; with a wooden tabernacle seating three thousand erected, three services daily, and all the evangelical churches closed for a period of six weeks, during which the revivalist is to be supreme. He began by outrageously attacking Unitarians and evidently attempting to out-Sunday "Billy" Sunday. This was followed with attacks upon Christian Scientists and others. In an open letter published in the press, Mr. Weil wished the revivalist success in any constructive preaching but asked for a quiet and firm disapproval by citizens of the unwarranted attacks to arouse religious prejudice and split asunder an already divided people. He also took the local ministers to task for supporting such proceedings. The result was gratifying. The papers refused to print any more of the attacks by the evangelist against any religious denomination. Catholics, Christian Scientists, Unitarians and others united in expressing a common disapproval of the method utilized by the revivalist. The revival continues and the revivalist repeats his attacks, but these find no publicity in the press. A growing sentiment of justice is every day manifested by citizens in general. Meanwhile the revival is becoming a failure, from every standpoint, through the attitude persisted in by the revivalist. The latest protest has been from among his own following. This does not mean that religious toleration has been won but does show in part the leavening effect of the Unitarian chapel. It also indicates that citizens do not wish a repetition of the "Billy" Sunday revival with its lasting waves of hate and prejudice that still remain years after.

Another interesting event has been the supplying of the Unitarian pulpit

by Dr. Nash, head of the State Normal School, while Mr. Weil was absent at the University church, Seattle. Those who know the history of the relation of the Normal School with the Unitarian church will realize what this announcement means. The School has been intensely orthodox although a state institution. The fund presented by the National Alliance is opportune at this time, for legitimate work in the Normal School with nearly 1000 students. Miss Helen Sherman, a student in the school and identified with the Chapel, has been appointed Mr. Weil's assistant in the Normal School work.

Another event of much promise is the formation of a bible class composed of fifteen women of standing in the city, which meets regularly for a rational study of the bible. Several Episcopalians have joined the class. Mr. Weil is able to do telling group work under these conditions.

Congregations are larger than usual at this time of year. New demands are arising in Extension Work. Mr. Weil will speak soon at Ferndale, where no Unitarian sermon has been as yet delivered. During his vacation he preached once at Hood River, and four times at Portland, Oregon.

Two new teachers have been added to the Sunday School, making it possible to grade the school more effectively. Mr. Weil is our superintendent.

The visit of Mr. Sullivan was a great uplift and gave a decided impetus to the work, both through his presence and his fine sermon upon Jesus. Mr. Weil welcomes and urges such visitations in a section where for long periods his is the only voice proclaiming the liberal message. He recently preached a sermon marking the beginning of his tenth year as minister.

BERKELEY.—Mr. Speight's subjects for October have been "Laymen Missionaries of the Liberal Evangel," "The Religion of Loyalty," "Sin, Over-emphasized and Ignored," "The World We Live in is the World We are Making," and "Citizens of State and World." The vesper services on

Friday afternoons have been well attended, showing a steady increase.

The Channing Club meets every Sunday at 6:30 P. M. for a social hour, the service beginning at 7:30. The addresses for the month have been unusually interesting. The Woman's Auxiliary on September 21st enjoyed an inspiring talk on Thomas Starr King, given by Rev. William Day Simonds. On October 19th Mr. Speight spoke on "Canada's Poets and Poetry."

FRESNO.—The first two Sundays in October were devoted to sermons on war. On the first, "The Bible and War," and the second, "Twentieth Century Religion and War." The remaining Sundays of the month were devoted to the religion of Walt Whitman, touching respectively "Joy," "Tolerance" and "Democracy." Sunday evenings were spent by Mr. Ruess in visiting Hanford, Reedley, Clovis and Dinuba.

LOS ANGELES.—Sunday school attendance is "extra good," thanks to the devoted superintendent, the competent teachers,—and some wise parents. The new lantern may help a little in the in-gathering, for the earliest boy there gets a chance to help with the fascinating machine and all like to see the pictures; one Sunday there were scenes in Jerusalem, another day animal pictures with pause to learn "He prayeth best" from the screen. The superintendent had a happy thought—but then she is the kind of a superintendent who is apt to have happy thoughts—to invite the older girls from the Sunday school to meet the new-comer girls at her house. They brought their fancy work and their tongues and had a joyous time with simplest refreshments. Some of the mothers liked the plan so well they wish to have a similar meeting in their homes, and the happy thought may become a habit. As illustrating how the seed of helpfulness once planted will grow, we may instance the two twelve-year old lassies who of their own free will decided to help care for the wee ones during the church service hour.

A committee whose work is enjoyed every Sunday by the congregation,

which, however, may not realize the faithfulness behind the visible beauty, is the Flower Committee. Week after week, when flowers are plenty, when flowers are few, when flowers there are none, the modest chairman evolves the decorations for the pulpit, always placing the contributed flowers where the givers may see them even if her own blooms are banished to the back-ground. Ah, these quiet workers who hide behind their work, how much they add to life's satisfaction!

The Alliance is wide-awake as usual, with increasing attendance at meetings and much work done. At the business meeting an all-day session is held, sewing for some hospital or special need. Committees of three in rotation provide a twenty-cent dinner, and it is surprising what good menus the ingenious cooks prepare. This is not a money-making scheme, the aim being only to meet expenses. The last literary meeting had a James Whitcomb Riley program. There was a brilliant essay by a former resident of Indianapolis, the poet's home, interspersed with some of his poems set to music. Some sixty or more were in attendance.

Social Service class sessions show no diminution in interest or the value of the subjects considered. The different propositions to be submitted to the October special city election, were discussed. One day Miss Shontz, the woman judge, told of her work. She is the first woman to be appointed a judge here, and probably there are only one or two in the country. She hears all the cases of delinquent girls and submits her decisions to Judge Reeves, in charge of the Juvenile Court. On Armenian day an excellent talk was given by a native, a local attorney, and a generous collection secured.

The mid-week meetings will be continued. They are opportunities for free discussion of points in the social service topic of the week before, or of the minister's last or coming sermon.

The sermon topics thus far have been general in character. "On the Heights" was a strong plea to keep our spirits above the clouds even if our physical

bodies were in the shadows at the foot of the trail. In "Essentials of Religion," Rev. Mr. Hodgkin took up the much-mooted question of religious education.

The sermon on "Ideals and Idealists" is also worthy of full presentation for its firm stand on prohibition, and the necessity of restraint for the good of all.

PORTLAND.—The first Sunday in October was "Homecoming Sunday," summoning to a fresh start on the work of the year. Mr. Eliot preached on "The Daily Life of a Free Christian."

Evening services have been held during the month, largely devoted to questions of public duty, industrial and political, and after each service adjournment has been had to the chapel for discussion of the theme.

Mr. Eliot, in pursuance of his pastoral duty, devotes Tuesday of each week to pastoral calls, announcing the district of the city in which he may be expected.

The Women's Alliance had a delightful entertainment on the afternoon of October 27, in the form of a group of travelogues.

Mr. Sullivan's visit in September was a source of inspiration and courage and his message made a profound impression.

SAN FRANCISCO.—October was a month of solid, steady work. Mr. Dutton was in his pulpit twice each Sunday, excepting on the 15th, when he exchanged in the morning with Rev. William Day Simonds of Oakland, who preached an excellent sermon. Mr. Dutton's topics have been "The Holy Spirit of Humanity," "The Faith of the Doubter," "Capital and Interest," "The Magic Touch." They were all excellent, among the best being "Capital and Interest," which dealt not with economics but spiritual investments and the folly of expecting returns from the best things of life when we fail to invest ourselves in them. The Sunday school is alive and strong, and the adult class under Rev. Clarence Reed has proved surprisingly attractive.

The Society for Christian Work was well represented at the meeting at Santa Cruz on October 7th. On the 9th the program consisted of readings by Mrs. Lisbeth Sweetser and on the 20th Miss Easton read a paper by Lucy Bartlett Walsh on "Some Alliance Opportunities."

The Channing Auxiliary on October 2nd had a treat in the form of "Music of the Eighteenth Century," by Miss Elizabeth Simpson.

On the evening of the 9th the Men's Club mustered fifty strong, and were given a comprehensive understanding of the working and the problems of the Immigration Bureau by Commissioner White.

The youngest society—that of the Young People, has held meetings each Sunday at six-thirty, which have been well attended and interesting in character. On the evening of the 28th a Halloween party drew a large number who had a right good time.

VICTORIA, B. C.—The church here was closed during the month of August, and the minister, Rev. Walter G. Letham, took a long journey across the Rockies and over the prairies to his old home in Manitoba, where he spent a most enjoyable holiday. On his way through he stopped off at Calgary and preached for Rev. Mr. Irvine, an old college friend of Mr. Letham's, who is in charge of our work in that promising prairie city. Services were resumed on the first Sunday in September, and now the work of another year is off to a good start. The church had the pleasure of a visit from Dr. and Mrs. Frothingham of Boston, who realize that Victoria stands peerless as a vacation resort. On the second Sunday of the month Dr. Frothingham preached to a congregation which almost filled the church. He gave us a very strong and inspiring message.

We are now busy formulating plans for the coming winter, and among other things an interesting programme of mid-week lectures has already been arranged.

There is no well-doing that is not patient doing.—J. G. Holland.

Sparks

The cat settled herself luxuriously in front of the kitchen range and began to purr. Little Dolly, who was strange to the ways of cats, regarded her with horror. "O gran'ma, gran'ma!" she cried. "Come here quick. The cat's begun to boil."

Ex-President Cleveland was once driven to a great gathering when a tremendous storm was raging. The hailstones rattled on the roof of the carriage. Meanwhile a band, undismayed, began to play. "That is the most realistic music I have ever heard," said the President to a friend in the carriage. "What are they playing?" "Hail to the Chief," said Mr. Cleveland, "and they are playing it with real hail!"—Sacred Heart Review.

"What do you suppose has come over my husband this morning. Sophia," exclaimed a conscientious little bride to the new servant. "I never saw him start downtown so happy. He's whistling like a bird!" "I'm afraid I'm to blame, mum. I got the packages mixed this morning and give him birdseed instead of his regular breakfast food, mum."—United Presbyterian.

A visitor to a Sunday school was asked to address a few remarks to the children. He took the familiar theme of the children who mocked Elisha on his journey to Bethel, and how they were punished when two she-bears came out of the wood and ate forty-and-two of them. "And now, children," said he, "what does this story show?" "Please, sir," came from a little girl in the front row, "it shows how many children two she-bears can hold!"—Tit-Bits.

It is said that a popular Archdeacon whilst out one day with his dog and gun, met a parishioner. "I hope," said the Archdeacon, "you attend church regularly and read your Bible?" "I do read my Bible," replied the parishioner; and added, in a severe tone, "but I nowhere find that the Apostles went out shooting." "No," said the Archdeacon, "the shooting was very bad in Palestine, so they went fishing instead."

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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Christmas

To-day be joy in every heart,
For lo, the angel throng
Once more above the listening earth
Repeats the advent song:

'Peace on the earth, good-will to men!'
Before us goes the star
That leads us on to holier births
And life diviner far!

Ye men of strife, forget today
Your harshness and your hate;
For long ye stay the promised years
For which the nations wait!

And ye upon the tented field,
Sheathe, sheathe to-day the sword!
By love, and not by might, shall come
The Kingdom of the Lord.

O star of human faith and hope!
Thy light shall lead us on,
Until it fades in morning's glow,
And heaven on earth is won.

—FREDERICK L. HOSMER.

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverant, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgement of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 162 Post Street by the 25th of the month. Advertising rates furnished on application.

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God our Father. Man our brother.

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Editorial

It is not the province of a paper devoted to religion to take sides in a political campaign where moral issues are not clearly preponderant on one side. When people who desire and strive for what they believe to be best for the community differ as to methods and agencies it is apparently advisable to allow them to reach their own conclusions and follow their own consciences. But when a campaign is over it is well to draw from it what ever lessons seem of value for general guidance, and to gain what encouragement seems justified.

There is much that is clumsy and crude in ascertaining the will of the people as to what they want and whom they want to act for them in the self-government they are supposed to enjoy.

When one thinks of the preliminary turmoil and the enormous expense of a national contest, and of how artificial seem most of the issues raised, it seems a large price to pay for the possibility of changing the chief executive and the political complexion of Congress. In the campaign just over there seemed little vital difference disclosed by platform or by the policy of the candidates. Dooley's comment that the two candidates were "as far apart as the north pole and the south pole—and about as much alike," is certainly pertinent.

We are, however, creatures of habit, and hold on to ancient usages from distrust of departures, and so every four years we offer the community opportunity for change, and the contest is commonly devoid of any serious difference in policy but a struggle between

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"Our higher interests suffer from the
poorness of our thoughts and from the
narrowness of our sympathies."—Ames.

notes and doesn't say anything worth hearing.

The pews are hard to fill because the pew-holders are too hard to be filled. And then the minister may be so constituted that he contributes to a condition of emptiness. He may be less wise than the serpent and less harmless than the dove. He must be independent, in the best sense, but he and his flock are interdependent. He cannot help them if he cannot hold them. There is no compulsory attendance, and if he does not edify, or comfort, or help, or inspire, or strengthen them why can he expect them to come? The time has gone by when, at least in a Unitarian church, people go from a sense of duty. They go, if they go, for cause, and they are far too exacting in their expectation. They are over-fastidious, over-sensitive. They will not be scolded and they do not like to be arraigned. But they do want to be fed. They respond to religious truth beyond their power of comprehension, and they feel the stirring of the spirit. They need, oh how they need, to be assured of the transcendent beauty and worth of the Godly life and to be anchored in a trust in the Eternal Goodness and Love that nothing can disturb.

One of the significant features of the missionary journey of Rev. William L. Sullivan was the everywhere manifested desire to talk with him. Those who heard him seemed to want more and to add the personal touch. Usually it seemed much deeper than curiosity, and to proceed from a very real hunger. People with personal problems seemed to feel that one so freed and one who had himself suffered could give real help in the solving of perplexities that faced them. Sympathy is subtly expressed, and in some way every one instinctively

felt that he would understand and feel and be able to help, and apparently they were justified, for he seemed incapable of discouraging an advance and always was able to ignore weariness and never was impatient or discouraging. It was gratifying, also, to find that in evangelism, as elsewhere, the greater includes the less. No plea was made for the Unitarian church, as such. Religion, the uplifted life, the leadership of Jesus, the love that is loyalty and consecration, individual worth, the value of integrity, the supremacy of principle, the fearless acceptance of truth, growth toward God—these were the themes on which he dwelt—but the result was that people who heard him felt clear response in their own hearts and minds. Intelligence was satisfied and feeling was stirred. If this represents Unitarian faith I must be a Unitarian.

At one parish a young woman came to express her relief. Raised a Methodist, she had lost her faith in it, at college. Her husband, a mining engineer, had a similar experience. They were living in a mining region, unhappy in having no religious life, but such a faith they could fully subscribe to, and when opportunity offered both would join a Unitarian church.

At another point a young man of fine character who never before had heard preaching that squared with his reason and also with his conscience, went the following Sunday to hear the local minister and on leaving the church took a supply of literature from the vestibule. He wrote to the minister telling him of what a satisfaction it had been to him to find that there was a faith to which he could heartily subscribe.

While Unitarians are not lacking in loyalty, they subordinate the denomina-

tion to the faith for which it stands and rejoice in the strength and advance of liberal churches of every name. Labels are sometimes helpful but they are not conclusive. The test of jam, for instance, is in its actual purity and flavor and not in a gaudy label that may be justified but cannot effect quality. We know of churches of various denominations acceptably ministered to by preachers who are confessedly Unitarians in essential belief. To the extent that the Kingdom of God is extended by their ministrations we rejoice in their prosperity and are not at all sure that they could do more, or as much, if they bore our name, and what is accomplished is vastly more important than the agency by which it is reached. We are not a contending sect, building up new churches at the expense of others. We hold a view of life and its relations which we believe is vitally true, and is broader and more rational than the creeds of Christendom which do not find acceptance with many who need religious association. To the unchurched and the unsatisfied we offer opportunity and our true mission is constructive and not destructive. Nor would we disturb those who are happy where they are, nor do we regret the upbuilding of churches that differ, for their success proves that they supply a want, and those they hold are largely better nourished than they would be with us. We are content if we can find and hold our own.

One of the problems we constantly face is what to say to ministers of the old-order churches who have outgrown their inherited or traditional faith and are ready to transfer their allegiance to our fellowship. Two-thirds of our ministers are recruits from other churches, and offers from almost every communion are increasingly frequent. That

they are made from deep feeling of moral necessity is plain, since a transfer almost surely means loss of income and service to fewer numbers.

We cannot possibly provide for all that offer and from other considerations, deeply significant, we discourage a change until it is absolutely necessary and cannot honorably be avoided. So long as a minister can stay by his old church, with his self-respect unimpaired, we urge him to do so, and when we can present the reasons which actuate a liberal to stand by his old church and try to liberalize it is gratifying.

Down in Los Gatos there lives a liberal Baptist, Rev. Robert Whitaker, who frankly differs with his church authorities, yet persists in his right to use his own judgment and also to be a Baptist. He publishes a breezy paper called "The Los Gatos Idea," with a motto of "Human Values First." In the October number he has an effective declaration of independence. He says:

"When the time of my mental and spiritual deliverance came, I intended for a long time to leave the church of my childhood and of my earlier ministry and seek another denomination. I did deliberate carefully, and prayerfully, if I may use a phrase that has so much cant attached to it, about going to the Congregationalists, the Episcopalians or the Unitarians.

"Perhaps less by grace of conscious and consistent reasoning at the time than by virtue of circumstances which led me on from day to day to seek another course for the investment of my life I was withheld from making the transfer of labels, and came at length to see how unnecessary and unwise it would be. For the larger experience which had come to me was contrary, not to one particular label, but to all

labels as such, not to my own special sectarianism alone but to sectarianism of every kind. To put my label off and put another on was to still make emphatic the use of labels, which was exactly what I did not want to do."

After considering the failure of attempts to build up independent political parties, he continues:

"Whatever the wisdom or unwisdom of such course politically, I am of the opinion that in a religious way, where the desirable thing is to work for the disintegration of all parties, and the fullest possible freedom for individual thought, this is the call of the hour, for men and women, who will stay just where they find themselves, and insist upon giving their testimony at whatever personal inconvenience within their own ranks and under whatever name they happen to bear. That, if I understand it, is the feeling of our church as a whole. We could accept the Methodist name, or the Congregational name, or the Unitarian name, with as much indifference as we wear the Baptist name, and would cling to any one of them, if ours by inheritance, as tenaciously as we cling to the name which is ours, not for the sake of the name itself, but for the sake of making our banner mean as little, and as much, as all banners ought to mean."

Mr. Whitaker's especial contention is for the open door, and the doing away with immersion as indispensable to those who would enter the Baptist communion. He cites a number of independent churches and asserts that the majority of Baptists are really with him. After referring to them he says:

"One man, a noble layman, who has served as president of his Baptist state convention for many years, writes: 'The trend of both pastors and people is decidedly in favor of the attitude of yourself and your church.'"

"Therefore, because we know that the denomination is coming our way, and because we believe that by keeping the name we are in better position to serve the forward movement in all of the orthodox churches, we are willing to wear our label, and be misunderstood for it, until all labels shall mean as much of freedom and as little of sectarianism as ours means to us.

"Just as a man of any nation may best serve internationalism today by holding fast to his particular thinking and feeling, so do they best serve the cause of Christian union in our time who refuse to be robbed of the historic values and associations of their own religious locality, but insist on giving to their ecclesiastical and dogmatic traditions the larger spiritual interpretation."

Further encouragement in the experiment of ministerial co-operation in increasing the other's support was gained in a second exchange during November of the ministers of Stockton and Fresno. Mr. Ruess went to Stockton and preached for Mr. Heeb. During the week he called on 47 people and secured subscriptions of some amount from 44 of them to a \$1200 fund for a church lot. The additional subscriptions raised the total to more than the sum sought. Mr. Heeb preached good sermons at Fresno and Dinuba and canvassed for subscriptions to church maintenance, securing \$42 at Fresno, \$27 at Clovis and \$78 at Reedley and Dinuba—\$147 in all. Considering the communities and the times this is good work, and above and beyond the money gain is the demonstrated possibility of getting what one goes after, and the implied reflection on the capacity, courage and interest of the average layman. In expressing the methods and lessons of the campaign one of the ministers wrote the other:

"I do not go much on getting any results by mail; most of your people subscribed because I would not let them go till I had their blessing; it is human nature to dodge; I dodge myself."

It is difficult to trace beginnings, and when found they should be recognized. *Unity* of November 16th cites as the starting point of progressive children's legislation a sermon in All Souls church, Chicago, on Jan. 29, 1893, when the minister, fresh from a study of Philadelphia methods, spoke on "Not Institutions but Homes." After the sermon Mrs. Wirt Dexter of Boston sent a message that she would subscribe \$100 to start the work. Mr. S. J. Lamson promptly added a like amount, and Mr. George H. Shibley was sent to Springfield to labor in the interest of children. Chicago established the first Juvenile Court under an adequate law and more than twenty states have copied its provisions. Probation officers, psycopathic laboratories, mothers' pensions, and women judges to consider the cases of unfortunate girls and women have followed.

Prof. Ephraim Emerton of Harvard University will soon visit California as a Billings lecturer, speaking at our university towns and at such other places as may be arranged for. Dr. Emerton is a Harvard graduate, taking his Ph. D. degree at Leipsic. He has written extensively on historical subjects, and in 1911 published a valuable study of "Unitarian Thought." For many years he has occupied the chair of professor of ecclesiastical history at Harvard University.

Rev. Chas. F. Dole, D. D., of Jamaica Plain, in the commendable purpose of spending Christmas with the Doles of Hawaii, shaped his journey in such a manner as to do much effective preach-

ing en route. After frequent appearances in the Middle West, as an apostle of peace and international good-will, he arrived at Spokane in time to fill the pulpit on the 19th of November. On the 26th he was in the pulpit at Portland and on the 10th is expected to preach at Berkeley.

In these days when efficiency is so persistently dinned, it is sad to think of what a handicap is endured by our stout Unitarians in the south of England in the matter of language. The discrepancy between the written and the spoken word must militate against the former. Among our exchanges is "Yr Ymofynydd." It is valued for the good feeling that prompts its sending, but its meaning is hidden in an amazing wealth of consonants. Occasionally a word arouses wonder at its apparent superfluity. For instance, *ddigrifwch*. The first and the last three letters seem so gratuitous. It is a relief to see occasionally a familiar name like Jones or Jenkins, but when one sees *Cwrtnewydd*, he feels thankful he is not called upon to pronounce it.

We sincerely hope that no one of our churches failed to respond to the courteous request of the secretary of the Conference that the yearly contribution be made at Thanksgiving. Neither the Headquarters nor the PACIFIC UNITARIAN have found available any money for the allowances made for the year beginning in May, and seven months is a long time to live on hopes and expectations. So that if the contribution was not made at or before Thanksgiving it is hoped that it will follow quickly, especially in view of the desirability of getting it out of the way in the autumn that it may not conflict with the Association contribution in the spring.

C. A. M.

Notes

President Wilson proclaimed October 22nd as a day for Armenian relief. The Unitarian church of Santa Barbara raised ninety dollars, five of which was contributed by the Sunday school.

On Nov. 17th the first Stockton Conference of Social Workers was held at the Hotel Stockton. Rev. Christopher Ruess of Fresno presented "The Juvenile Court in Its Relation to the Home, the School and the Church". The meeting was successful in every respect.

The second Wednesday morning lecture in the course on social economics at the Unitarian church of San Diego was on "Civilization and Economics." The lecturer, Mrs. L. L. Wright, pointed out that the history of human achievement is the history of the accumulation of wealth—that no reform which limits the free production of wealth is progressive reform. The modern ideal of civilization is expressed, not so much in terms of culture as in the kind of ethics that underlies the creation of international law.

Impressive religious services solemnized the twenty-fifth anniversary of the founding of Leland Stanford University on October 1st in the Memorial church. Chaplain D. Charles Gardner conducted the services, reading into his address regretful letters from Dr. David Starr Jordan, chancellor emeritus, and President Ray Lyman Wilbur, who were unable to be on the campus. The chaplain said in part:

"On October 1st, twenty-five years ago, a happy group of persons assembled in the inner quadrangle to celebrate the opening of Stanford. That auspicious day was solemnized by a religious service. It seems fitting, therefore, to observe this anniversary by assembling in our university church to give thanks and praise to God and to honor the sentiment associated with the day when the golden doors of opportunity opened for generations of Stanford men and women."

The congregation stood while Chaplain Gardner read the names of faculty members who have died in service to the university.

Mrs. Josephine Rand Rogers, wife of Prof. F. J. Rogers of Stanford University, gave a dramatic reading of Miss Peabody's "Piper" at the San Jose church on the evening of November 10th. The reading was given for the benefit of the Day Nursery and was well attended.

Rev. Fred Alban Weil of Bellingham filled the vacant pulpit of the Spokane church on November 5th and 12th. Rev. Charles F. Dole, D. D., of Jamaica Plains, on his way to the Coast, preached on the 19th. On November 26th and December 6th, Rev. Fred Vining Fisher of Salt Lake City will occupy the pulpit. The pulpit committee of the local church has many applications for the pastorate, including one from Boston and one from Liverpool.

The directors of the Pacific Unitarian School for the Ministry are considering building plans. A building fund of \$15,000 is in possession of the school and donations are expected in the near future which will enable the school to go ahead with the work. The building, if it is decided to start construction, will be placed at Dana and Alston way, adjoining the present building, the latter to be remodeled and used for dormitory purposes.

The new building will provide ample lecture and class rooms and a library adequate for the needs of the school for several years to come.

Rev. Sidney L. Gulick of New York City is Secretary of the Federal Council of the Churches of Christ in America, co-operating with the World Alliance for Promoting International Friendship through the churches. Prof. Shailer Matthews is the president of the organization and Rev. Francis G. Peabody, D. D., represents the Unitarian churches.

The World Alliance proposes a constructive policy and program that are equally important for those who believe in and for those who oppose enlarged military and naval forces for the United States.

Furthermore, this world-movement is entirely free from questions concerning church organization and doctrine.

On Nov. 18th the Social Service Bureau of Spokane held its fourth annual dinner and was addressed by Rev. Dr. Charles F. Dole of Jamaica Plains, where for 46 years he has been minister of the church and a leader in civic affairs.

The Woman's Alliance of the San Diego church will hold its annual Christian fair and supper on December 7th. There will be the usual display of fancy and useful articles for sale and a musical and literary program in the evening.

On Nov. 12th Rev. D. M. Kirkpatrick of Redlands preached in the morning on "Ethical and Religious Lessons from the Presidential Election." In the evening Unity Club had its first meeting for the season and Mr. Kirkpatrick gave a summary and interpretation of Kennedy's "Servant in the House."

By a striking coincidence, three pastors closed their work in Spokane with the services of the last Sunday in October and left for their new fields during the following week—Rev. John Snape of the First Baptist church to Los Angeles, Rev. D. W. Ferry of Emmanuel Presbyterian church to Davenport, Wash., and Rev. John H. Dietrich to Minneapolis.

A variation of the usual bazaar is announcement of the women of the Unitarian Alliance of the Portland church for the second week in December. The event will be fashioned after the famous street fair of Rome, popularly known as the "Rag Fair", which was held every Friday and formed one of the famous bits of local color of the Eternal City. There rich and poor jostled shoulders; articles of almost priceless value reposed by the side of articles which the most humble could afford.

Much interest is being evinced in the affair and many interesting donations have been made for it, among which are several pieces of valuable china, bits of rare old lace, a complete set of magazines nearly half a century old, an antique mahogany table, a Superior range and other articles large and small are being added daily.

The Hughes Club Ladies' Choral Society of Oakland gave a notably fine concert in the auditorium of the Unitarian church on the evening of November 10th.

Twenty-five years ago,—to be exact, on November 16th 1891—ninety members of the Unitarian Club dined at the California Hotel, Mr. Frank J. Symmes presiding. The subject of the evening's discussion was "Methods in Education."

Mrs. Alice Park, a member of the Ford peace conference, and also of the Palo Alto Unitarian church, lectured at the church hall on the evening of November 1st. She told how the members of the Ford peace expedition were selected; about the events during the two weeks' voyage on the peace ship Oscar II; of the "forcible detention" or the virtual capture by the British navy; the enthusiastic meetings in neutral nations; the journey through Germany and the work which the conference is doing at present.

On November 5th Rev. Joseph Gail Garrison of Eureka spoke on "The Divine Prerogative of Citizenship."

"We owe it to posterity to endeavor in our lifetime to help bring about a higher standard of democracy. This is what I mean by the divine prerogative of citizenship.

"Citizenship in democratic America should have a vision of an exalted and glorified republic that ennobles life and gives it new meaning. A form of government that recognizes that the welfare of one is involved in the welfare of all and is organized to contribute to the effectiveness of that welfare, not only enhances the value of life, but justifies its existence as an institution among men. I believe that it is our divine prerogative as citizens of this republic to be conscious of, and work for, the spiritual greatness and splendor of America; to perpetuate the ideal principles advanced by the founders of our democracy and thus contribute to the permanent welfare of this as well as of the earth's entire family of nations."

Dr. Earl M. Wilbur, president of the Pacific Unitarian School for Ministers, Berkeley, conducted services on the afternoon of November 5 in Lisser Hall, Mills College, Oakland. His topic was "Active and Passive Obedience to the Will of God."

Rev. E. Stanton Hodgkin is delivering a series of sermons that covers much of life, taking well-known Americans as illustrative. The last Sunday in October he spoke on "The Floodtide of America's Spiritual Life—Emerson." On following Sundays he treated: "The Gospel of Sweetness and Life" (the Longfellow); "Culture and Anarchy" (Thoreau); "Psalms of Faith and Hope; Ancient and Modern" (Whittier); "Criticism That Creates and Criticism That Kills" (Lowell); "The Religion of Healthy-mindedness" (Holmes); "Optimism and Anarchy" (Whitman); "Tragedy, Tenderness and Pathos" (Realf).

Mr. Goodridge of Santa Barbara on Nov. 9th spoke on the topic, "Can We Do Something to Help Put an End to This War?" His sermon was in support of the nation-wide movement to secure five million signers to a petition asking our government to call a conference of neutral nations. The object of the conference will be to find out, if possible, what terms of peace the belligerents would be willing to entertain, and to offer mediation.

An interesting meeting of the Woman's Alliance of the Redlands church was held on November 1st. The president, Mrs. D. M. Kirkpatrick, introduced the subject of "Hymns and Hymn Writers of Our Faith," with a most suggestive word emphasizing the fact that there are so very few of the conservative church following who know that many of the most popular hymns of their hymn book were written by Unitarians.

Mrs. E. A. Moore read a most impressive paper on the subject. She gave a wide range to the hymn writers of Unitarian faith both in the old world and here in America, she thought that hymnology has done far more to unite the Christian church than all the

preachments and books written on the subject.

She said that the good Catholic and Churchman were brought quite near to the Liberal church when such a hymn as "It Came Upon the Midnight Clear That Glorious Song of Old", was written by a Unitarian.

She also paid a warm tribute to Julia Ward Howe, a life-long Unitarian, and to Emerson, Whittier, Longfellow and Lowell.

A late sermon by Rev. Benjamin A. Goodridge of Santa Barbara was devoted to the unsealing of the Bible. He said in part:

"At last the sealed book of our religion is being unsealed. Slowly but surely a change is coming in the minds of all men regarding the meaning and value of the scriptures. They know the Bible to be a thoroughly human book. It is the record of many centuries of the development of a people in the life of the spirit. It is the noblest of all the books that we have ever known. Yet it contains many errors, many trivialities, many ignoble things. It is our chief book of religion but by no means our only one. It is not a book of science, of accurate history, or of theology. There is no magic in it, but it is filled with the stirring experiences of men striving to walk in the way of spiritual life. And it is all lighted up with revelations of righteousness and truth. Since it was set free it has revealed itself as a greater book than we ever before knew it to be."

In his sermon on "Spiritual Life" in the First Unitarian church of Los Angeles on the last Sunday in October, Rev. E. Stanton Hodgkin said, in part:

"'Hitch your wagon to a star' was Emerson's admonition to youth. We all ought to have some bright celestial star or ideal that shines clear and bright, far above the dust and dirt of our everyday life to which our desires and hopes are anchored. Without this upward looking that purifies and strengthens us life will soon become sordid and mean and lose its transforming power.

"But we must not lose sight of the other part of the admonition which was:

quite as important. We must not forget that it was a wagon we were told to hitch to our star; not a balloon that would sail away into the clouds and leave the earth; not a velvet-cushioned limousine with pneumatic tires and shock absorbers that would save us from all the jolts and irregularities of experience. We must hitch our everyday working tools to our star—an ordinary wagon that trundles and bumps along in the dust and debris of the unfinished work of the world.

"We must not only have ideals, but we must put our ideals to work, hauling stones or dirt or gravel, or doing whatever needs to be done in this rough, imperfect world of ours. That is what ideals are for, not for us to simply gaze upon in rapture and ecstasy, but to hitch our heavy loads to and have them drawn. Not only the artists, but the artisans must have ideals to transfigure their tasks if they are to do their work well and easily and find joy in them."

Rev. Chas. Pease of Sacramento, on November 12th, preached on "The Mother of Chaos". He said:

"The Declaration of Independence says that men possess certain inalienable rights, among which are life, liberty and the pursuit of happiness. This is a broad generalization, which in practice has become a defense of every right and privilege under the sun. History is the record of the conflict of so-called 'rights.' War, diplomacy, statecraft, have engaged in the task of acquiring and asserting 'rights,' then justifying and legalizing them.

"The world has traveled as far as it can go on this legalistic conception. A new age has come. Rights are in disrepute. A broader social instinct is at work. The right of a man to drink is the weakest argument, whereas it was once the strongest. The individual has no personal right that the community is bound to respect if it conflicts with common welfare. For this is the keynote of the new world, the accommodation of personal and special rights for the good of the whole."

Noon-day services in King's Chapel began for their fifth season on Novem-

ber 1st, and will continue until Easter. These devotional services are becoming more widely known and appreciated every year; last year over 12,000 people, a large proportion being men, attended, and gained inspiration from the half hour in this beautiful, historic Boston church. These services give an exceptional opportunity to the people of Boston and vicinity to hear many of the finest preachers of the present day, as ministers from far and near, and from all denominations, help in their conduct. The service consists of a period of organ music, followed by a ten-minute address, and ends with a hymn. An entirely musical service, with Malcolm Lang, organist of King's Chapel, at the organ, occurs every Saturday.

The meaning of Jesus for this age and for all ages was discussed by Dr. J. D. O. Powers, pastor of the Boylston Avenue Unitarian church, in a sermon yesterday morning. He said in part:

"To realize the profound meaning and the almost boundless power of Jesus not only for this but for all ages to come one has but to read the history of the past and note how this man, born of obscure parents in an obscure corner of the earth, has risen to become the most commanding figure in the world of thought, of religion, and of action.

"In searching out the sources and the secrets of his thought, his moral and spiritual power, his ideals, his character, probably not less than 10,000 books have been written by the scholars and the thinkers of the world, and they are coming from the press today as never before, and with a clarity of vision and insight never before surpassed.

"We are beginning to see that the first meaning of Jesus for this and for all other ages is that he is the Great Emancipator. He came to free the intellect of every man, to give man liberty of thought, to break the chains in which reason had been chained, to inspire an earnest love of truth."

The Portland church announces a course of morning sermons by the pas-

tor, Rev. W. G. Eliot, Jr., under the general title, "What Did Jesus Say?" The series will continue through November and December, excepting December 3, when Rev. Chas. F. Dole of Boston will preach. The special subjects for November were "What Did Jesus Say?" "What Did Jesus Say About Civilization?" "What Did Jesus Say About Property?" "What Did Jesus Say About Marriage?"

A. F. Fiegel and W. F. Woodward will lead the discussion in the Sunday evening open forum on the question, "What Shall We Do About Mexico?"

Rev. Christopher Ruess of the Fresno Unitarian church and Rev. A. B. Heeb of the Stockton Unitarian church, after performing their duties as voters on Tuesday, November 7th, each left his own church and city for a period of ten days to make a ministerial exchange. Rev. Mr. Ruess preached in Stockton on the 12th and also gave a lecture and attended a social workers' conference there.

Rev. Mr. Heeb preached in Fresno in the morning, and in Reedley in the evening, and also conferred with Unitarian workers in Dinuba, Hanford, Clovis, and other towns in the South San Joaquin Valley.

The annual business meeting of the Fresno Unitarian church, which was to have been held November 17, was postponed to a later date, on account of the absence of the minister at that time.

"The Mexican-American League" has been formed to interest the American people in the struggles and difficulties of Mexico, and seeks to promote goodwill and mutual helpfulness between the two countries. It seeks to help bring about a new and constructive era of friendship between the people of Mexico and of the United States, to promote common understanding between the peoples of the two countries, and to advance popular education in that country. Those in sympathy and desiring to help can address 70 Fifth avenue, New York.

The destroyer of weeds, thistles and thorns is a benefactor, though he sows no grain.

Contributed

Unitarian Church Buildings in "Key Cities"

An Account of a Little Journey to Stockton, Cal.

By Rev. Christopher Ruess.

Last June I had the experience of conducting a laboratory test in church finance. I turned my Fresno responsibilities over to Rev. A. B. Heeb of the Stockton church for ten days, our trustees consenting, and I journeyed to Stockton.

There we have had a "movement" that has "moved" by starts and stops for about twenty-five years, but without a building even now. I do not believe in the multiplication of church buildings for the sake of church buildings, holding that a church is, or should be, spiritual, rather than wooden or brick or stone. But I have believed that in "key cities", cities that "command" in the military sense, the commercial sense, and the religious sense, strategic points in a great valley, like Fresno in the South San Joaquin and Stockton in the North San Joaquin, we do need Unitarian churches with real buildings.

In June we first went to work on the subscriptions. We raised the number of subscribers in ten days from fourteen to thirty-one, and more than doubled the small amount of money contributed monthly. We also made a beginning on the lot. In about two days \$586 of a hoped-for \$1200 for a lot was subscribed by the active members of the little Stockton society. The condition was (1) that no pledge was payable unless \$1200 was actually reached, (2) that no debt was to be incurred in buying the lot, and (3) that the American Unitarian Association was to be asked to give the building outright if the people showed life and determination enough to buy the lot without debt. Since that time President Samuel A. Eliot has written to our Stockton band that he is in favor of helping on "any going movement."

The day after the re-election of President Woodrow Wilson, Mr. Heeb and I again exchanged territory. He

was to work on an increase in number of subscribers in Fresno, our own South San Joaquin "key city", and in Clovis, Reedley and Dinuba, three of the four other cities which we "command" and include in our South San Joaquin "unity." I preach every Sunday morning in Fresno and once a month each in Hanford, Reedley, Clovis, and Dinuba, "covering" three counties. We have as high as forty at times at our meetings in some of these four "circuit cities."

During ten days in Stockton this November I called on forty-seven more friends to give pledges for a lot, and forty-four of them responded, making sixty-one responses in all, and a total of \$1278.25 pledged. Pledges ran from twenty-five and fifty cents and one dollar and two dollars and a half and three dollars and five dollars up to some of ten and twenty and thirty and fifty and one hundred and one of four hundred dollars. The lot, we now find, will cost more than \$1200, and there is always some unavoidable shrinkage in collections, so that in January or February I may again go to Stockton for a few days, while Mr. Heeb comes to Hanford, and we may increase the amount.

I called on four classes of people: (1) active members of the church, (2) inactive members and occasional attendants, (3) relatives of Stockton Unitarian pioneers, who might give memorial subscriptions, and (4) non-Unitarians who admire the Stockton minister personally, or who especially appreciate the great service he is rendering Stockton along the line of social betterment, recreation, charity, etc. The largest single subscription came from some one out of the church who appreciated Mr. Heeb as a community asset. I asked people to make pledges, not as a charity, but as an opportunity and a duty. I do not look on liberal churches as luxuries but as necessities. We do not "claim our own at any hazard" often enough in our Unitarian fellowship.

I was not too busy in my ten days to enjoy the delightful hospitality of the Stockton Unitarians and their friends, a repetition of June delights.

Nor was I lacking in opportunities to play the preacher. For I not only gave a sermon Sunday morning at the Unitarian meeting in the Philomathean Clubhouse on "The Religion Our Nation Needs", but I had the pleasure of giving an address on "Whitman, the Poet of Democracy," at a public school evening meeting, attended by about fifty interested listeners, and followed by dancing in the Weber School auditorium. Besides, I was asked to speak at the Y. M. C. A. dinner one evening on "Social Work and the Day's Work." Finally, Mr. Heeb, in his characteristic way, had set things moving for a social workers' conference in Stockton before he left for Fresno, and returned on Friday, November 17th, to see the result. Only a dozen or fifteen were expected to attend the sessions of the "First Stockton Conference on Child Welfare", but instead thirty-five came out to the morning session, seventy-five to the afternoon session, and about forty or so to the dinner in the evening at the Hotel Stockton. Miss Amy Steinhart of the State Board of Control, one of the state's "Children's Agents", came from Sacramento. Mr. Queen and Miss Eldridge of the State Board of Charities and Corrections office came from San Francisco, with Miss Elizabeth Ashe, first public school nurse in the United States, and now of the Telegraph Hill Settlement, and with these I joined, haling from Oakland and Fresno, as one other importation. It was a good conference, with abundant educational publicity in the three Stockton papers, and reflected credit on the city and on the local Unitarian minister who had suggested it.

Any inspired reader of this article who wishes to help a good thing to be better, and to raise the \$1200 to the \$1500 which it should be to purchase a satisfactory lot, may send his check to me and I will see that it goes to the grateful treasurer of the lot fund in Stockton. Make out the check to "Stockton, Cal. Unitarian Lot Fund."

"Hatred of error is never so strong or so wise or so noble as love of truth."

The Next General Conference

To My Fellow-Unitarians:—

In a public statement recently issued, the Secretary of our General Conference, Rev. Walter F. Greenman, of Milwaukee, has announced that the next session of the Conference will be held with the Church of the Messiah in Montreal, Canada, on September 25 to 28, 1917.

The session thus announced, should be the most notable ever held in the history of our denomination. For the first time, the Conference will assemble outside the borders of the United States. The date of meeting marks at once the seventy-fifth anniversary of the founding of the Church of the Messiah, the oldest Unitarian church in the Dominion, and the one hundredth anniversary of the Rush-Bagot agreement between the United States and Canada, by which the common frontiers of the two countries were stripped forever of the menace of "fortifications or other signs of hostility and distrust." This date may mark as well a fateful hour of war or peace for the British Empire on whose hospitable soil we shall gather, and for all those higher and nobler interests of civilization which our church is so singly set to serve.

Deeply sensible of the cordiality and significance of the invitation from the church in Montreal, inspired by the assurance of support already received in abundant measure from minister and people, stirred by the precious memories of the past and challenged by the momentous possibilities of the not distant future, the Council has solemnly set itself to the task of making this next session of the Conference in all ways worthy of its great occasion. Announcements of meetings, speakers, traveling arrangements, etc., will be issued in due season. Meanwhile, appeal is herewith made to our Fellow-Unitarians everywhere in the United States and Canada to heed this statement, and to make plans forthwith to be present at this first international assembly of our Conference forces. Never was there a better time for strengthening the bonds that hold together two alien but friendly peoples. Never was there a

nobler opportunity for the proclamation to the world of our gospel of freedom, justice and good-will among men. Never was there a greater need in all our hearts for the re-enforcement of our faith in God, our hope of His Kingdom, and our love for all His children.

We are a little company, my brethren. Ours is a feeble voice in a tumultuous time. But by the power of the spirit shall we be judged; and if we will, this meeting-day may be to us, and to the world, as a new-born Day of Pentecost.

JOHN HAYNES HOLMES.

Have You Enlisted?

By Rev. Christopher Ruess.

Yes, have YOU enlisted in the little army of subscribers for the PACIFIC UNITARIAN? Or are you staying at home, and letting others fight your battles for you? Do you believe that it is good and necessary to have this Unitarian messenger to go where you cannot go and preach where you cannot preach our gospel of freedom of thought in religion and of the application of religion to everyday life and to the world in which we now live? If so, WHAT ARE YOU DOING ABOUT IT?

Contrary to what may have been your impression, the "P. U." truly does need you. If you receive this copy as a free copy and this earnest appeal is marked in it, then it means that the editor, or your minister, or your trustees, or your Woman's Alliance, or some earnest friend, are urging you personally to enlist. We need about 500 more subscribers if the PACIFIC UNITARIAN is to make ends meet. What ends? The two ends of its serving you and your Cause, and of you serving it and your Cause. Don't dilly-dally any longer, but show that you have a dollar's worth of good wishes for the PACIFIC UNITARIAN by sending the dollar at once to PACIFIC UNITARIAN, 162 Post street, San Francisco. Then in addition you will be entitled to suggest to the Editor just how to make it better and brighter and more of a blessing every month.

"The spirit of God is infallible, but man's reception of it is fallible."

Events

The Unitarian Club of California

On November 2nd a very interesting meeting of the Unitarian Club was held at the University Club in San Francisco. It was an ante-election forum at which four speakers were assigned an half hour each to present arguments on various matters to be passed upon at the election held on the seventh. One half the time was devoted to national questions, one-fourth to the commonwealth, and one-fourth to the municipality.

Mr. Chester H. Rowell, chairman of the State Republican Committee, and Mr. Joseph F. Thompson, chairman of the Woodrow Wilson Independent League, were each asked to respond to the topic "Who and Why?" They were especially fitted to be pitted, since both were formerly prominent representatives of the Progressive party, and this year had drifted in diverse directions.

In introducing Mr. Rowell President Murdock alluded to an historic event that greatly impressed him. In May, 1907, at the Unitarian conference at Santa Barbara, he heard Mr. Rowell speak on "Religion and Politics." In his extemporaneous address he startled his hearers by predicting that the Southern Pacific Railroad, which had been for years the dominating political power, was about to be overthrown. He and his associates had been working twenty hours a day and certain newspapers had determined to free the Republican party from the incubus. It seemed impossible of accomplishment, but it had come to pass and Mr. Rowell had never let up in working for political independence and the public welfare.

Mr. Rowell remembered the address, it was the first announcement of the movement that resulted in the formation of the Lincoln-Roosevelt Republican League that succeeded in controlling the party and placing Hiram Johnson in the gubernatorial chair. What was accomplished in the State had afterward been attempted nationally, and when it failed had resulted in the formation of the Progressive party.

While the party itself had not supplanted the old parties, its principles had been largely appropriated by both, so that as the Lincoln-Roosevelt League had progressivized the Republican party of California which today was in full control so the Progressive party had to a large extent progressivized both national parties.

The question for a Progressive now to consider was which candidate and which party seemed most likely to carry out its principles. Prominent among which are real democracy and social welfare—the supremacy of human interests. To the minds of apparently a large majority of Progressives a re-organized Republican party seems to offer a better opportunity than the Democratic party which, as its core, has the Southern States committed to individualism and opposed to national humane legislation. Jealous of the rights of the States they have generally opposed such movements as the child labor law.

Mr. Rowell was a forcibly but very courteous speaker. He indulged in no abuse or tirade, but for his candidate claimed that his record and his character gave abundant guarantee of independence and of conscientious adherence to the highest ideals in carrying out the principles of progressive government.

Mr. Joseph F. Thompson was, like Mr. Rowell, an original Republican, then an enthusiastic Progressive. He now earnestly supported Woodrow Wilson because he felt that his course and his achievements merited it. He referred to the important legislation of the past four years—extraordinary in its amount and its scope, and to the concessions he had gained by diplomacy without endangering the country in war. He felt that Wilson deserved the support of the country, regardless of political party, and that Progressives needed no further proof of what he and the party he controls will do than that which they have done.

The State submitted a number of important measures to be acted upon by the voters. One of the foremost of these was the issuance of \$15,000,000 in

bonds to complete the State Highways. Upon the wisdom of this expenditure the Club was addressed by Senator Johnson of San Mateo County, identified with the Good Roads movement from its inception. He plunged directly into the subject, and spoke with such earnestness and energy and from so thorough a knowledge of what good roads mean that he left no doubt in the minds of any of his hearers of the advisability and the necessity of the expenditure.

The City of San Francisco submitted twenty-five matters to be passed on—some of them ordinances and some charter amendments. The Club was able to command as explainer and adviser Mr. H. A. Mason, an expert on municipal government, connected with the Board of Supervisors. With an average of a minute and a fraction on each he could not go into the merits very thoroughly, but he managed to throw much light in dark places, and by a liberal supply of dry humor turned what might have been dry and tedious into an enjoyable as well as an illuminating talk.

The evening abundantly demonstrated that politics can be safely and profitably handled in an organization where sharp differences exist, provided that a reasonable spirit of fairness and consideration be preserved.

The Poet's Mission

The poet sings—perchance of woods and streams,

And the poor prisoner, bound in city walls,
Forgets the bondage of his lot, and dreams

He hears again the far-off forest-calls,

The lullaby of brooks and waterfalls,

And sees Heaven's star in sunlight's slanting beams.

The poet sings—and with remorseful tears,
Youth's lost ideals the soul again invites:—
Determination, which no tempest veers;

Ambition, pointing over to the heights;

And hopefulness, which sees God's beacon lights,

Howe'er obscured by earthly doubts and fears.

The poet sings—and even listless ears

Hear mingled melodies unheard till now:—

The harmony of the revolving years,

The onward rush of life's adventurous prow,

The benediction of the bending bough,

The growing bond which all mankind endears.

—JAMES TERRY WHITE.

Conference of the Middle States and Canada

Thirty-second annual meeting was held at All Soul's Church, Washington, D. C., November 20-21-22. The conference sermon was by Rev. James A. Fairley. On Tuesday morning a commemorative communion service was conducted by the Rev. John Howland Lathrop. After the business session, Rev. Frederick M. Eliot spoke on "The Enlistment and Organization of Our Young People," and a discussion followed.

At the luncheon to the visiting ministers a pleasant feature was the introduction of three ministers newly entering the conference. In the afternoon there was a meeting of the National Alliance and in the evening a public meeting, with addresses on the topic, "Why You Should Know Unitarianism," by Rev. Samuel A. Eliot, Mary Austin, and Rev. Clayton R. Bowen.

Wednesday morning there were various greetings and reports and addresses from the missionary field, followed by an address by the Rev. Florence Buck on "The Use of Dramas, Pageants and Tableaux in the Church School." After a discussion the conference adjourned with a closing service of prayer.

Billy Sunday and the Boston Unitarians

On the afternoon of November 30th, by invitation of the Boston Association of Ministers, Billy Sunday faced 250 Unitarians at the Second Church.

The meeting was held in the vestry room of the church, where the appearance of the Sunday party was the signal for vigorous hand-clapping. The Rev. Samuel R. Maxwell, minister of the church, offered prayer, and Homer Rodeheaver sang the campaign hymn, "I Have Walked with the King." The Rev. James Huxtable of South Boston introduced Mr. Sunday. He concluded by saying:

"We are Unitarians, of course, because we are open to the light and seekers of the light. It is commonly believed that Mr. Sunday can impart

both the commodities—light and heat—and we, as Unitarians, need both.”

Mr. Sunday acknowledged the kindness extended to him by the association and gave its ministers an invitation to come down and hear him at the tabernacle. “I am an old-fashioned preacher,” he said. My aim is to try to make it easier to do right and more difficult to do wrong. The goal toward which all things are moving is the acknowledgment of the sovereignty of God—of the fact that all things are to be subject to God. At present all things are not subject to God. God has many enemies. They are bitter, numerous and powerful, but He will conquer all His enemies. When sin entered the world it broke up the relation between God and man, and man began to live unto himself. He is doing that today. His aims, delights and pleasures are all outside God.

“Today men are seeking lust, pleasure and power, and under the power of sin they depart from God. Whatever takes a man nearer to God lifts him up; whatever takes him away from God pushes him down.”

He then presented the orthodox view of fallen man and the acceptance of Christ as a substitute from the penalty of sin and paid his respects to the modern school, saying:

“Some people in our day think they have found out the fatherhood of God and the brotherhood of man, and they have been ringing the changes on it all over the land. Some think they have discovered a new religion. No doubt God is a father to those who believe in Him, but will you hide yourself in the fatherhood of God, or shall we not rather tell people to gird themselves that they may do the will of God?”

“What is the dominant note of the Lord’s Prayer? It is not the fatherhood of God or the brotherhood of man, but ‘Thy Kingdom come, Thy will be done.’ What God demands is obedience. He wants to rule in every heart. I do not believe there was ever a greater time in all this world when we ought so to preach obedience to God as now. The world has gone daffy today in the service of mammon; it has gone crazy for social service, for uplifts, for things

which are all right in themselves and absolutely indispensable. But the trouble is that we are simply turning people away from obedience to God. It is for this Kingdom of heaven that we are to pray, and your Kingdom must be set up in your hearts.”

The ministers gave Mr. Sunday a cordial reception, and he was warmly applauded at the close of his address. On the motion of the Rev. Thomas Van Ness, the association, by a formal vote, thanked the evangelist for his attendance and speech. Before the meeting broke up there were calls for Mrs. Sunday, and to these she responded with the words: “I just want to say that Mr. Sunday lives everything he preaches.” Another round of applause followed.

The characteristic independence of Unitarians and the exercise of the right to differ is made manifest by the protest of Rev. Maxwell Savage, formerly our minister at Redlands, now settled over the church in Lynn. In the Christian Register he freely speaks his mind. He says:

“Have I lost my sense of humor or did I have a right to feel sad as I stood in the Mather Room of the Second church on Monday afternoon while one or two hundred Unitarian ministers listened to Rev. William Sunday? Have I lost my sense of humor or was I right in being conscious of a sense of tragedy when many of the ministers applauded or laughed at his words?”

“As I stood there I saw this same evangelist in some Western or Southern city where there is one Unitarian church, if any, and comparatively few Unitarians, vilifying and cursing our Unitarianism, stirring up the mob to loathe this faith of ours and thereby blocking Unitarianism and making it infinitely hard for the isolated Unitarian minister, doing all he could in his vulgar and hate-creating fashion to cast stumbling blocks in the path of our liberal faith.

“Until today I had willingly given Mr. Sunday credit for moral courage. He did give us a sermon which backed up my contention that he is the most consistent orthodox minister in the

United States today. Still, numbers, mere numbers, made him change his tune in so far as his attitude is concerned.

"No, I have not lost my sense of humor, but it becomes rather grim when I find Unitarians so 'liberal' that they lean over backward in the effort to be Christian in spirit, and forget, because they are many, their fellows where they are few; when I find Boston on its knees to Billy Sunday, whom Cleveland has refused for years to let in; when I learn that Mr. Sunday tempers the wind of his sincerity to the sheep which to him are black apparently only when they are few.

Josiah Royce

Among the sons of California perhaps none has gained so wide and fair a fame as Josiah Royce, for he is numbered among the foremost thinkers of the world, and in his lofty philosophy is recognized as a teacher of men.

He was born in Grass Valley on November 20, 1855, and he graduated at the University of California in 1875. After taking his Ph.D. degree at Johns Hopkins in 1878 he returned to the University of California and for four years was instructor in English literature and logic. In 1882 he was called to Harvard University and was successively instructor, assistant professor and professor of philosophy, serving to the end of his life, winning worldwide recognition as a philosophic leader. He was given the degree of Ll. D. by the University of Aberdeen, Johns Hopkins, Yale and St. Andrews, Litt. D. by Harvard, and D. Sc. by Oxford in 1913.

His publications were many and important. In 1885 he published a volume on the Religious Aspects of Philosophy. In 1886 he published a History of California and in 1887 a novel, *The Feud of Oakfield Creed*. In 1892 he issued his "Spirit of Modern Philosophy" which has been followed by a series of remarkable studies of various phases of philosophic thought. He has been a positive force in the realm where philosophy and religion overlap, and has been looked up to by the best minds on both sides of the Atlantic.

He was a man of high character, modest and domestic, utter simplicity of manner, kindly and humorous, and a staunch and loyal friend.

In the Hibbert Journal for October there is a survey of recent philosophical literature by Professor G. Dawes Hicks, based almost wholly on an article in *The Philosophical Review* of May, 1916, a special number, containing the papers read at the American Philosophical Association held in December of last year in honor of the completion by Professor Royce of his 60th year, and also other contributions dealing with various phases of his philosophy. The collection also contains interesting personal reminiscences. Mr. Richard C. Cabot writes, for instance, on "Josiah Royce as a Teacher," and gives some instructive anecdotes illustrative of Royce's method in the classroom and seminary. Professor George H. Howison speaks of "the significance of his work in philosophy," and relates in a pleasant way how he first came to make Royce's acquaintance. One of Royce's abiding services to philosophy he takes to be his steady insistence upon the position that the defense of our capacity for absolute certainty must rest upon an idealistic metaphysics, although the idealism need not be of the monistic type of Hegel and the Hegelian school. Professor Howison has some pregnant things to say about pragmatism. "When 'truth' gets translated into mere preference of feeling, or even into sturdy resolve, and yet remains, after all, but an uncertain conjecture, subject to revision, and sure to come to this in the lapse of time, a revision that with the lapse must recur and recur and recur *in perpetuum*, it cannot but cease at length to be worth the trouble of the guess and the testing by trial."

Professor John Dewey deals with "Voluntarism in Royce's Philosophy," first of all as it is evinced in an early essay of 1881, and then as it is manifested in his later writings.

In a paper on "Realistic Aspects of Royce's Logic," Mr. E. G. Spaulding tries to show that in his recent essay on "The Principle of Logic," Royce is

virtually moving in a direction which is the direct opposite of the logical monism which he seems to support; whilst Mr. Morris R. Cohen, writing on "Neo-Realism in the Philosophy of Royce," urges that the recognition of the complete objectivity of mathematical truth by Royce fully bears out the contention that his philosophy is not in any true sense Hegelian.

Several articles are concerned with Professor Royce's philosophy of religion. Professor W. Adams Brown deals with the first volume of *The Problem of Christianity*, and Professor B. W. Bacon with the second volume. Professor Brown has a twofold criticism to offer. He believes that Royce unduly simplifies Christianity by identifying three conceptions which, however closely related in Christian experience, must ever remain distinct, namely, God, Christ, the church; and also that he empties loyalty of its highest significance by treating it as an end in itself irrespective of the object which calls forth loyalty, for loyalty in the abstract may lead, no one can tell whither, to militant imperialism as well as to Christian self-sacrifice. President Bacon is much more in accord with Royce's teaching. The philosophical definition of Christianity as the religion of loyalty does give us, he thinks, the real key to the psychology of the resurrection faith. "Loyalty" is the root-idea. Only it should not have been called the "Christianity of the Pauline churches"; for what is most distinctive in it, the doctrine of absolute devotion to the kingdom, is the doctrine of Jesus. The unqualified, unreserved, absolute devotion to God the Father and the interests of God's kingdom laid down in Jesus' teaching, lived up to the uttermost in His life, and made imperishable by His death—that is "the essence of Christianity."

Perhaps no one is more competent to appreciate Professor Royce's place in the world of letters and to speak of him as a philosopher and a man than his friend, Professor L. P. Jacks of London. In a late Number of the London *Inquirer* he pays the following tribute:

By the death of Prof. Royce of Harvard the world has lost one of its

greatest thinkers, who was also one of the most lovable of men. He was essentially a religious philosopher, not only by intellectual conviction, but by virtue of his temperament, which was rooted in love of the brethren. In philosophy he stood midway between the intellectualism of Hegel and the voluntarism of James, and sought to reconcile them both in the conception of a universal spirit whose thought was his will and whose will was his thought. His religion took the form of a fervent belief in "the beloved community," which is not any actual church but the invisible brotherhood of loyal souls all the world over, past, present, and to come. He held that the actuating spirit of this community was "Christ," as St. Paul understood that name, in whom the whole body is compacted and knit together; and by that spirit, which is the spirit of love, he believed that God is interpreted to every man and every man interpreted to himself and to his neighbor. He regarded the statement "I believe in the Holy Catholic Church" as central in philosophy, as well as in the Christian creed; but he gave to all this a meaning which cannot be used to support the claims of any existing or contemplated church organization. His "Holy Catholic Church" was real but essentially invisible, and for that reason he held aloof from all "bodies," whether orthodox or liberal, regarding them as nests of partial views and the breeding-place of quarrels and animosities which are opposed to the religion of the spirit. He had many friendships with Unitarians, and much admiration for their teaching, especially for that part of it which is concerned with liberty, but it seemed to him that they had failed by giving liberty a mainly negative meaning. Liberty he regarded as only another name for absolute loyalty to the "beloved community of all faithful souls." With him loyalty was the basis of morals as well as of religion.

He combined the gifts of a great thinker with the simplicity and spontaneity of a child. Kindness was the air he breathed. He was without egotism or self-love. His service of truth was a humble devotion, and he was

equally devoted, and with an equal humility, to his philosophy and to his friends. He loved children, and was never happier than when he was telling them stories or reciting his favorite "The Hunting of the Snark." He was full of quaint and often brilliant humor, but he was almost incapable of saying an unkind word. His talk was wonderfully finished in expression, and was apt to run on in a copious stream like that of Coleridge. His brow was vast, his features irregular and oddly formed, but full of movement, light, and change. Indeed, the expression of his face was such that I often thought him the most beautiful person I had ever met. I never saw a human face so full of life, unless, perhaps, it was Stopford Brooke's. I remember one evening when I found him ill in bed in a dimly lighted room. As he raised himself on his pillow he seemed surrounded with an unearthly beauty that greatly overawed me. The truth is that he was a saint among men; but a very human saint all the same.

When he was in Oxford three years ago, lecturing at Manchester College, he won the hearts of every one with whom he came in contact. The students loved him. He would spend long hours with them in the common room talking of everything under the sun, and giving them his best. The University presented him with an honorary degree, but what I remember most vividly is not the ceremony nor the Latin oration, but the childlike glee with which he arrayed himself in his scarlet robes and summoned a number of children to look at him. He was full of little acts of graciousness and charm. His last act before leaving Oxford was to go out into the University Park that "he might say goodbye to his friends, the little birds, who had sung their songs to the stranger from over the sea."

On one occasion he had trouble with his American correspondence, and had to go through some irritating formalities at the postoffice. One document he resolutely refused to sign, and supported his refusal by expounding the whole philosophy of international relations, to the immense astonishment of the officials. At last the lady clerk said to

him, "Well, sir, if you don't sign I shall get into trouble. "My dear young lady," said Royce, "rather than see you in trouble I would sign any and every document which King George might choose to put into my hands. Give me the paper."

He believed and taught the Immortality of the Soul, but with the condition that those only will survive whose continuance is *needed* by the all-inclusive purpose of the Moral Order. Who, then, can doubt that Royce has passed to the mansion that was prepared for him?

[For the PACIFIC UNITARIAN]

Reality

Sweet rose! thy fragrance, color and thy form
Delight my senses. I love to touch thee.
And when I press thee, drink thy beauty in,
Still more thou giv'st thy best, gen'rous and free.

Great soul! with shining face and goodly deeds,
Thy very presence sheddeth joy around.
And when I lean more on thy strength and love
Lo! yet more kind and nobler art thou found.

'Tis thus! hidden below the rose's stem
Is the strong root: it doth its life unseal.
And in the secret gardens of great souls
The thoughts of living right and loving right
Are formed: and so the unseen is the Real.

—MARGARET LLEWELLYN.

Deeds, Not Years

We live in deeds, not years; in thoughts, not breath;

In feelings, not in figures on a dial.

We should count time by heart throbs.

He most lives

Who thinks most, feels the noblest, acts the best,

Life is but a means to an end; that end,
Beginning, mean, and end to all things, God.

—P. J. BAILEY.

Be Strong and Wait!

Thou who dost feel life's vessel strand
Full length upon the shifting sand,
And hearest breakers close at hand,

Be strong and wait; nor left the strife
With which the winds and waves are rife
Disturb that sacred inner life;

Anon thou shalt regain the shore,
And walk—though naked, maimed, and sore—
A nobler being than before!

—EDMUND CLARENCE STEDMAN.

Even when the bird walks we see
that it has wings.—Lemiere.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - - - EARL MORSE WILBUR
Secretary to Faculty - WM. S. MORGAN, Ph.D.

STUDENT ORGANIZATION.

EDGAR MAXWELL BURKE - - - - President
HURLEY BEGUN - - - - - Secretary

COMING EVENTS.

(Open to Friends of the School)

Chapel 8:15 A. M.

December 6 - - - - - PRESIDENT WILBUR

PREACHING.

December 7 - - - - - MR. BEGUN
Without Manuscript

CALENDAR

Thanksgiving Recess - - - - November 30

Thursday, to December 2, Saturday

Mid-Year Examination Period begins - -

- - - - - Tuesday, Dec. 12

Christmas Recess begins - Saturday, Dec. 23

Student News

President Wilbur recently had the honor of addressing the students of Mills College.

Chapel services during the month of November were conducted by President Wilbur, Professor Morgan, Rev. Harold E. B. Speight and Mr. Begun.

The special series of evening services was concluded on Wednesday, November 15, with a sermon by Professor Morgan. There were five services in all and the results in every way surpassed expectations. It is to be hoped that such meetings can be arranged in the course of each term, as they supply a deficiency long felt. The intellectual atmosphere of the classroom is balanced by a free fraternal expression of the spirit. These meetings have demonstrated that reason and faith can dwell in the same room, that the search for truth need not impair the life of the spirit, but on the contrary may enrich it.

The chapel meeting of December 6th will be the final meeting of the term. It is a settled tradition for President Wilbur to preside. In many ways it is the best meeting of the year. Beginning with the senior member of the school, each man is called upon to relate anything in the nature of inner experiences which the term has brought to

him that he may be moved to reveal. It is truly then an "experience" meeting. Intimate friends of the School are sometimes present.

The lectures of Mr. DeLacy-Mulhall of the University of California on genetics have been growing in interest. The lecturer's third term gave a survey of the latest achievements in the fields of genetics and experimental evolution. These achievements throw considerable light upon the problems of Eugenics. Mr. Mulhall discussed their bearing upon such prominent social topics as prohibition and alcoholism, marriage and race problems. The lectures this term have dealt chiefly with the *nature* of man. Next semester the emphasis will be laid upon his *nurture*. There will be a discussion of the value to sociology of the recent advances in genetics. The following topics will also be taken up:

What are the fundamental principles of Education?

Why our educational systems should be everywhere adjusted to the ideals of Eugenics.

Warnings from the past. History in the light of modern biology.

The better way. Education that works not only for the present but also for the future.

Woman, and the education of womanhood. Education for parenthood.

Two new courses were offered at the beginning of the present term, one by President Wilbur in advanced homiletics, preaching without manuscript, and the other by Professor Morgan on the philosophical and religious aspects of the poetry of Robert Browning. The results of both courses justify their continuance in the future. Though the course in preaching without manuscript has not accomplished any miracles, it has been invaluable as an insight into the methods, the extreme care and preparation needed, and the values of extempore speaking. Several congregations at least have been spared the more or less painful experience of the first efforts in this direction. Professor

Morgan's course in Browning completes the program of the philosophical department with the philosophy of the beautiful. We know of no theological school in the world which offers a philosophical basis of religion in the philosophy of the beautiful, the good, and the true equal to that now being given by the Pacific Unitarian School. The Browning class has read "The Ring and the Book" and a part of Jones "Browning as a Religious and Philosophical Teacher" this semester. The class in advanced philosophy of religion has been discussing articles in the Hibbert Journal upon Immortality and the Nature of God.

H. B.

[For the PACIFIC UNITARIAN]

An Evening Prayer

Thou art with me still when evening's purple shadows

Call the meadow lark and tanager to nest,
With me in the calm of sweet and peaceful twilight,—

A sense within my soul that I am blest.

Thou art with me still when night recalls to vision

Her myriad stars set in the trackless deep;
In such a moment might I seem forsaken,
Could I not love thee ere I sank in sleep.

Thou art with me still when morning sweetly summons

The spirit wake to see the miracle of dawn,
In the flash of sunbeams on the dewy petals
And the warmth and glow of every clod and stone.

Thou art with me still in sunshine and in shadow,

Within my heart and in the stars above;
Thy spirit dwells in flower and sunset glories,
In deeds of friendship and the thoughts of love.

—HURLEY BEGUN.

Integrity.

Let us be true!

Our cause is holy and our purpose pure:

Let us be sure

The means we choose hide not our aim from view!

Let us be true!

Our hope cannot consent to doubtful deeds:

Our strong will needs

None but clean hands our righteous work to do.

Let us be true!

Thought word, and deed, even as our cause, is pure;

And so endure

Firm to the end whatever fate ensue!

—W. J. LINTON.

Selected

An Appeal to All Souls

Rev. William L. Sullivan.

(Extract from a Pastoral Letter)

No more terrible disaster could happen than that with material progress and a widely diffused ease and comfort our country should be content, neglecting the values of the spirit and passing by the ideals of the soul. This disaster cannot and must not be. Though doubt of and discontent with traditional Christianity increased a thousandfold, though a hundred creeds fell, and as many theological compromises followed, our nation and the world still must recognize an Eternal to be obeyed, an Infinite with whom we may hold high communion, a soul within us not level with beasts, but kindred with God. This lasting substance of religion in all its august simplicity, in its height and depth and power, it seems to be the spiritual vocation of America splendidly to affirm. Would you wish to see America affirm it, and help America affirm it? Are you of a spirit so large and of a faith so deep as to be moved by this vision of liberty consecrated? Then should such a church as All Souls, which holds to this religion of freedom, simplicity, and spiritual earnestness, invite and deserve your best encouragement and support. . . . Convinced to the heart of us that our gospel is more than ever needed by the world; determined that our historic church of All Souls shall vigorously perform its awaiting work; assured that in supporting this gospel and this church we are doing no act of patronizing charity, but lending a hand in the building of God's kingdom, let us enter upon our church-year united in heart and aspiration, proud of our past and zealous for a not less worthy future."

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a part of action, not of whining.

—DAVID STARR JORDAN.

The Office of the Church

"Today a large part of the population in every country refuse to become members of any religious communion. In response to an invitation, many of these reply that they already belong to so many societies which are doing good work of various kinds that they cannot join another. But this answer of theirs betrays that they overlook the unique nature of a church. Other societies—philanthropic, literary, economic—are always a means towards specific ends; a church aims at preserving the integrity of each man as a whole, and of all society as a spiritual organ of life. A church is devoted to universal principles. Its purpose is to see life steadily and see it whole, to link up all particular duties and ends with the supreme meaning of existence. To care for particular reforms but not for religion is to care for the separate pieces of stone but not for the architectural idea that assigns to them their place and function. It cannot be said, therefore, that a church is only one more society. It is different in kind. There are many particulars; there is only one principle binding those particulars into organic unity. Therefore when men and women come thus to understand the social and mental discipline of a church, they will not hesitate to identify themselves with some one religious communion, and that will always be the one which best interprets to them the law of their own being.

"Our church is to us a Brotherhood of the Common Life. Our communion with God is through communion with the universal spirit, the common mind, that urges human beings to establish communities where law shall be justice; liberty, disinterested service of others; and truth, the experience of all. Our fellowship is not only for the sharing of burdens; but, also, for the sharing of visions."

—C. S. S. DUTTON.

Nothing is impossible; there are ways which lead to everything, and if we had sufficient will we should always have sufficient means.

—LE ROUCHEFOUCAUD.

Dr. Hale's Criticism of the Critics

In the introduction of his helpful and practical book, "How to Live," Edward Everett Hale cleverly wrote these words:

"Most 'criticism' consists of the surprise of the critic, because the author does not do something else, which the critic would have done in his place. I do not write this book for the critics. I write it for the people who want to discuss these questions in this way. The best success I ask for it is that described by Abraham Lincoln,—that those people may like it who like that sort of a book. For the others, I hope they will write their own books, and that those who like them will read them."

Rev. R. J. Campbell, who kept the London City Temple full for thirteen years, gives the following advice to his colleagues in the pulpit—nowhere more needed than in some liberal pulpits: "My advice to young preachers is, Avoid 'academic' language as you would the plague. You cannot be too simple in your phrasing, whatever you are in your thinking. Never overrate the intelligence of your hearers."

Hammer and Anvil

"Hammer away, ye hostile hands;
Your hammers break, God's anvil stands."

Look forth and tell me what they do
On life's broad field. Oh, still they fight,
The false forever with the true.

The wrong forever with the right,
And still God's faithful ones, as men
Who hold a fortress strong and high
Cry out in confidence again,

And find a comfort in the cry:
"Hammer away, ye hostile hands,
Your hammers break, God's anvil stands."

Thou knowest that they cause is just?
Then rest in that; thy cause is sure
The word is true? Oh, then it must,

In spite of slanderous tongues, endure
As toward the crag the billow rides,
Then falls back, shattered, to its place;
As fans the breeze the mountain sides,

Nor fans the mountain from its base:
Men's hammers break, God's anvil stands.

—SAMUEL VALENTINE COX.

From the Churches

BERKELEY—Mr. Speight's sermons have been on "Natural Selection in the Spirit World"; "News, the Press and the Censors"; "A People Blest of God". On November 19th Rev. O. P. Shrout filled the pulpit. Mr. Speight was in the Palo Alto pulpit, and its minister, Rev. Wm. Short, occupied Mr. Shrout's at San Jose, the triangular exchange carrying out a recommendation of the directors of the Conference.

The Channing Club at its Sunday evening meetings has considered "Forest Conservation", "The Church and Social Reform" and "The Psychology of Mesmerism".

On Dec. 10th Rev. Chas. F. Dole, D. D., of Jamaica Plain, will occupy the pulpit.

FRESNO.—Mr. Ruess is working hard in and out of the church, and accomplishing results. He not only supplies the pulpit of the church, and is faithful to the Sunday School, but he is ready to help in all movements for the community good. He is interested in educational matters and is addressing meetings of the Parent-Teachers Association at Hanford, Hardwick and Lemoore.

Mr. Heeb preached on the 12th, giving us an excellent sermon. We are glad of the friendship and co-operation with our sister city of the northern end of the great valley.

Mr. Ruess's topics for November were: "What Unitarians are Doing in America", "Three Kinds of Hospitality", and "Thanks-giving and Thanks-living".

LOS ANGELES—A thoughtful business man suggested that the Sunday school collect the old papers for sale, the proceeds to go into its treasury for a special and (at present) secret purpose. In a way, this is a singular item for these notes, but we are glad to herald the return, even in such small way, to THRIFT, that good old American virtue, so long lost or mislaid. The paper scarcity is a strong object lesson on the waste and lavish extravagance of our time. A beautiful Thanksgiving service of picture, quotation, history and

story delighted the children, and a poor shoemaker, the ward of the school, will fare bounteously at Thanksgiving.

The Alliance was entertained by the women of the Fellowship Club connected with the Church of the People, formerly The Fellowship, founded by the late Benjamin Fay Mills, and of which Rev. Reynold E. Blight is now the pastor. A fine program followed the luncheon, the topic of discussion being Adult Education. The Alliance had a church social, sale of aprons and handkerchiefs, supper and entertainment which attracted so large an attendance as to fairly embarrass the committee, but that is a kind of martyrdom any zealous Alliance committee suffers gladly. A call was sent out, resulting in the gift of some forty books, good reading, not too prosy, musty books, which are to be sent to the inmates of the county farm. While it is not a Unitarian affair, except that individual women are interested, yet the social service work for the county hospital is well worth mentioning. An inmate and his particular problem is apportioned to one of the committee and thus the personal interest, the human sympathy, is secured. That wonderfully beneficent work, the Maternity Cottage, secured over \$500 for its new building from its late bazar.

The young people at their last meeting discussed "The Meaning of Service". On the Sunday afternoon following Hr. Hodgins's sermon on Thoreau, everybody, old and young, went to a beautiful canyon and learned lessons from Nature, the dear old nurse.

On Thanksgiving day a union service will be held at our church. Three societies—the Universalist, the B'nai B'rith and the Church of the People—will unite with the Unitarian flock.

If the social service class does not understand "the forces that are working for civic betterment", it is not the fault of the earnest committee, who certainly secure expert testimony in all lines. Notable addresses the past month were on the George Junior Republic by the principal of the school near Puente, Mr. Waterhouse, a "great man". The boys come from poverty homes to secure the special trade training; often boys

from well-to-do families come voluntarily; and a few boys are sent by the courts. They are given a rigorous test for fitness to different vocations and then have such training as will best develop individual ability. Social insurance explained different plans more or less successful in Europe for unemployment and old age insurance, but the speaker did not claim to have found an ideal working plan for America.

Tourist visitors from the East are surprised at the large attendance in the churches here. This is just opposite to the experience of a lady of this city. When in New York on her return from Paris, she expressed surprise that both those cities had such poor electric lighting, not nearly so brilliant as that of Los Angeles. "Why," said her acquaintance, "do they have electric lights in Los Angeles?" Even the politicians will some day find out that great things may come from the "boob state."

PORTLAND, ORE.—On October 1st, Mr. Eliot completed the series of sermons upon the "Free Christian," his "Faith", his "Power", his "Spirit", taking for his subject "The Day by Day Life of a Free Christian". This was a persuasive message, reminding us of the valuelessness of beliefs save as they are vitalized by daily practice.

Our pastor, being absent October 22, Prof. Norman F. Coleman preached a tender and appealing sermon from the text, "Father, Forgive Them for They Know Not What They Do," telling us that now, as in that early world tragedy, the greatest sinners are not those misled ones, for whom Jesus prayed this prayer, but the leaders, who, knowing the truth, yet mislead, and "put out the light".

Of increasing interest are the Forum sessions held in the church chapel each Sunday evening. The choir, with only piano accompaniment, responds with the usual choice vocal numbers.

Our civic duties are brought to mind by the discussion of such subjects as the Adamson Bill and Important Initiative Bills for November Election. Another Forum subject was "Pros and Cons of Non-Resistance". These dis-

cussions are led by different chairmen, who insist upon the usual debate and time rulings.

At the Sunday morning service Mr. Eliot continues to preach the little sermon of five minutes to the children. It often merges into, and seems a vital part of, the sermon to adults that follows.

The Unity Club, formed from the older young people of the Fraternity and others who might be interested, had a first session October 22nd. It promises to answer an important need just brought to the surface. Their first work is the study of the Old Testament.

An honored guest at a first Wednesday program of the Alliance was Dr. W. F. Ogburn of Reed College, who told "The Story of Early Man," and who illustrated his talk with extensive screen views. It was thoroughly enjoyed, as was also an extra afternoon of the society styled a group of "Travelogues" and ending with a cup of tea, and a silver offering. For this, spaces in the chapel were taken by twelve tables, each devoted to some country or interesting point of travel, and presided over by the enthusiastic traveler herself, who supplied for the table and its background choice artistries and pictures, and with anecdote and explanation impelled the group of listeners to tarry. A most clever presentment of "Travel" by one of our literary members marked the opening of the entertainment.

SALEM, ORE.—Rev. Joseph M. Heady has been engaged to fill our pulpit for the remainder of the year. He preached his first sermon on November 12th, and is devoting himself to becoming acquainted with Salem and its people. He has been successful heretofore in building up churches and assumes his new duties with a determined spirit. He is well stocked with energy and capacity for hard work, and our people seem disposed to uphold his hands and to do their part in the work of reconstruction. Mr. Heady has a strong conviction that the Unitarian conception of religion would be welcomed by large numbers if it could overcome the ignorance and unreasonable prejudice of those who are strangers to it.

SAN DIEGO.—Responding to many enquiries as to what Unitarians believe, Rev. Howard R. Bird is devoting a series of sermons to various phases of the matter. Beginning with the last Sunday of October his topics to the end of the year are: "God—the Infinite or Universal Mind"; "The Infinite, the Universe and Man; Their Relation"; "Man: His Nature and Powers"; "Man: Methods of Developing His Powers"; "Man: Results in Development"; "The Individual and the Universal Prayer"; "Unitarianism and the Bible"; "The Divinity of Jesus"; "The Question of the Continuity of Life".

The interest in the series is marked. Many tourists attend a Unitarian church for the first time.

Dr. George Wharton James, on Sunday afternoons and Tuesday evenings, is giving a course of twenty lectures on California Literature and Its Makers.

The Woman's Alliance holds a monthly meeting. The women of the parish are being organized into three separate circles, according to location, for their social and philanthropic work, meeting on the first, third and fourth Thursday of each month.

STOCKTON—On the first Sunday in November, Rev. A. B. Heeb preached an election sermon. At 12:15 the first session of a series of round table gatherings for the discussion of the human and religious phases of the war was held, under the leadership of Dr. J. G. Iliff, professor of history in the High School.

On Friday evening, Nov. 10th, Rev. Christopher Ruess of Fresno gave a reading and interpretation of Walt Whitman, and on the morning of the 12th preached on "The Religion Our Nation Needs". During the following week he called on friends of the church not before approached and secured contributions to the fund to purchase a lot which brought it to over \$1200, the amount considered necessary. On the 19th Mr. Heeb returned from Fresno and preached on "Prayer—A Very Helpful and Inspiring Word".

"We dislike and protest against the beggar type of prayer as though God, like a weak mother, would change His

mind for a peevish child. The child attitude toward God is the true spirit of prayer. Sincere desire to know His will is the only element of prayer we accept. The spoken prayer in our churches is like the tuning fork to bring all minds into one common purpose. God does not need our words but man needs them."

The Unitarians who believe in the use of public school buildings as social centers have undertaken to take charge of entertainments on the first and third Friday of each month at the Weber school, and three evenings a week, and later on perhaps more, classes in hand-craft and various amusements will be supervised by the playground instructors at the Jackson school.

At the Weber school the amusements will comprise musical numbers, sometimes a lecture, games, dancing and amateur theatricals. It is to be for the people of the neighborhood and their friends.

VICTORIA, B. C.—The pastor, Rev. Walter G. Letham, delivered a series of three sermons during October on World Peace, his themes being: "The Public School and the Peace of the World"; "Religion, Labor, and the Future Peace of the World"; "Woman, War, and Peace". The attendance has been encouraging throughout. The first of a series of mid-week lectures was given on October 16th by Rev. J. B. Warnicker, who recently resigned from the pulpit of the First Baptist Church of the city. His topic was, "The Passing Throng; or The Faces We See in the Street," and it was handled in a most entertaining way.

On the last Sunday of the month, the pastor went over to Seattle to supply for Dr. Perkins of the University Church, who was on vacation in the East.

Preparations are now being made for a special four days' mission at the beginning of December, when Dr. Westwood of Winnipeg, who is traveling secretary of the Canadian Unitarian Association, will be with us. We look forward to a time of inspiration and helpfulness.

SAN FRANCISCO—Very often Mr. Dutton's hearers are moved to say: "That is the best sermon yet." The presumption generally seems to be that the last is the best, but while opinions generally differ with individual tastes, there seemed to be great unanimity on Nov. 19th when he spoke with great power and earnestness on "The Illimitable Love of God." It seemed to be solidly set on the bottom fact of life and experience and to rise to the sublimest heights. It is a presentation of the greatest human need, a firm conception of God's encompassing love, that deserves wide hearing, and many expressed the wish that he consent to its publication by the American Unitarian Association.

The annual bazaar of the Society for Christian Work is always a mystery. In progress it seems to promise little. There are no crowds, no excitement, no embarrassing solicitation. A few well-supplied tables and a few unostentatious ladies moving around and purchasing modestly, an attractive candy-table that is rather more obviously patronized, a fair stock of provisions, jellies, nuts, olives and the like, an assortment of aprons, and an unlimited number of articles limited in price to a quarter of a dollar—and there you are. But when it is all over the sum total is surprising. This year it reached \$850 without anybody's trying very hard.

The special feature this year was a chicken dinner, offered at the small price of fifty cents. Preparations were at first made for 100, but applications gradually forced further preparation, and there were finally fed, to their eminent satisfaction, 274 persons. How it was done is one of the great mysteries that occasionally we are forced to accept because of the fact that cannot be questioned. It was a marvel of condensation so far as space packing is concerned, and of financial genius in that it is claimed that the anticipated loss was transformed into a modest profit.

The Men's Club, on the evening of Nov. 23d, heard an interesting talk on Scandinavia by Mr. Wm. A. Doble, who recently sojourned there. The Young People's Society has held good meetings each Sunday evening.

Sparks

A grocery clerk suffered under the name of Drinkwater. A flustered female purchaser one morning came into the store and said, "Good morning, Mr. Pound of Butter, will you give me a drink of water?"

Little boy caught a very severe cold while his mother was out of the city, and on her return rushed up to her, and, throwing his arms around her, cried, "Oh, mother! both of my eyes is raining, and one of my noses won't go."

"I am in favor of peace at any price." "Yes," replied the pessimist; "but suppose you wake up some morning and find you haven't got the price?"—*Washington Star*.

The Laird—"Well, Sandy, you are getting very bent. Why don't you stand straight up like me, man?"

Sandy—"Eh, man, do you see that field o' corn over there?"

The Laird—"I do."

Sandy—"A' weel, ye'll notice that the full heids hang down an' the empty ones stand up."

Pearson's Weekly (London).

A soldier in the English army wrote home: "They put me in barracks; they took away my clothes and put me in khaki; they took away my name and made me 'No. 575'; they took me to church, where I'd never been before, and they made me listen to a sermon for forty minutes. Then the parson said, 'No. 575. Art thou weary, art thou languid?' and I got seven days in the guardhouse because I answered that I certainly was."

As an example of the ability of the juvenile scholar to evolve unexpected meanings, a correspondent of the *Spectator* relates that the following question was put to a history class: "What misfortune then happened to Bishop Odo?" The reply came quite readily: "He went blind." An explanation was demanded, and the genius brought up the text-book. "There, sir!" triumphantly, "the book says so." The sentence indicated read, "Odo was deprived of his see."

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibility the Librarian is assured. The library is located at Unitarian Headquarters, Room 314, No. 162 Post Street, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way. Suggestions as to additions are invited.

Charles A. Murdock, Trustee.

Miss Maude G. Peek, Librarian.

Among Recent Additions

The Old Testament in the Light of Today—Badè.
Theism and Humanity—Balfour.
What Men Live By—Cabot.
A Far Journey—Rihbany.
Heralds of a Liberal Faith—Eliot.
Sources of Religious Insight—Royce.
Christianizing the Social Order—Rauschenbusch.
The Minister and Spiritual Life—Gunsaulus.
Misery and Its Causes—Devine.
History of Egypt—J. H. Breasted.
The Religion of the Ancient Egyptians—Steindorff.
The Religion of Veda—M. Bloomfield.
The History and Literature of Buddhism—T. W. Rhys-Davids.
The Study of Religion—M. Jastrow.
The Religion of Babylonia and Assyria—M. Jastrow.
The Civilization of Babylonia and Assyria—M. Jastrow.
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—CHARLES E. ST. JOHN.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

All Soul's Unitarian Church of New York with December begins the publication of "Faith and Freedom," a monthly messenger for a wider conveying of its word. It declares itself "A Church of the Free Spirit, holding to all that is eternal in religion—character, aspiration, worship—but refusing to bind itself or its members to the statements of ecclesiastical creeds. Its explanation of the purpose of such a publication so cogently expresses what we feel should actuate every church on the Pacific Coast to co-operate in making the PACIFIC UNITARIAN serve them in a like manner that we give it in whole.

"A serious contradiction in the life of churches has been and still is, that while their commission is universal, their mission is partial. Having a message for the world, all of them by necessity work for a parish as a unit, and others by choice work for a still smaller thing, a sect. They discharge a ministry of morality and idealism, but, at the best, it is to the same people every Sunday the year round; and, at the worst, it is a censored morality and an idealism that knows the password of a group. Furthermore it is forgotten that if churches are to speak to the whole world, they are also to listen to the whole world. This, too, belongs to their universal mission. They are to hearken to the voice of the striving spirit everywhere, to have such sympathy as will make them understand every accent, every dialect, of souls aspiring. They are to bring to focus on their own local altars the rays of the idealism of all mankind. Only by this attitude of uni-

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A Lesson

A lesson to my heart is sent
Of cheerfulness and sweet content
Whene'er I see the snowdrops pale
Uplift their heads in wintry gale
And bloom as sweetly midst its snows
As summer's lily, or its rose;
Rejoice! the snowdrops say to me
Whate'er thy lot in life may be.
—DAVID DUNBAR.

versal discipleship can they discharge any true mission of universal master-ship.

How shall churches do this? How shall they in the first place fling their voice abroad beyond the parish in the pews to the great crowd passing by? How shall they in the second place, with one or two services a week, tell their people what is going on—what success and failure, what glory and shame, what ignoble despotism, what splendid defiance—upon the whole world's battlefield of souls?

There is but one answer. If each church is thus to make itself a sort of university of the spirit, it must give to its words the wings of the printed page. In no other way can it reach, or have any fair chance of reaching the crowd which will not yet listen, but still may read. In no other equally practical and sure way can it put before its own parishioners that knowledge of the spiritual struggles of the world which ought to be heralded from every pulpit that aspires to be an adequate tribune of Truth.

This activity in transmitting the great message, this effort to discharge a universal mission which shall fall not too short of the universal commission, should be found in a liberal church, if found anywhere. By the very principle and tradition of such a church, it is hospitable to every true thought and open-hearted to every right deed everywhere, unobstructed and unconditional by the cautious canons or the conventional proprieties of a sect. And by the very nature, too, of the gospel is to preach—simple, essential, eternal religion—it should have zeal, an indestructible, a perpetually youthful zeal, in announcing to the men and women of this groping and disillusioned age, its tidings of peace and power.

What need of further explanation why All Souls Church, a church of the Free Spirit, seeking eternal values but not bound down by past traditions, should establish this monthly messenger for a wider conveying of its word? Humble as these few pages are, they are an endeavor to realize in fact a fuller measure of the church's universal mission and communal responsibility. They will tell to the man outside the church who reads them, something of what a free and modern-minded religion is. They will give to those within the church—and, of course, to those outside too, if they but will—comment and judgment on topics of contemporaneous religious interest, of which there is not opportunity to speak in the pulpit. A page on social change and progress, another on the news of the world's spiritual struggle, and still another on subjects meditative and devotional, will help, we earnestly hope, toward this great end, that All Souls Church shall be more than ever a centre of life and light, and shall send far beyond its pews a worthy word for the upbuilding of the commonwealth of God."

This expresses the purpose somewhat dimly felt and followed for its quarter century of life by the PACIFIC UNITARIAN. Our churches are few and scattered and need consciousness of fellowship. Isolated Sunday services are not enough as result of their effort, or as adequate expression of their message to mankind. Those faithful souls who go to church gain strength and inspiration from the spoken word, but conservation of spiritual resources demands means of reaching those who neglect opportunities. Some will read who will not listen, and it is sheer waste of good material when an able and consecrated man draws from the depths of his soul

of the best at his command and it is offered once to a handful of hearers. An inexplicable characteristic of many, perhaps most, of Unitarian ministers is disinclination to print. Modesty is a choice virtue, but the candle-stick admonition is pertinent to preachers, and if they have a message and recognize responsibility they surely should use the available means of offering it. Indulgence in exaggerated self-consciousness that withholds from a needy world words that might help or uplift is at least a mistake. Of course one's own church is his first concern, but there are surely crumbs that no one has a right to withhold from those who ought to be hungry. The infrequency with which initials other than the editor's appear in these columns may indicate that "Fools rush in where angels fear to tread," but if it does it also shows that the rushing is from necessity and not from choice.

The appearance of "Faith and Freedom" proves that one of our leaders feels the obligation, and we venture to hope that our leaders on the Pacific Coast may be led, on reflection, to use more freely the columns at their disposal.

We like Mr. Sullivan's use of the expression, the Church of the Free Spirit. It is good by reason of what it includes and of what it excludes. If we can claim spirit, and it is free, it seems all that we need. We are freed from the letter and its trivial divisions over non-essentials. A church of the spirit is led by the spirit, and the worship it inspires will be in spirit and in truth. To be free is the condition of growth and life. Fetters hold, impede and stiffen. We condemn the conservatism that binds the feet of a child that they may be restricted to an inherited idea utterly false and unnatural, but

look askance at those who prefer natural religion to forms called revealed, which cramp and end in deformity. If to Freedom we add Faith, we are held in check from centrifugal force and are in no danger from flying off on tangents. To be free in our faith and in our freedom to hold to faith—this alone must be our purpose and achievement.

Rev. Charles F. Dole took a wide detour on the way from Jamaica Plain to San Francisco, his point of embarkation to the Hawaiian Islands. Leaving the train in Kansas he spent several days to good advantage in speaking at Lawrence, then proceeding to Lincoln, Nebraska, where he was much enjoyed. Then to Great Falls, Montana, and thence to Spokane, Washington, where he filled the vacant pulpit with satisfaction. He remarked in regard to this experience that were he a little younger he would like nothing better than to cast his lot with such a people. Then he went to Pullman and spoke at the Agricultural College and thence to Seattle, where he addressed the students of Washington University, then to Corvallis, Portland and Eugene, at each point coming in touch with the students, and at Portland Preaching in the Church of Our Father. He arrived in Berkeley on December 9th, preached on Sunday, addressed the students of the School for Ministry on Monday, lectured in the evening on "Our Foreign Relations," and Wednesday morning started for Honolulu. This by way of introduction to a brief recital of his sermon on Sunday morning. The congregation was inspiringly large. He was especially pleased with the spirited congregational singing. For the scripture reading he selected the parable of the prodigal son, not, he explained, in

illustration of repentance and restoration, but as illustrating two types of character, two classes of men. Here we have a man who had turned from the appointed way and had been guilty of excesses and practices that generally degrade and demoralize till recovery is unlikely, but in some way he had been convinced of his mistake and had turned from his evil course with a longing for his father. He went back with a changed purpose. He asked for nothing but to be with his father and to help him, wanted to be a servant. All self-seeking was over, he didn't want to get anything, he wanted to do something. His brother had been law-abiding, honest, obedient and exemplary, but he was concerned with what he was getting, and his brother's return didn't arouse any joy. He resented his father's generosity. He complained at his treatment. His only concern was with what he was getting. With one brother the arrows that mark the direction of life pointed out, with the other they pointed in. This distinction marks all mankind, and the vital question with each one of us is which way do the arrows point, are we living for what we can get, selfish, satisfied with things? or are we working for and with our Father, loving Him, and doing what He would have us?

The sermon on "The Pure in Heart Shall See God" was an amplification of the illustration, and was very effective in its sweet reasonableness and powerful persuasion.

What better thought with which to greet a New Year than the truth that there is such a test, and that the most important thing in life is what end we follow. Of course all such classifications are to be held with spiritual loyalty, but not with blind subserviency. Com-

mon sense is never dispensable. We must get in order to have and to be able to give, and we must look out for ourselves or we will not be able to care for others, but possessions must be sought for what they are really worth, and they must be our servants and not our masters. The Kingdom is first, and we can never afford to do wrong. Even the common virtues need to be stood up and questioned now and then. Thrift, for instance, is a practice greatly to be commended. Its lack precludes, with the most of us, that degree of comfort and independence that is the basis of self-respect, but there are those who ought to be ashamed to keep it up. When its purpose has been accomplished and the substance it has stored endangers its possessor, what was a virtue becomes a weakness, and stinginess is an awful blight. The man who has grown mean in growing rich is about the greatest failure in life and when his dollars become his all he is poor, however many he may have.

A man, on the other hand, who does more or gives more than he ought to, is in danger of reaching the period of helplessness, with nothing between him and poverty and dependence. Many a man suffers grievously from not having learned early in life to say "No," and stick to it. Too much unselfishness is about as bad as too little. There are fewer individuals who err on this side, but enough to justify a warning against the unwisdom and weakness of overdoing unselfishness.

There is one virtue that is so fundamental and essential that it cannot be exaggerated. Nobody can be too truthful. There is nothing for it but to tell the truth and when you have done it you can do no more. Of all damaging, disintegrating, destructive practices lying is the first. Integrity is good,

even as an investment, and it saves a lot of trouble to be straight.

But there is a vast difference in telling the truth when you tell anything, and always telling all the truth. There is a lot of misery to be forestalled by judiciously withholding truth that might better not be told. The man or woman who cannot keep the tongue in leash deserves censure, or pity at the best. It is worth while to respect the feelings of others even if it is sometimes a satisfaction to disturb complacency.

And generosity in judgment is something well worth cultivating. It is fair to your fellows and good for your own comfort. Suspicion and hunting for unworthy motives, on the other hand, tends to low temperature and to become the nurser of a grinch is unnecessary misery.

And unless you can speak well of your fellows, keep silence. Bury the derogatory and forget gossip if you chance to hear it. Be as discouraging as you can to those who peddle it. Be not too ready to believe ill of your neighbor, and hold on to all the truth and faith in goodness that you reasonably can.

To be cheerful is very frequently so difficult as to seem impossible, but cultivate everything that nourishes it. It is a great asset, and if you are able to radiate it you become a public benefactor. But the best of good cheer is no surface manner but the result of abiding faith in good and goodness, and a deep trust that the right will prevail in that we live in a world where God is.

The New Year upon which we enter is surely rich in opportunity. We live in a period of tremendous possibilities. Mankind seems unusually alive and full of energy and purpose, and never to have travelled at such speed. Perhaps

the danger is the greater, but when there is force and movement there is progress and chance for gain. Hopelessness is never to be indulged but it is most threatening when there is lethargy and inertia. Dull acceptance of the unworthy is the condition of greatest danger. Today we are awake and in motion, and so the responsibility is the greater. In the United States we face a source of danger in the abnormal gain of riches. Money accumulates and its lessened value is registered in the increased cost of living. The banks and the few have more, and the many have, if not less money, less purchasing power. But on the whole we have great cause for gratitude in that we have escaped the titanic calamity of war. Peace and plenty should bless us and they will, if used aright. If we can in any way help in bringing peace we must not miss the opportunity, and if it is not in our power to persuade the nations to cease disastrous strife we must persevere in our efforts to alleviate suffering, and to show our sympathy in every possible way. Especially should we respect their helplessness and refuse to take advantage of it in our own behalf. Our chief concern for the future should be in its right use. What we do for our country or for humanity we do through the ordering of individual life. To choose the way of life and walk steadfastly in it, with courage and faith, and what joy we may, is the best we can do to make the New Year happy.

The New Year

The past is gone beyond recall,
The future kindly veils its face;
Today we live, today is all
We have or need,—our day of grace.

The world is God's, and hence 'tis plain
That wrong alone we need to fear;
'Tis ours to live, come joy or pain,
To make more blessed each New Year.

—C. A. M.

Notes

The collection taken at the Berkeley Church on behalf of the Armenian and Syrian Relief Fund, in response to the President's appeal, amounted to \$210.

Rev. Christopher Ruess, on the last Sunday in November, spoke at Dinuba, on "John Woolman, an American Quaker Saint of Long Ago," whose autobiography is included in President Eliot's famous five-foot shelf of the best books.

Since May 1st, when the beautiful "Palace of Fine Arts" was turned over to the San Francisco Art Association over 80,000 people have visited the galleries to view the Jury Free Summer Exhibition of the Works of California Artists and the various special collections offered to the public free of charge.

On December 19th the Supreme Court affirmed the order of the Superior Court of Alameda County denying the claim of the widow for a portion of the estate in addition to the payment of \$250 a month. This action terminates litigation and insures the legacy of the Pacific Unitarian School for the Ministry.

An Eastern literary critic pays this deserved tribute to the well-beloved minister of the Church in Cambridge, Mass.: "New England's best essayist of today, the writer with the mellowest wisdom and lightest touch, is Samuel McChord Crothers, who has another collection ready which he calls 'The Pleasures of an Absentee Landlord.'"

"What May the Living Think of the Dead," by Rev. Horatio Stebbins, D. D., has been published for free distribution by the American Unitarian Association. It is number 283 of its series, and may be had at Headquarters.

On December 3rd Rev. Wm. Day Simonds spoke on "The Best Work of Jack London." London was a deep student of the psychology of life. He never was a socialist, but was a practicalist, inveighing against economic injustice. Much of his socialistic writings, while sincere, earnest and appealing, are not convincing. London rose to his

greatest height in "Before Adam," where he took "the dry-bones of science and clothed them with living interest," accomplishing the supreme triumph of creative imagination.

Thanksgiving Day was observed all over the Coast with more than usual consideration. In Los Angeles sixteen union services were held. At the Unitarian church the Jewish B'nai B'rith, the Universalists and the Church of the People united with Mr. Hodgins's society. At Portland the Jews and the Swedeborgians joined with the Unitarians.

There are some coincidences that severely test our confidence in veracity: It is reported that the wife of a Unitarian minister in West Virginia has been married three times. Her maiden name was Partridge, her first husband was named Robins, her second Sparrow, and the present Quale. There are now two young Robins, one Sparrow and three Quales in the family. One grandfather was a Swan and another a Jay. There are some birds, or a fertile liar at large.

Rev. Wm. G. Eliot, Jr., formerly minister of the church at Salem, occupied his old pulpit on the evening of December 5th, speaking on "The Gospel of Jesus in a Free Church." Mr. Heady is holding a series of meetings in which the tenets and beliefs of the Unitarian Church form a prominent part. A campaign for new members is a secondary object of the meetings.

The Woman's Alliance of the Santa Ana church held a pleasant meeting on December 6th. The feature of the evening was the address of Miss Charlotte Dresser about her recent travels in the Orient. Her talk was interesting and she showed her hearers many beautiful souvenirs and rich and costly fabrics. A collection of \$23 was taken, to be used for Belgian relief. The refreshment committee served dainty refreshments of sandwiches, cake and tea.

Luther Burbank of Santa Rosa, one of the world's benefactors, but the most modest and unassuming of men, was

married by Rev. C. S. S. Dutton at the Unitarian Church on December 21st. The happy woman was Miss Waters, his secretary and co-worker.

At the meeting of the Alliance of the Portland church, held on December 6th, at which a lavender tea was served, the members of the Alliance more than 80 years of age were made special honor guests. Four qualified, Mrs. Mary E. Teal, Dr. Mary Thompson, Mrs. Maria Warner and Mrs. Alfred Sears. At the tea Mrs. J. B. Comstock and Mrs. C. E. Sitton will pour. Mrs. W. G. Elliott and Mrs. T. T. Geer.

The Dr. Rowell Memorial League and the local Order of B'nai B'rith held a joint meeting on Wednesday evening, December 12, in the Unitarian church of Fresno. "Making a Living and Making a Life" was the subject of the lecture by Rabbi Franklin of Stockton. Later in the month it joined with Women's Civic Center for a public discussion of compulsory military training as opposed to compulsory physical training for school boys under the age of eighteen years.

"Why All the World Loves Tagore" and "The Message of Tagore—Christ and Buddha Reconciled," were the subjects of two sermons on December 10th and 7th by Rev. Christopher Ruess.

In the first one he said:

Tagore is a Hindu Unitarian, being one of the Brama Somaj, or "Society of God," the Hindu liberal religious movement. The orthodox Bengalese do not read his religious poetry, but all India reads his novels, love songs and plays. Tagore is now but 55 years old, and has already written 100 books, yet has time to rise at 3:30 a. m. and devote an hour or two to silent meditation. Tagore's great work at present is his school for boys at Bolpur, where less than 200 boys have twenty teachers, and the discipline is in the hands of the pupils.

On the evening of December 5th Rev. Charles Pease of Sacramento gave an address at Chico, at the home of Mrs. H. C. Compton, on "Twentieth Century Religion and the New Citizenship."

This is the first effort to reach the public of this important community, and it is hoped it may develop into a preaching station that may be visited at stated times by Mr. Pease and other settled ministers.

The ladies of Portland introduced a bit of Old World color with a rag fair at a Washington street store, continued for three days, from December 14th to 17th. It was as similar as possible to the world-famous "Rag-fair" of Rome, where rich and poor rub shoulders, and where the beggar is as welcome as the prince. There were all manner of things on sale; things of value and things of modest price. Bits of rare old lace, old jewelry, silver, books old and new, pictures, all for a song.

Rev. John Malick of Salt Lake spoke on December 3rd on "Poland, Her Need and Service." He paid a glowing tribute to her people: "It is rare distinction to claim the honor that Poland claims, that no race, religion or language has ever been persecuted under Polish rule. Poland was the home of the free conscience three centuries and a half before Rhode Island, the reputed first home of religious freedom, was born. Poland took her stand for the highest at the most impossible point, surrounded by neighbors who could conquer, but not understand. Here in a sordid age she stood for beauty; in a material age for idealism; in a tyrannous age for the free individual. Her fate was inevitable; she was dismembered. With one heart her sons fight in three armies, lured on by three sets of promises, all of which experience has taught her to distrust. The best that all our help can do is as a salvage crew that goes out to save some fragments of the wreck. We remember what pure religion and undefiled is, and here is a whole nation of fatherless and widows in their affliction."

The ladies of Santa Barbara held a successful Christmas sale on December 6th. The delicatessen was the unique feature of the affair, and was well patronized, as the cooks were noted for the appetizing morsels they set before their customers. The apron booth also at-

tracted a great deal of attention, containing, as it did, all manner of aprons from the common house apron to the daintiest and most fancy sewing apron. There was also a bargain table, and a stand where tea, coffee and cake were offered to the willing.

The Alameda Unitarian bazaar cafeteria luncheon and card party held on December 5 netted Unity Church a hundred dollars and possibly more. This is a most satisfactory return for the efforts of the members of the Alliance.

In his sermon on "Healthy-Mindedness," on December 3rd, Rev. E. Stanton Hodgkin of Los Angeles said: "'Healthy-mindedness' is a word coined by William James. It means a mind eager and alert, expansive and enlarging, ever reaching out and identifying itself with the best that is thought and known in the world. It is one of the most desirable of possessions, but it is illusive like heaven and happiness; over eagerness to possess it makes its possession impossible in the truest sense. We cannot pursue the best things of life with self-centered eagerness without destroying them."

"Some people are so anxious to achieve heaven that they make life a hell for themselves and for all about them; some people make themselves sick by their strenuous efforts to keep well and many people make themselves miserable by their selfish pursuit of happiness. The only way to get happiness is to forget it, to give oneself with self-forgetful enthusiasm to some fine world service."

"If one would be 'healthy-minded' let him take reasonable precaution for his own self-protection, let him establish wholesome habits and a reasonable regime of sobriety and temperance and then for the most part forget himself in his work."

The annual meeting of the Pomona church was held on December 5th. A satisfactory chicken dinner, enjoyed by 75 members and friends, preceded the business. The annual reports showed excellent conditions in the church both as to finance and membership. The officers elected were as follows: E. C.

Biehowsky, president; Dr. J. G. Biller, secretary; Mrs. Pauline Knudson, treasurer.

The Stockton Sunday school held a delightful Christmas festival, which was combined with the church services. The school entered the auditorium singing an old English Christmas carol. Each member bore a gift for some child his or her own age, to be distributed to the needy. . . Three tableaux, "The Shepherds," "The Child in the Manger," and "The Arrival of the Wise Men," accompanied by appropriate songs, were presented. The scripture readings were by three boys in costume. Mr. Heep preached a short Christmas sermon, and the joint service was followed by general greeting.

On the first Sunday morning in December Mr. Ruess spoke in Fresno and at Hanford in the evening on "Salvation by Way of the Simple Life"—a Gospel for the Age of Confusion. "Not only does the unconfused life require that the eye be unhooded by conformity, unscattered by aimlessness, nor put to sleep by materialistic living, nor fixed and limited in its privileges, but in the fifth place, it is required that the eye be aglow with joy. The power to enjoy life, to adapt oneself to circumstances, to appreciate the good that is nearest, this is what makes for a happy life more than anything else. The simple life, the unconfused life, is after all the disciplined life. It is not the primitive life, it is not a retreat from the world. It is the goal of civilization and culture and refinement and human progress. It is to know how to enter into life rather than how to escape from life. To be free, to have a purpose, to live plainly to love widely, to rejoice always; this is to be saved from the confusion and din of our time."

"The Clovis Fellowship" was formally organized on November 26th at the third meeting held by Rev. Christopher Ruess. It is not the intention of the "Clovis Fellowship" to build a building or to call a minister of its own. Mr. Ruess in his work covers Fresno Sunday mornings and once a month

preaches at four other centers, Clovis, Reedley, Dinuba and Hanford, thus working three counties.

The Reverend James Madras Heady, formerly of the Baptist fellowship in California, has been granted a certificate of Unitarian fellowship for a probationary period of six months, from December 1, 1916. Earl M. Wilbur, Charles A. Murdock, Nehemiah A. Baker, sub-committee for the Pacific States.

On December 10th Rev. Joseph Gail Garrison of Eureka spoke on "Faith and Belief," making a distinction that needs always to be observed. Faith is a social virtue. Faith in man makes social life possible. Social stability depends upon man's unshattered faith in man. Every business transaction, every check signed, every pledge given and taken, every man's word must be taken on faith. We know other men best by an analysis of ourselves. We find it difficult at times to have faith in ourselves. We are reminded that although we have faith so as to remove mountains, but have not love, we are nothing. We all need that generosity of heart to forgive in others and ourselves the breach of faith that occurs here and there in order to keep our faith new and young. We hope for the best in ourselves and others. Faith brings order out of mental chaos.

Many people have the idea that belief is synonymous with faith. Belief as is commonly understood is an intellectual process of conforming to a statement of dogma, theology, or teaching.

Belief would tie us to the past, faith forms a stepping stone to the future. Belief would have us mark time, faith commands us to forward march. Belief would have us conform to the letter; faith is a condition of the spirit.

The Soul That Hath a Guest!

The soul that hath a guest
Doth seldom go abroad,
Diviner crowd at home
Obliterates the need,
And courtesy forbids
A host's departure, when
Upon himself be visiting
The Emperor of Men!

—EMILY DICKINSON.

Contributed

The New Materialism

Richard Warner Borst.

In spite of the fact that the materialistic interpretation of history is popularly thought of as being peculiar to the extreme radical movement among social reformers, the student of tendencies in this field is impressed with the fact that within ten years has occurred a veritable revolution. This is not to say that the strict and literal attitude of the doctrinaire has possessed the spirit of modern history writing, but that the interpretation of history, its vast upheavals, its sequence of savagery, barbarism, mediaevalism, renaissance, enlightenment, revolution, are all seen from the perspective, not of heroes and hero-worship exclusively, but also from the point of view of the observer who realizes that many times the "time" makes "the hero." This new ideal in history study leaves room for the consideration of individual spiritual values, but also insists on the fact that spirit acts in a medium of economic problems and laws. The outcome has been a lessening emphasis on wars and struggles of brute force, and an increased curiosity concerning the motives and causes behind those physical conflicts. Those motives and causes are found to be, for the most part, directly or indirectly, economic. This discovery has led to the deeper study of the lives of the common people. The voice of Pericles is drowned in the shouting of the mob. The challenge of Socrates, while sublime and inspiring as of yore, is important now because he pled with the humble and obscure Athenian to think for himself and his generation in terms of his environment, and not in terms of the caprices of the denizens of awful Olympus.

Our own history, while not forgetful of the grandeur of Washington and of Jefferson, is not satisfied with thinking of the American Revolution as a series of military engagements, but as a process reaching back for its origin to certain economic and political rights of Englishmen dating from the days of Magna Charta. That Revolution, like

almost every other, was in essence, a vindication of every American's rights to go, unmolested, about the business of earning his living.

In short, the business side of history is coming into its own as a wholly constructive and sound method of getting at the causes of and reasons for our present racial status. Today the churches are inviting the business men into their pulpits. The schools are consulting the business men on all sorts of questions. The cities are putting their affairs into the hands of efficiency engineers as well as looking for counsel to the idealists and orators. There may be just now an extreme tendency in this direction, and one not wholly safe; but these cases are illustrative of the point under discussion: the world, as never before, is self-consciously focusing its attention on environment. It is the opinion of many that the man nearest to things as they are is not deaf to the cosmic urge; rather, his ear is to the ground, and he hears things inaudible, perhaps, to the rest of us.

Cry out upon such a state of affairs as they may, the theorists, the metaphysical religionists, the pure mystics,—all these may well pause and reflect. A false mysticism has tried for centuries to save us; it has only diverted the thoughts of the race from the source of our problems. The metaphysician in some cases has claimed to be able to subdue matter by denying its "reality," that is to say, its significance as an active factor in life, but matter has calmly crushed him and his as a result.

Saint Paul was both a mystic and a metaphysician when he cried out, "O miserable man that I am, who will deliver me from the body of this death?" Had he seen life whole, he would not have feared his body. It was not intended for something to fear. But his philosophy, if we may call it such, made him distrust the normally human and perfectly wholesome impulses that are concomitants of the five senses. A false asceticism has defied the senses, and thus its devotees have become, more than all others, the victims of those senses; spending otherwise useful lives combating elements in their experiences

that would have needed no combating, if they had but understood the meaning of being.

Perhaps this idea sprang up in the minds of men because of the apparent inscrutability of their environment. Since they failed to recognize even the vestige of law; since, as with Euripides, the old gods seemed dead or sleeping, they sought one thing,—oblivion here, and eternal escape hereafter. But no longer is environment inscrutable. To be sure, all the laws of men "go drifting back to dust and mist," but before they are hid in the mazes of distance, we are given to see, partly at least, the direction things are taking. The dim lantern of science casts its faint rays behind and before us, and we can at least see the earth beneath our feet and the trail winding forward. Yet this very science, while religiously reassuring and comforting, while, indeed, to thousands a bulwark of faith, is looked upon by too many even today as essentially a negative attitude, and is denounced by the conventional religionist as "atheistic" and subversive of all the foundations of true optimism.

Yet it is through a knowledge of causation, through a recognizing of those steady and immutable principles inherent in matter, that a new and happier understanding of God has come forth. God himself has become less definite as a concept, but He is none the less trustworthy. We realize that the universe, like the state, is safe, because it has a constitution, to which the "vital urge" itself is not unamenable. We hear H. G. Wells refusing to blame God for the seeming disasters in the experience of mortals, and insisting that whatever divine unity is behind this partly perfected cosmos is all the more lovable because there are certain things he is powerless to perform without human co-operation. The Hibbert Journal, in a recent issue, is responsible for the suggestion that God is perhaps a great Titan, who preceded the human procession, hurling aside the more massive and inexorable stumbling blocks from the path of progress, and who occupies a position intrinsically identical with ours.

Materialism becomes thus an entirely wholesome working faith if it turns the attention of the intelligent soul to its environment, immediate or ultimate. Mysticism, clinging to the skirts of theological conceptions that make God as capricious as Baal or as Jaweh, loses time and energy. The great God of the creatively inspired human of modern, of eternal calibre, is Law,—an all-embracing principle to which any “theus” is naturally subservient. As Edward Rowland Sill has written:

“Perchance—Perchance: yet need it be that
He
Who planted us is the Head-gardener?”

To face Law, to seek its activity in environment, to think in terms of that environment with all its uncompromising contradictions, is, paradoxically, to be religious. Law, acting through material things, makes even the ancient hills alive, and matter full of spiritual significance. An indomitable, positive and constructive materialism that declares soul and body a unit, and mind and matter reciprocally significant, under Law, is by no means a sign of waning faith: rather, by it, a shrine is set up throughout the universe, and nature becomes the cathedral of a worship profound and inspiring, out of which the spirit of man rises to vast accomplishments.

Believe in Love

[Translated from the French by Henry Car-
rington.]

Believe in love which naught can tire,
Which bright through every veil appears,
In love! the fuel of the fire,
In love; the ray that lights the spheres. . . .

The faith which never fails or halts,
The peace which lofty virtues bring,
Indulgence for a neighbor's faults,
The sponge which wipes out everything.

From these pure noble thoughts of thine
Let nothing fall, nor shrink from sight;
Make of your love a torch to shine—
What burns may also give us light. . . .

—VICTOR HUGO.

Shall we speak of the inspiration of a poet or a priest, and not of the heart impelled by love and self-devotion to the lowliest work in the lowliest way of life?—Dickens.

Mary Very

Rare spirit, so impersonal as to self, so personal in response to others—she was blessed and she blessed those she lived among by her cordial appreciation of all fineness—of spirit, performance, or art. She never daunted smaller enthusiasm by her larger knowledge in many fields.

One realizes that the weariness of years did not dull the beauty of her great enthusiasm.

She began teaching in San Francisco in the early sixties and thought to be a pianist. After years of work she was disabled by an accident so that she could never be a performer.

She was a charter member of the Channing Auxiliary and a fine committee worker. She was one of a small committee who for eighty-four successive months published the *Scattered Leaves* that were distributed to all the Unitarian churches on the Coast. She was also one of those who published our series of calendars. Miss Very taught for two or more years in the city of Tokio.

Within the present month a friend sent her a little blade of olive wood attached by a silken cord to a Japanese head of wood from the tree that sheltered Buddha. This for a book-mark. Her acknowledgment was so characteristic that it is given herewith:

* * * What a lovely benefaction.
The olive, symbol of peace on the outer plane. The Bo-tree stands for the divine peace of the spirit, and heavenly vitality flows from such symbols. I could say my prayers before this little wand.
—R. G. C.

Song

There is ever a song somewhere, my dear,
There is ever a something sings away;
There's the song of the lark when the skies are blue,
And the song of the thrush when the skies are gray.
The sunshine showers across the grain
And the bluebird trills in the orchard tree;
And in and out, when the eaves drip rain
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above or dark or fair,
There is ever a song that our hearts may hear
There is ever a song somewhere, my dear.
—JAMES WHITCOMB RILEY.

Unitarians and Unitarianism in Motion

By Rev. Christopher Ruess, Fresno, Cal.

The Unitarian reads of the Pacific Unitarian can render a definite service to our great cause of the religion of the Victorious Life and of Social Love in the South San Joaquin Valley. They can do this by sending to me the name and address of any Unitarian whom they know who has moved recently or in late years to Fresno, Hanford, Bakersfield, Visalia, Merced, or Madera, or any other town in the six South San Joaquin Valley counties of which these are the county seats. We are making the Fresno church our "central" or "valley" church for this field, and its minister is prepared to hold parlor meetings with a Unitarian address in any town in the South San Joaquin Valley where a group of interested people ask for it and pay the traveling expenses and provide entertainment. It is only by making use of "key cities" like Fresno in this way that we shall ever be able to preach our good news everywhere. What this plan will lead to can not now be said. "God guides us" and we will follow.

Ministers especially can often send these names of Unitarians moving into new places, but I am appealing to all readers of the Pacific Unitarian. Do not expect George to do it. Do it yourself.

The thought-arousing and soul-stirring value of meetings of this kind is so great and worth while that it is stimulating to the minister who travels. We are not doing a "circuit" work in the South San Joaquin Valley, but a "center-circuit" work. Fresno is our center and fulcrum and with our lever of scattered Unitarians we hope to move the center and the circuit alike "if we faint not."

In the last year, meetings have been held at Hanford, Reedley, Dinuba and Clovis. Correspondents may address the writer at 2512 Tuolumne street, Fresno.

Everyone whose soul is right within him can win blessedness out of life as he finds it.—Charles E. D. John.

Representative Men

Rev. E. Stanton Hodgkin

(As reported by Emma R. Ross, Los Angeles)

The lessons Mr. Hodgkin draws in his sermons from representative men of our country have been most stimulating. Longfellow stands for "sweetness and light", more helpful to thousands the world over than some great deed of heroism; and the loss of the score or more hymns of his brother Samuel from our hymn book would seem to take the larger half of the book away. Whittier, the hero of four of the most bitter renunciations that come to man, the apostle of peace, writes our modern psalms of faith and hope. In turning to Emerson, Whittier and Lowell, we are reading from the pages of our American bible. In this bible are recorded the essential faith, hope and assurance of our people, for the thoughts and sentiments of these men have become a part of our spiritual and moral life-blood. Criticism that points out defects and magnifies them, requires little capacity or discrimination and enables the critic to pose as a superior being. Such a critic is popularly known as a "knocker". Such criticism kills, take the life out of one. Another critic over-rates everything without discrimination. That man we call a "booster." Lowell is a critic according to Matthew Arnold's definition of criticism: "disinterested endeavor to learn and to propagate the best that is known and thought in the world." Special reference was made to an essay of Lowell's in the *North American Review*, written late in 1863 on Lincoln, before the two had ever met. So clearly did he, even in the strain and stress of that time, estimate Lincoln and the tremendous influences at work, that today no one is able either to add to or subtract from what he said. Mr. Hodgkin recommended civil government and history teachers to take up this essay sentence by sentence with their pupils.

Lowell would have our institutions so excellent and superior that they would overflow into and take possession of territory, but not give to it our worst, at that time slavery. His poems

are dynamic. In "The Present Crisis," the call is to align ourselves with truth, whatever be the sacrifice. In the "Vision of Sir Launfal" we are roused to go in quest of the noble life, but we are warned that the noble life is not to be attained by mock heroics, but by having eyes to see and ears to hear the call of life right at hand, to seek the goodness and the beauty in the commonplace and even the ugly about us. "A Parable" shows that the finest religious emotions may expand themselves in beautiful but self-indulgent form, which should be expended in redeeming the waste places of life through service. "Longing" leads us to see how the possessions that bring us peace and sincerity of soul may be attained by purifying our desires. "Yussouf" shows the transcendant beauty of the spirit of forgiveness when carried to its farthest extreme of the Sermon on the Mount.

Thoreau illustrates culture and anarchy. Every one should read "Walden", not to pass judgment on the author as foolish in trying to solve life's problems by turning the back upon them, not to be so fascinated by his compelling style, by his earnestness as to resolve to do likewise; but to understand his protest against our becoming the tools of our tools,—what Matthew Arnold called "The mechanizing of life." Instead of mastering the immense machinery of life, we are being mastered by it and reduced to virtual slavery by our subserviency to it. Our highly mechanized life often reduces life to a vicious circle. The truly rich man is he who knows what a vast multitude of things he can do without. So-called helps in life are often a positive encumbrance to it. Thoreau loved the physical body and regarded it as the temple of the spirit. He would raise the physical life to the maximum that the spiritual life might blossom from it. He thought the way to do this was to understand the world of nature. He entered into that life so intimately that his whole nature, all his faculties, were a-quiver. He was really living vitally and strenuously, building up his own life. It was an experiment with

the object of returning to society to teach his fellow men what were the essentials of life. He was searching for reality; for life's values. We are to search ourselves and our environment with something of the same intensity that he did to find the things that truly minister to life, and what are only encumbrances, excess baggage. Material success should not enslave and enthrall, but rather emancipate. We all know of people who are staggering under automobiles that threaten their very soul's salvation. In the mental realm, too, there is a culture that brings anarchy.

Buy a cheap copy of "Walden" and read to family and friendly groups, discussing the many questions it will raise, and ask always how to make much out of little rather than asking for the much that we get little out of. It is time that we begin to simplify life, not add to its complexities as in the past.

Walt Whitman may have nothing better to say on the age-old problem of justifying the ways of God in the presence of evil than many prophets and thinkers from Job to Tolstoy have said, but he treats the problem differently. He reveals to us more clearly the spiritual element inherent in the material world.

A student, who draws all his mental nourishment from the conventional literature of New England and Old England, comes to have a literary taste founded on that literature. When such a person, without preparation or warning, opens one of Whitman's books, he experiences almost as great a shock as a man transferred from city life to the desert. He is likely to throw the book aside in ridicule, disdain or disgust as utterly unworthy of consideration. But if he remain with it for a while, reading a little of it each day perhaps, not making any special effort to analyze or understand it, he will find something within him that responds to it, and it gets hold of him more and more as he goes on. When he goes back to the other literature he finds it very artificial.

Whitman does take us out on the frontiers of mental experience. It has

been said that Whitman was not only original, but aboriginal. He does deal with the elemental in a concrete way; but he does not bring to primal things a primitive mind. He brings a mature mind to search out the vital and important truths he feels are concealed in primal things.

Whitman's message is religious. It is a message of faith. He has been called an infidel and atheist. However, every one who makes his message of faith mere inclusive than that given by those before him, or puts it in different terms, is always so branded. This message is not for every one, but those who get anything from him get a religious message, a re-enforcement of faith. God is the transcendent, cosmic life that includes us all, includes human nature, man in all his infinite experiences and possibilities, the spiritual which is inseparable from the material and human. He declared no one had ever given himself to life half completely enough or had felt the joy of complete identity of self with the greater life.

When Whitman's "Leaves of Grass" was first published, it was put down as the eccentric work of some chaotic mind; but Emerson read it and said: "At last America has brought forth a man." Since then the book, constantly revised by Whitman, has steadily gained in favor. Whitman felt the poet should not distil out the essence of things, the perfume or flavor of things separated from all the grossness and crudeness of life. We should see that essence where it belongs, see it all as beautiful without any disfigurement. See the beauty of the rose where it grows, the beauty of each part, of the earth from which it grows; in fact, in admiring the rose we must admire the beauty of the whole cosmos. We must admire all or nothing. He amplified the meaning of Tennyson's "Flower in the Crannied Wall," and Emerson's "In the Mud and Scum of Things."

The soul and center of his gospel of the beauty and goodness of the cosmic life as a whole, was comradeship, companionship, the working together of all things. Even in fiercest and deadliest struggles men have more in common

than of antagonism. From his experiences in the awfulness of the Civil War he strengthened his faith that there was a beauty and grandeur in comradeship and otherness, in comparison with which the hideousness and suffering even, paled into insignificance. Because we are just at the beginning of things, and our control and understanding so incomplete, because the storm of human passion occasionally breaks over us destructively, is no cause for despair or bitterness. It is the life forces readjusting themselves, and if there is destruction and tragedy this time it will aid us in lessening and perhaps eliminating the destructive forces next time. I wish I could look out upon the present world convulsion with the eyes of Whitman. I should sleep much better nights, I am sure. If we could only see how much more powerful and all-pervasive are the thousands of silent, invisible, life-giving forces than the spectacular destructive forces.

Whitman's apostrophe to death in his ode to Lincoln is one of the most beautiful things ever written. We are born out of the cosmic life, we sink back into it in death, and the one is as beautiful as the other. Life is the one eternal reality and none of life's values can ever be ultimately lost.

Exhortation to Courage

But wherefore do you droop? Why look you sad?

Be great in fact, as you have been in thought: Let not the world see fear and sad distrust Govern the motion of a kingly eye;

. . . So shall inferior eyes,
That borrow their behaviors from the great,
Grow great by your example; and put on
The dauntless spirit of resolution;
Show boldness and aspiring confidence.

—SHAKESPEARE.

Quiet Work

One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—

Of toil unsever'd from tranquillity!
Of labor, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry! . . .

—MATTHEW ARNOLD.

The Henry Pierce Library

The First Unitarian Church of San Francisco has been especially favored in its ability to contribute to human helpfulness through endowments established by will. The most important is the William and Alice Hinkley Fund, now \$61,000, established in 1875 by the will of Captain William C. Hinkley.

A second endowment, less widely known, was made by the will of Henry Pierce, who died in 1904, and bequeathed \$10,000 in trust to "My friends Horatio Stebbins, Charles A. Murdock and Horace Davis, to be expended at their discretion for 'the library of the First Unitarian Church'." Horatio Stebbins died in 1902 and the fund was turned over to the two remaining trustees. Without organization or formality Mr. Davis acted as president and Mr. Murdock as secretary of the trust. There was instant agreement that the principle should remain intact, and that the income alone should be expended. For what it should be dedicated was the question presented. There was no "library of the First Unitarian Church."

In the early days, when public libraries were few and poor there was a fairly good collection of standard books as a department of the Sunday School library, but from lack of use they had disappeared and nothing remained but a small Sunday School library. It was conceded that it would accord with the testator's will to use whatever part of the income might prove necessary to properly provide for the Sunday School library, and that has been done, but a fraction of the income suffered for this. Mr. Davis gave much time and thought to the question. To establish and maintain for the church a general library would be useless waste. No demand existed or could be aroused, and the expense of separately conducting such a library would exceed the income and there would be nothing for books. But an income of \$400, or more, a year was assured and should be spent for some purpose to benefit the church or the cause to which the church was devoted. Mr. Davis conceived the founding of a loan library of books on religion and kindred topics, available to

members of the congregation, and also to ministers of all denominations, and to students and teachers, who would thus be given access to the best publications on religion, theology, philosophy and sociology. The heirs and relatives of Henry Pierce were consulted and approved such use of the fund, whereupon the purpose was carried out and The Henry Pierce Library was established and located at the Unitarian headquarters, Mrs. Mary B. Presson being made librarian.

The books were selected with especial care and added to the library year by year as receipts justified. With the fire of 1906 all the accumulated books and the cases containing them were swept away and we began anew. It was found that the demand for books of the high character was limited, and that it was almost exclusively for new books. Publications of the first order are rare and a small part of the income of the Fund was required for their purchase. Catalogues furnished to ministers of other denominations, with offers to loan, brought few applications. The income of the fund more than sufficed for the needs of the Sunday School library and the Loan Library at Headquarters. It was thereupon determined to occupy a third field of usefulness and to place our books liberally on the shelves of the library of the Pacific Unitarian School of Ministry at Berkeley. An indispensable adjunct of such a school is a good library, and it seemed fortunate that the First Church of San Francisco was enabled to co-operate through the Pierce endowment in the building up of a fine library available for the students pursuing preparatory studies for the ministry. These books have been carefully selected by Dean Wilbur from year to year. They form a department of the Henry Pierce Library and bear its book-plate. They are marked in the school catalogue as loaned by Henry Pierce Library, and a complete list of the acquisition is furnished us. They are the property of the Henry Pierce Library, placed for convenience where they are accessible to those who wish to use them, and cared for at no expense to us.

The trustees of the Pierce Library are glad to co-operate with Unitarian Headquarters, and it is of mutual advantage. Each needs the other. It is no small undertaking for our Pacific Coast churches to maintain a general headquarters with a competent manager, and in an attractive office centrally located, with no appropriation from the denomination. On the other hand the Henry Pierce Library could not conduct its affairs, paying full rent and service, but by making the manager of Headquarters its librarian and contributing to her salary and the rent we both manage to get along.

Under present management the use of the library is steadily increasing and many kind acknowledgments are made of its helpfulness.

We are glad of suggestions in the purchase of books, for we wish to furnish to ministers and others what they need and find it impossible or difficult otherwise to procure.

The death of Mr. Horace Davis leaves Mr. Charles A. Murdock the sole surviving trustee. By the terms of the will the trust will terminate with his death and thereafter the trustees of the First Unitarian Church will control and administer the library. In view of its interest and not distant ownership, Mr. Murdock has asked the appointment of a committee of the church trustees to co-operate with him in its management.

Application for books should be made to Miss Peak, the librarian, who will furnish catalogues on application. Headquarters, Room 314 No. 162 Post Street, are open from 10 to 12 and 1 to 4, excepting Saturday afternoon. Those living at a distance, whose reliability is established, can have books mailed or sent by parcel post by paying the charge therefor.

It is felt that if this rare opportunity were more widely known it would be more generally improved.

The Real King and Ruler

The real king and ruler is every man who sets aside the native passions and self-interest of the common life for the rule and service of the world.—H. G. Wells.

A Golden Wedding

On November 29th Clarence C. and Emily Burr celebrated the fiftieth anniversary of their wedding at their home on Filbert street. It is a quite unusual circumstance that in 1881 Mr. Burr's father (Major E. W. Burr) and mother celebrated their fiftieth anniversary in the same house. The Burrs in all their generations have been staunch friends of the First Unitarian Church, and the friends who gathered were but a small part of those who rejoice with them in this happy event.

The following tribute was read by its author, Mrs. Elmira Wright:

To Clarence and Emily—1866-1916

Hail! and arise! O radiant Morn!
Thou herald of this golden day!
The day that crowns the fifty years
Of union, of two hearts as one!
O! Love, thou all pervading force
Crowning with majesty thy whole,
Linking all souls securely
To the all glorious, Eternal One!
All praise and thankfulness to Him
For this, His last best gift to us,
Uniting in one bond the race
In mutual helpfulness and grace.
Great is the theme—as broad and high
And inexhaustable as life;
Supply to each seeking one
Full many a thought, with wisdom rife,
Sweet Spirit fondly o'er us brood
Nor let the carking cares of time
Their subtle darts of av'rice cast,
To mar the purity Divine.
Walk fondly on ye fond, brave hearts
Who thus far have by union strong
Vanquished the minor ills of life
And victors are—in home content.
We greet you joyously this day,
And hail you on your journey home;
Tho halting be our footsteps here,
New strength our spirits gain to roam.
Our Father's blessing on you both.
Who has so bount'fully bestowed,
To gladden eye and ear and sense,
His plenty on your home and board.
Let joy and thankfulness prevail,
And all hearts join the glad refrain
This precious privilege is ours
To meet and greet you all again.
Parents and children all are here
The circle, rounded is complete
A gracious Providence has sent,
Not gifts alone but friends to greet,
O! blest inheritance of time!
Fond mem'ry lingering long and dear:
Symbols eternity sublime
Where union, blissful, shall endure.

—ELMIRA WRIGHT.

The Pacific Coast Conference

(Conducted by Rev. H. E. B. SPEIGHT, Secretary. Address 3008 Benvenue Avenue, Berkeley)

The Board of Directors met at Unitarian Headquarters, San Francisco, on December 5th, at 3:30 p. m. Those present were Rev. C. S. S. Dutton, president; Messrs. J. Conklin Brown, treasurer; C. A. Murdock, B. Grant Taylor, Prof. W. H. Carruth, and the secretary. Professor Carruth attended for the first time, having been elected to fill the vacancy caused by the death of Mr. Horace Davis.

The secretary reported correspondence resulting from the circular letters to the Trustees of the Churches on the subject of contribution to Conference funds and exchange of pulpits. Exchanges that have taken place lately or are arranged for as follows: Mr. Dutton (San Francisco) and Mr. Simonds (Oakland); Mr. Shrout (San José), Mr. Short (Palo Alto), and Mr. Speight (Berkeley), triangular; Mr. Ruess (Fresno) and Mr. Heeb (Stockton); Mr. W. G. Eliot Jr. (Portland) and Mr. Fish (Eugene); Mr. Watry (Long Beach) and Mr. Kirkpatrick (Redlands). In addition the Victoria, B. C. minister, Mr. Letham, Mr. Weil (Bellingham), Mr. Eliot (Portland) and Mr. Frothingham (Arlington street, Boston) have occupied the pulpit of the Unitarian University Church, Seattle, and Mr. Dole (Jamaica Plain, Mass.) has preached at Seattle (First Church), Portland and Berkeley.

Detailed treasurer's reports were deferred until the fall contributions from the churches should have come in. Professor Edwin A. Start, president of the University Unitarian Church, Seattle, was elected vice-president of the Conference in place of Mr. W. P. Olds, resigned.

After discussion of the income and expenditure of the PACIFIC UNITARIAN and Unitarian Headquarters, which share the larger part of the Conference funds, it was decided, under authority of a resolution of the 1916 Conference, to make an equal division during 1916-7 of the funds available for these two agencies of missionary endeavor. For some years the division has been un-

equal, the greater share going to Unitarian Headquarters. It is proposed that from the additional allowance to the PACIFIC UNITARIAN, the Headquarters shall be paid for services now rendered gratuitously, so that the receipts will not be reduced at all if the income of the paper makes it possible. Reports from Mr. Murdock and the secretary of Headquarters showed the following to be the present financial status of the two organizations:

A—Receipts, Pacific Unitarian

Paying subscriptions, at \$1.00.....	\$ 560
Donations from Unitarian Club, Hineckley Fund, Women's Auxiliaries in San Francisco, Portland, and Berkeley, and Northern California Alliance.....	486
	<hr/> \$1046
Expenses per annum.....	\$1344

The deficit to be made up from Conference funds therefore is \$300; there is in addition an indebtedness to the printer and for borrowed money of \$400. The manager's report was very encouraging. It read in part: "By dint of hard work and persistent calls for payment on the part of Miss Peck collections this year have been unusually good. For 1914 subscriptions were \$387, for 1915 they were \$430, while for eleven months of this year they have been \$670, which is \$250 to \$270 in excess of the best year we have ever had. New subscriptions number 75 and discontinued subscriptions 25. Appreciative friends have made donations, including one for \$25, while one subscriber has paid for ten years in advance."

A very little earnest effort would bring the list of subscribers to a point where the conference would be relieved from any payment, and more adequate support of Headquarters would be assured.

B—Unitarian Headquarters

Regular donations from Hineckley Fund, Pierce Library Fund, Women's Auxiliaries in San Francisco and Berkeley, Unitarian Club, and private.....	\$ 740
Rent	\$ 420
Other expenses	180
Salary	720
	<hr/> \$1320

The Conference appropriation for 1915-6 was \$330. Assuming a similar income from that source a deficit remains amounting to about \$250.

It having been reported that a desire existed in San Quentin prison for Unitarian services, and that the second Sunday in the month is available it was resolved that the Conference undertake the responsibility of providing services at the prison and that the secretary be asked to arrange for services in consultation with the president.

Resolved, That a committee of three be appointed by the President of the Conference to formulate and submit for discussion at the next meeting of the directors an amendment to the constitution providing for the formation of three sections of the Pacific Coast Conference, to be known as the Southern, Middle and Northern, which, unless otherwise determined, shall hold separate sessions for two successive years and shall meet as a whole each third year, or shall alternately hold separate sessions and a joint session, as the committee may determine. Further, that the suggested line of division be the Tehachapi Pass in California and the Oregon-California line. The committee which will report on this at the next meeting is: Mr. Dutton, Mr. Murdock, Mr. Speight.

It will materially assist the directors of the Conference if friends who read the above resolution regarding future conferences will give it careful consideration and still more if they will forward opinions on the subject. It is probable that a resolution will be before the Conference in May next and if the action taken at that time is to be really representative of the churches the matter must be brought up in advance and if possible voted on so that delegates may come properly instructed. The plan that has been followed for many years is to have a Conference one year in the central region of the Pacific Coast, the following year in the north, the next in the centre again, the next in the south, returning again to the centre and north, and so on. Two suggestions are before the directors now and one at least will come before the

Conference; first, let there be three sections, South, Middle and North, and let the meetings be arranged thus: One year a Conference of the whole Coast, in each of the next two years sectional conferences in each region, and in the third year again a conference of the whole; or, second, a joint conference and separate conferences alternately.

I heard a man at church this morning whose voice called back the dear old Windsor days. I wonder how the sermons I used to think so good then would impress me now! This was a half hour of absolute common-place. The man appeared to be a devoted soul who really wished to be useful, but who hadn't an idea in his head of what people are thinking about. If such people would only buy farms and withdraw from trying to be leaders. Religious people now feel that they have no right to waste time in hearing pious nothings uttered by men who will not take the trouble to do any thinking. I fancy that nowadays many stay away from church conscientiously.—
Edward Rowland Sill.

Certainty

Not for one single day
Can I discern my way.
But this I surely know,—
Who gives the day,
Will shew the way,
So I securely go.

—JOHN OXENHAM.

To the Coburg Hills.

[For the Pacific Unitarian]

Your ample slopes and pine-enfolded shade
The faithful sun beheld, and on them smiled;
With searching beams and warming kisses
mild.
He wrought a myriad hues in dell and glade.
Amber and amethyst and pearl he saw invade
The steepes and summits of your rocky wild;
A thousand purples, greens and grays beguiled
You into radiance, and your robe was made.

From shadowy vales afar I see you lift
Enchantment, like a banner, to the sky;
White clouds, in endless pageant, pause and
shift.
Reluctant all this beauty to pass by;
While all around, in diapason dim,
The minstrel pines intone their votive hymn.

—RICHARD WARNER BORST.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Are the Denominationally-Minded or the Catholic-Minded the More Constructive?

In the article by Rev. Howard E. B. Speight, "Catholic, Yet Free," printed in the September issue of the PACIFIC UNITARIAN, he states that the denominationally-minded rather than the catholic-minded "are responsible for most of our pioneer work" in Unitarian church extension.

Statistically this is true. But from the point of view of enduring strength and spiritual value, would not a survey of our pioneer churches compel us to own that those churches have been greatest which have been least denominationally-minded and most nearly catholic-minded in their origin, intent and practice? And is this not conspicuously true of most of those of our churches which have been pioneer of the pioneer?

On the other hand, would not a skilled diagnosis of those of our pioneer or missionary churches which have died or dragged out a half-life "encysted" in the living tissue of their respective communities, show that many (not all) of these failures have been incident to a too exclusive denominationalism, or to the identification of denominational loyalty with a sterile anti-denominationalism, even more exclusive? Or, to put it the other way 'round, have not many failures been due to a disastrous shortage of real catholic-mindedness and catholic-heartedness?

Among churches that aim to be both free and Christian, it is the death even of denominational loyalty to subordinate everything else to it. Among free churches denominational loyalty is lifted up and comes into any virtue to which it is entitled at all, only as it is made the more or less temporary means to ends that are indefinitely bigger than itself.

I agree with every word of Mr.

Speight's article, but I venture this as a foot-note to his statement as cited in my first paragraph!

W. G. E., Jr.

Some Fruits of Liberalism

[Contributed to this Department by Mr. Chas. S. Allen, San Jose, California.]

Unitarians are idealists. The chasm between what is and what ought to be sometimes drives them into moods of pessimism. Philosophy affirms, it is true, that this chasm is indispensable, for were the dream ever realized of a present in which human conceptions and aspirations did not vastly outrun performance, the joy of living would vanish. Creative activity seems to be the ultimate basis of happiness and this requires an ever expanding future. But the Unitarian is not driven to the cold abstractions of philosophy for comfort. The actual achievement of liberal religion is substantial ground for encouragement. What this is, the picture that one of the accredited spokesmen of Germany draws of the church in his native land, indicates. In his *German Ideals of Today* Prof. Kuno Francke says:

"In America and England questions of the higher life are still bound up with the church; it is hardly conceivable that spiritual problems should arise in either of these countries without the church trying to meet them. In Germany the church has ceased to be a moral leader; it has sunk to the position of the defender of creeds. The inner life has been secularized in Germany; the men who shape spiritual ideals are philosophers, poets, artists."

After pointing out that the progressive movement which the word *humanism* is often used to characterize, was initiated by a group of the leaders of which were Goethe, Kant, Schiller and Fichte, he further observes:

"That the practical demands growing out of this new faith, the fullest de-

velopment of all human faculties, the freest play of all human aspirations, and the redemption of man from sin by his own strength, are absolutely incompatible with the traditional church doctrine of the radical perversity of human nature and the impossibility of salvation except through divine intercession, is undeniable. * * * * I have

alluded to the fact that the church, the organized power for the maintenance and propagation of spirituality, has remained foreign to this body of spiritual ideals which, sprung from the great epoch of German Classicism and Romanticism, have formed the German lay religion ever since. * * * *

Unfortunately this statement is not quite strong enough. The church, both Catholic and Protestant, has not only maintained an attitude of indifference toward these ideals; it has over and over again declared its open hostility to them; it has condemned them as unchristian and atheistic; it has designated them as the root of all evil in modern society.

We see that the church of all the public forces in German life of today is the only one which has remained absolutely stationary; that she obstinately clings to a set of superstitious beliefs which are in direct contradiction to the most primitive knowledge acquired in the common schools. * * *

We see in other words that the church is doing her best to make religious life to the great majority of the people appear as one prodigious lie and mockery. * * * * No wonder that in the Protestant parts of Germany at least the religious instruction forced upon school children leads in most cases with growing maturity only to contempt for everything connected with church life; that sermons as a rule are preached to empty benches; that the materialistic vagaries of Haeckel and the unmeasurable anti-clericalism of Nietzsche find a ready ear with the masses and incite them to hatred of religion itself."

The fault, Prof. Francke asserts, lies not with the German people, who are deeply religious, but solely with the church.

It is something to have averted the

calamity that has overtaken the church in one of the greatest and most cultured nations. In the delicate task of fitting it to be the vehicle of the modern spirit, the movement initiated by Channing, Parker, Emerson and Thomas Starr King has been one of the dominant forces. Nor is the need to keep religious interpretation abreast with advancing thought no longer urgent. In the organized efforts to increase membership, the main reliance of the orthodox churches is still evangelists who denounce as atheistic the science that is openly taught in the state universities and colleges. Were it not for the ministry of such men as Mr. Sullivan, evangelical preaching would be utterly discredited in all circles where progressive thinking prevails.

The Unitarian whose interest is centered in the field of practical philanthropy and social reform likewise has a message no other can deliver so effectively. There are two deeply rooted views of human salvation. One is the traditional theological view that the road to it lies through formal observances. The other is the lay notion that political remedies are an effective cure for all human ills, and that through them the value of life in the fullest measure may be realized. The Unitarian repudiates both of these views and holds that the social ideal is life's great highway. This theory is the modern interpretation of the doctrine of justification by faith. Political remedies, the Unitarian admits, are useful and indispensable instruments, but the value of life can never be attained through them. The only thing that enables human life to escape blighting poverty is the ideal. This ideal is the religious or social ideal. It differs from political ideals in this. The political ideal uses devotion, self-sacrifice, all the higher qualities of human nature, to divide humanity; the religious ideal uses them to unite it. The political ideal employs the highest human virtues to limit the operation of social justice within arbitrary geographical lines; the religious ideal employs them to extend the sway of social justice to the boundary lines of life itself. The political ideal, when directed

in support of reform measures or of individuals or classes needing aid in the struggle for existence, confines the sentiment of reverence for human nature to groups. Each propaganda divides the whole into opposing groups. If it is a temperance propaganda, the emotions of hatred, distrust, contempt are aroused and centered upon the brewer, the saloon-keeper and their supporters. The religious ideal stirs these feelings to their depths but directs them solely upon the action sought to be arrested. To the question, who is my neighbor? the political ideal returns the answer, all but the Germans, or English or French; all but the saloon-keepers, gamblers, grafters, franchise-grabbers, labor agitators, trust magnates. To the question, who is my neighbor, the religious ideal answers, all fellow beings.

Only those who believe that the value of life reposes in its ideal,—an ideal which, as the great organizing genius of Christianity pointed out in the immortal thirteenth chapter of First Corinthians, is the very antithesis of the political ideal, have the clear vision to free social reform from the shackles of political ideals. The mission of the Unitarian is not ended.

Questions to the Unchurched

1. If you have come to question or to deny a creed of your youth, have you taken the trouble to search whether there may not be a church of the Free Spirit in which you may find simple and essential religion without the burden which you found in dogmas?

2. Are you willing to continue lending your influence toward producing a nation which shall cease to worship, and perhaps believe that nothing in life or above life is worth worshipping?

3. Do you think that the priceless power within you which in great moments has lifted you up in aspiration to ideal Perfection, would not be cultivated and purified if you passed one solemn hour in every week in a house of thought and prayer?

4. If you say: "I can attend to the life of the spirit at home or in the woods," you are right. But do you?

5. You have often and properly asked such questions as these: "Am I doing my duty to my family? to my country? to my business?" What answer would speak within if you should ask this question: "Am I doing my duty to my spiritual nature—heart—will—conscience?"

6. As you look out upon human society, past and present, would you rather belong to that communion of men and women who have worshiped and derived from worship strength and insight, or to those who have passed and are passing through life unvisited by conscious communion with the Highest?—Faith and Freedom.

Pacific Unitarian School for the Ministry

This is the month of examinations and vacation at the Unitarian school. There were no chapel services or social affairs during the examination period, but on the night after the last examination the students gathered round the Old Fireplace and Mr. and Mrs. Burke served refreshments.

Several new students are expected to enroll during the coming semester. Mr. Le Roy of Seattle is already here.

The Alameda and Richmond churches are flourishing under the ministry of students from the school. Both these churches are preparing for still more extensive work next year.—F. K.

Song of the Brown Thrush.

This is the song the Brown Thrush flings; —

Out of his thicket of roses;

Hark, how it bubbles and rings,

Mark how it closes:

Luck, luck

What luck?

Good enough for me,

I'm alive, you see!

Sun shining

No repining;

Never borrow

Idle sorrow;

Drop it!

Cover it up!

Hold your cup,

Joy will fill it,

Don't spill it,

Steady, be ready,

Good luck!

—HENRY VAN DYKE.

Selected

National Duty to Justice

By Stopford A. Brooke, in *The Hibbert Journal*.

There are times, I hold, in history, when war must be risked if a nation is to retain its greatness of mind, its position as a supporter not only of its own interests, but of the vaster interests of mankind. When the rulers of any nation deliberately assail the liberties of other peoples, prosecute, torture and slay by force those who withstand against their aggression, it is our duty to take sides openly against them, to protest publicly by the voice of the government against them, to hold them up to the shame of mankind, to have no friendship with them, and to back up our words by action, if necessary, even at the risk of war.

The doctrine of non-intervention is a good doctrine, but not when carried to so great an extreme that a nation remains silent and inactive face to face with deliberate crime of the deepest dye, wrought against justice, liberty, pity and human nature, against the whole progress of the human race. No people which does not take an open stand in behalf of civil and religious liberty, not only within its own borders, but also over the whole world, which does not proclaim that it owes a duty to mankind and the vast causes of mankind, as well as to itself, can remain great. It is then on the path to decay, and, if it do not repent, to death.

I trust the time will come when all those nations, East and West, who love freedom and justice and the tolerance of thought, will ally themselves together not only for their own interests, but for those of humanity, and will say—fearing no war, for their united power will be overwhelming—to the governments who violate liberty, justice and pity: "This must cease; reform yourselves or stand your trial before the tribunal of mankind to receive judgment." Of that I do not despair; and that alone, as things are now, would put an end to war.

The Sunday School

(The following message from the Sunday school of the Church of the Unity of St. Louis is worth heeding by all parents and guardians of children.)

You have observed that your children in the Sunday school of the Church of the Unity study the Bible. Do you know why we make such great use of this book? Our reasons are as follows:

1. There are no higher statements of spiritual truth than some of those found in the Bible, e. g., that God is love, that he is the spirit of Truth, that we are the children of the Perfect, that we are to overcome evil with good. Experience has shown that they live well who live in the spirit of the 23rd psalm, the Lord's Prayer and the 13th chapter of 1 Corinthians; who love the Highest with all their heart and their neighbors as themselves.

2. This book has played a great part in history and is still influential. As it is no longer generally read at home and is not studied in school, there is danger that the children will grow up in ignorance of it, and that in consequence they will either depreciate and ignore it or regard it with something of the superstitious feeling that a savage has for his fetish.

We aim to deal with it in such a way that when the children leave Sunday school, their memories will be stored with the great sentences of the scriptures and in their minds will be the perfectly clear conception of the Bible as a part of a great literature which records the evolution of the religious thought and feeling of the Hebrew people through more than a thousand years.

Children so taught will clearly distinguish between the ideas and sentiments of the barbarous time portrayed in the Book of Judges and the nobles teaching of the prophets of Paul and Jesus. They will see how the religion of civilized peoples grew, and though not despising the early stages will understand that only the latest and highest standards and ideals are for us. Moreover, they will learn to think in terms of growth, to realize that our

supreme reverence is for the spirit of truth and the ideals of goodness which we are to follow wherever they may lead.

So taught, the children will not have to unlearn anything when they go to high school or the university. As they grow up, they will find themselves at home in the world of thought. Nothing that science will ever discover can possibly conflict with that love of truth, that devotion to goodness and consecration to right and to human service which is the essence of Christianity and all religion.

It is thus our purpose in dealing with the Bible to clarify the moral judgments of your children, to train their admiration so that they will unreservedly love nothing but the best, and to send them out into the world with clear and rational conceptions of the Bible and the religious life.

Asking your earnest co-operation and desiring your suggestions for the improvement of our Sunday school.

Sincerely yours,

GEO. R. DODSON.

The Christmas Mystery

I heard the bells on Christmas Day
The old familiar carols play,"
And, musing on the story old,
I saw a mystic truth unfold

The crowded inn, the humble stall,
The shining glory over all;
The scenes so strange in sacred lore,
I saw transpiring at my door.

No strangers, these who turned away,
To seek their rest amid the hay;
The same stars twinkled overhead
That shone on man's primeval bed.

The shepherds watching on the hills
Were men who shared our common ills;
The Child who lay on Mary's breast
Was born of pain, like all the rest.

Familiar scenes of every day
Wherein diviner meanings lay,
"Hid in the flesh from fleshly sight,"
The mystery of that holy night.

And so the startled world awoke,
Amazed to learn that when God spoke
'Twas not by mouth of priests and kings,
But through the soul of common things.

—REV. CHARLES PEASE.

The Song Without Words

Lured by conspiring skies and breeze,
We strolled beneath remembered trees,
To take our last farewell.

The witching stillness of the wood
Made every silence understood,
So much we dared not tell;

For now the time had come to part,
And that we both possessed a heart
Alas! we had forgot.

We looked into each other's eyes,
And both saw there the Paradise
Forbidden to our lot.

Yet heart clasped heart and lip met lip,
In seal of soul's companionship,
Forgetting 'twas farewell.

Then coming from I know not where
A song filled all the summer air,
And bound me in its spell.

Was it a bird that sang that song,
Which in my memory has dwelt long,
And which still satisfies?

Was it a bird, or my own heart?
For now it seems no more a part
Of wood, or breeze, or skies.

Though years have sped, and fate ordains
We ne'er shall meet, that tryst remains
A fadeless immortelle;

And ever in my heart that song
Sings on, hope's promise to prolong,
Regardless of farewell.

—JAMES TERRY WHITE.

Mr. Shailer Mathews, the Dean of the Divinity School of the University of Chicago, says hopefully: "The co-operation between state universities and churches is growing closer. Feelings of mutual suspicion are rapidly disappearing. As I look over the last twenty years I am impressed with the change which has come over the spirit of organized Christianity in these respects. I do not find that Christianity has grown less interested in spiritual truths. The people in their search for larger, corporate self-expression move towards that freedom of the spirit which is born of trust in the Heavenly Father. Our religious life is certainly moving forward. We are organizing ideals and teachings and institutions which will make the religion of the future less a system of dogmatics and more a form of rational living. God and Christ will mean even more to the democrat of thirty years hence than they mean to us today."

From the Churches

ALAMEDA—The Sunday school children enjoyed a very successful Christmas party in the social room of the Alameda church on the day after Christmas. The parents came to enjoy the evening with the children, and all played games and sang Christmas carols together. Stockings filled with candy were given to the children and their parents.

The close of this year finds the Alameda church on a considerably firmer basis and there is every reason to believe that the slow, patient efforts here are beginning to bear fruit.

BELLINGHAM—Rev. Fred Alban Weil gave us three holiday sermons on December 17, 24, 31, on "Ought Christians to Observe Christmas?" suggested by the world war; "The Christmas That Never was," suggested by the Christian ideal, and "Time Servers and New Year," suggested by artificial living.

EUGENE, ORE.—The newly formed Parish Committee decided to inaugurate a weekly Church Home Evening on December 13th. The gatherings are held in the church parlor and are social in character. The venture had a most encouraging opening when a roomful of people sat in a circle around the hospitable fire and enjoyed the conversation. A few items of music, etc., added to the pleasure of the evening. It is expected that this institution will meet a felt want and bring the members into closer fellowship.

The Women's Alliance has been meeting regularly every two weeks in the homes of the members since the beginning of the church year. A few weeks ago a silver tea was held at the Hotel Osburn on the kind invitation of Mrs. Osburn. The gathering was addressed by Mr. Miller, a director of the School of Commerce of the University, on the work of the Tariff Commission. On the analogy of biology Mr. Miller argued that this nation ought to protect itself against the productions of countries where there is a lower standard of living by a scientific system of tariffs. Brotherhood could be attained by grad-

ually leading the backward nations to adopt higher standards; so unfair competition would cease.

On December 13th a silver tea and sale of work was held at the church. The goods for sale were mostly the contents of the chest, composed of the remainders of previous sales. The affair was arranged with but little preparation and the financial result was considered to be highly satisfactory.

Since the beginning of the semester Dr. Sheldon has been giving a series of talks under the general heading of Social Ethics to his class on Sunday mornings, discussing such topics as "The Value and Limitations of Democracy," "The Moral Value of Property," "The Function of the Home," "The Function of the School," "The Function of the Church," "The Value of Nationalism." We consider ourselves very fortunate in being able to offer such splendid opportunities to our young people.

Church attendance has been encouraging. Some of the pastor's recent subjects have been "Ibsen's An Enemy of Society," "The Church and the World," "The Religion of the Samaritan," (on anti-tuberculosis Sunday), "Servetus, a Unitarian Martyr of the 16th Century."

The subject for December 24th is "Intolerance," suggested by a great film production recently shown in Eugene.

OAKLAND—Mr. Simonds has been giving, in addition to the usual morning services, a series of Sunday evening illustrated evening lectures on the Bibles of all lands and ages. In October he covered India, China and Japan. In November the Egyptian Book of the Dead, and the Bibles of the Hebrews and Christians were considered, and in December came the Koran and American Bibles, ancient and modern. The announcements for January cover, in the morning: "Faith's Noble Answer," "The Folly of Wasting Our Spiritual Resources," "The Brave Negotiations of Robert Burns," "The Blessed Faith of the Souls." In the evenings the illustrated lectures will be resumed, the first on January 7th being on "The Mother of Sorrows—Old Ireland."

RICHMOND—The Richmond church is planning several new features for the coming year. The Friday evening lectures will be continued and a very interesting program is being prepared. Mr. Patrick D. L. Mulhall of Dublin, Ireland, who has been lecturing at the Pacific Unitarian School for the Ministry will conduct an adult class in the Sunday school. He will give his class a series of talks on "Genetics."

The Sunday school children enjoyed a very happy party during the Sunday school hour singing carols and receiving gifts from the tree. Miss Epperson, the children's librarian at the public library, told a Christmas story.

SALT LAKE CITY—Services were resumed in the fall in Unity Hall much improved. Through the generosity of parishioners the interior was redecorated and new strips provided for the aisles. A suit against adjoining property owners came to friendly settlement. The amount received, \$265, was spent for a cement roadway which protects our property and disposes of a vexing matter long standing. In necessary and needed repairs and improvements the church has spent \$600 during the year.

The Lloyd Alliance carries the paving tax, a part of the choir expense, contributes to the minister's salary and meets numerous current demands. A dinner or luncheon is given each month. A course of work is being carried out this year, led by members and speakers from the outside, planned to cover the most important activities of the liberal church.

Through the work of the finance committee, appointed at the last annual meeting, eight subscriptions were increased and fourteen new names added. Rev. William Channing Brown spent three days with us in November, working with the finance committee. This effort resulted in sixteen new subscriptions, four increased and eight renewed.

Not the least of Mr. Brown's visit was the contagion of his confidence in our cause and enthusiasm for it. About eighty came to the monthly dinner at the close of which he told us of the larger work to hearten us in our own.

The city has had a revival effort of six weeks in the Biederwolfe Tabernacle built for the occasion. Those counted absent or worse, were the Catholic, Mormon, Jewish, Episcopalian, Christian Science and Unitarian churches. The last two came in for special attention.

The sermons for November and December dealt with "The Religious Experience"; "The Evolution of Hell"; "Saved *From* and Saved *To* Escape and Opportunity"; "The Conquering God and the Way to Salvation"; "Opiate or Dynamic—The Church of the Heavenly Rest vs. the Church of the Advancing Kingdom"; "The Truce of God"; and "Lights and Shadows of the year."

On December third the minister spoke on "Poland, Her Service and Need." The collection, \$18.75, was sent to the Polish Relief Committee. On November 26 Mr. Charles Mason Remey of Washington, D. C., took the morning sermon and told us of the Bahai faith.

SEATTLE UNIVERSITY CHURCH.—The autumn has brought many delightful events into the life of this new church, which has helped to deepen and strengthen the religious and social functions here laid. The Sunday school opened September 10, with Mr. William H. Gorham as the superintendent, taking the place of Mrs. Eastland, who had directed the school since the beginning, in December, 1913. Then sixteen were enrolled. Today the number of pupils and teachers exceeds seventy. Mr. Gorham brings an experience and a spirit of devotion that will aid the great purpose of religious instruction the church longs to initiate and carry through.

September 13 the parish held a supper and social gathering at the home of Mr. H. H. Benton. More than seventy-five were present. A beautiful and somewhat unusual feature of the occasion was a great fire in the garden, around which, after the fashion of New England, the people roasted ears of sweet corn.

On Sunday, September 13, Dr. Paul Revere Frothingham of Boston preached with most helpful spiritual power and insight upon the "Simplicity that was

in Christ." It was an interpretation of the religion of Jesus not to be forgotten by those who heard it. And on the following Thursday, September 21, Rev. William L. Sullivan preached on the influence of Jesus for the present day. Both these addresses laid supreme stress upon the spiritual teaching of Jesus, identifying his religion with all spiritual religion, and showing the vast need of such spirituality in the life of our time and in individual lives.

During the month of October the minister, Mr. Perkins, was in the East. The people had the helpful ministrations of Mr. Weil of Bellingham, Mr. W. G. Eliot of Portland, Mr. Letham of Victoria, our fellow ministers; also of Dr. Schmidt of Adelphia College in Seattle, a Baptist institution; and of Prof. Start, chairman of the church, and himself well fitted for religious teaching.

In November a fair was held in the home of Mrs. William H. Gorham, which proved more successful than any such event held before.

The children of the Sunday school held a Christmas tree in the home of Mrs. E. A. Start in the afternoon of December 23; and in the evening of December 26 the Sunday school were the guests of the First Church Sunday school, the evening being one of kind hospitality and delightful fellowship. At the Christmas service in the chapel, December 24th, the children were present, marching in procession into the church, singing carols, and having part in the opening services. There was a christening service. Especial music had been prepared and the whole spirit of the occasion was one of devotion and happiness and praise.

SAN FRANCISCO—Mr. Dutton's sermons for December have been closely associated with the Christmas motive. On the 3rd he spoke on "The Mother of Jesus—and the Mothers of Men." On the 10th and 17th on "The Man-God," and "The Man Jesus." The Christmas sermon on the 24th was on "Followers of Jesus." It was a strong protest against the claim that Christianity has broken down and a forcible declaration

that the world suffers from choosing Barabas and not Jesus. We are not Christians till we are followers of Christ and led by His spirit. He proclaimed the interdependence of men and the oneness of the human and the divine. He was not a social reformer, His gospel was not economic. His word was of the spirit, and touched profoundly the relation of man to his fellowman, and of man to God.

The Christmas service was beautiful throughout, the music being in harmony with the spoken word and the deeply religious spirit of the day.

Instead of the evening service there was a fine vesper carol service, at which the best of German, French and English carols were beautifully sung, and Mr. Dutton spoke briefly and fittingly.

Mr. Dutton's sermon on the 31st was on "The Good New Times," a nobly optimistic outlook. In spite of the great darkness he felt confident that the light was about to break. He discerned foregleams in groups of noble men in almost every nation who felt that only through the principles of love upon which Christianity rested, could civilization be maintained—that the futility of hate and war was made plain by the awful struggle that oppresses the world. Again he felt hope by reason of the increase of internationalism and the growing feeling of world brotherhood. A third cause for faith was the acknowledged increase of social concern in religion. More and more a better world rather than selfish salvation is the end sought by the churches. In spite of all the world is better and men are hopeful because of profound faith in eternal righteousness.

The Sunday School held a very enjoyable festival on the evening of December 22nd. A significant feature was the unanimously voted surrender of the customary gifts and the donation of their cost to the fund for the suffering children of Europe. In addition to this a goodly sum was deposited by the pleased audience in boxes held by two girls at the door by which it left.

Mr. Reed's classes on Comparative Religion have been largely attended.

Babylon and Assyria have been vividly revealed.

The Channing Auxiliary enjoyed, on the 3rd, a generous program of Christmas carols. On the 11th, before the Society for Christian Work, Mrs. W. S. Duncombe gave a spirited and interesting account of "A Westerner's Impressions of the East."

SPOKANE—The church at Spokane is having a varied diet during the interim between the departure of Mr. Dietrich and the calling of a new minister. Rev. F. A. Weil preached on November 5th and 12, and Rev. Charles F. Dole on November 19th. On November 26th and December 3rd and 10th Rev. Fred Vivian Fisher officiated, and on December 17 and 24th Rev. Earl M. Wilbur, D. D., was with them. It is hoped soon to determine the succession, but naturally they wish to make the best possible selection. The annual bazaar was held on December 7th and 8th, dinner being served at noon.

STOCKTON.—There is on every hand evidence of increasing interest and loyalty on the part of Unitarians and their sympathizers in the rapidly developing city of Stockton.

During the month we were visited by the Field Secretary, charged by the officers of the Association with reporting on the most favorable location for a church lot should the proposed erection of a building prove feasible. After a careful survey an option was obtained on a lot 71x76, on the corner of Central Avenue and Elm Street, at \$1,700. On the last day of the year came the approval of the selection and announcement that the American Unitarian Association is ready to purchase the lot. Plans are being prepared for an attractive building that will be an ornament to the locality. It is expected that the \$1,300 subscribed for a lot will be transferred to the building. It is believed that the Women's National Alliance will contribute \$500. It ought not to be difficult to secure from public spirited citizens of Stockton, appreciators of Mr. Heeb and the good work he is doing, the amount required to complete the building.

Sparks

"They say the habit of motoring produces a fixed, set expression."

"Yes; it seems strange, doesn't it, that an auto face shouldn't be also a mobile one?"

"Can you tell me what a smile is?" asked a gentleman of a little girl.

"Yes, sir; it's the whisper of a laugh."
—"Answers."

Wife—You know, Henry, I speak as I think.

Hub—Yes, my love; only oftener.—
Topeka Journal.

She—Do you believe that too many cooks spoil the broth?

He—Yes, altogether too many.—
Yonkers Statesman.

"An heirloom," said Jimmie's mother, "is something that has come down from father to son, and in some instances is greatly prized." "I'd prize these heirlooms I'm wearing," said her son, "a good deal more if they wasn't so long in the legs."

"Could you suggest some suitable badge for our 'Don't Worry Club'?" asked the typewriter boarder. "How would a pine-knot do?" asked the Cheerful Idiot.—Indianapolis Journal.

"I am delighted to meet you," said the father of the college student, shaking hands warmly with the professor. "My son took algebra from you last year, you know." "Pardon me," said the professor; "he was exposed to it, but did not take it."—Exchange.

Professor Munsterberg once wrote: "When I spoke in Brooklyn, an enterprising reporter came to me before the lecture and asked if I would not give him its points, so that he would not be obliged to hear it. I began, and he wrote 'Sikology.' I said that was not the way to spell it, and asked, 'Do you know nothing about psychology?' 'Not a thing,' he replied. 'I thank God!' I said, 'You are the first man I have found in America who does not know all about it.'"—Exchange.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Striving Ahead

Old Past, let go and drop in the sea,
Till fathomless waters cover thee;
For I am living, but thou are dead;
Thou drawest back: I strive ahead,
The Day to find.

When one compares the actual with the ideal in almost any department of life, so much is found lacking that it is difficult to readily determine what special thing or quality is to be assigned first importance, but a more careful consideration is apt to convince us that loyalty is the pre-eminent need. Most of us know pretty well what we ought to do, but that does us no good unless we do it. Knowledge must be expressed in terms of life or it is of no avail. The most perfect engine in the world stands worthless on the track unless generated power turns its wheels. The will to do alone gives value to knowledge and ability. Even convictions may miss connection and leave life profitless. Unless we are loyal to our convictions and ideals they are a mockery. And the degree of loyalty is often of more importance than the quality of conviction.

Especially is this true in matters of religion, and we are forced to admit that the man who is true to forms that seem unintelligent and even absurd gains power and benefit that those who think straighter and know more do not. And so we see men and women whom intellectually we can hardly respect, controlled by loyalty to some vagary, who make greater sacrifices, and are more helpful to others than those who are clear-eyed and cultivated, but with all their gettings have no fixed loyalty to a strong conviction of spiritual responsibility.

It is without doubt an element of weakness in our liberal churches that we lack in loyalty. Narrowness tends to intensity, while breadth and liberality, while it extends sympathy (or ought to),

tends to generosity and indulgence. There is a source of danger that we need to guard against in our firm faith in final good, and the trust that the powers of life are beneficent. We need faith and trust, but not the kind that absolves us from doing anything that we feel troublesome or unpleasant or that excludes man as a co-worker with God. As Mr. Dutton put it in a recent sermon, "the great refusal is the refusal of every individual man to count one." Manhood carries with it the responsibility of each individual to do his part for the good of the whole, and humanity suffers from superabundance of slackers,—men who are too animal to be counted as real men: Tigers some, monkeys others, and hogs in droves. Sometimes men of ideals seem rare, and ideals are never realized, for ideals advance and the ideal recedes. But what we most suffer from is ideals feebly held and detachable when self-sacrifice is in any way involved.

It sometimes seems that fineness and the liberality born of sympathy and generosity are pretty heavily handicapped. The man of limited knowledge, narrow experience and no imagination is positive, unyielding, and blindly devoted. He has no doubts, no sensibility and no consideration. He is provokingly loyal to his inherited prejudices or appropriated belief. He is strong, confident and immensely practical. He is excitable and censorious,—a partisan in politics, a bigot in religion. His name is legion, and often he prides himself on being orthodox.

Men who think differ, and hold their conclusions with deference, and subject to revision. They are in danger of becoming indifferent, and having given up the conviction that a man is saved by what he believes they are apt to rest in

a clouded conclusion that it makes little difference what he believes or fails to believe. But it makes all the difference in the world what a man believes as to his own life,—what he is to get out of it or put into it, as to what he is and where he belongs. If he becomes a machine for making money, he loses his chance of being a man. If enjoyment is his end, regardless of right and wrong, he may be a satisfied animal but he will never develop a soul.

The life that has a controlling purpose may meet with failures, but it has hope, for when wrong-doing brings its retribution suffering may chasten and correct. That is best which nourishes the spirit. Perhaps the greatest trial that man endures is material success. The rich man may win the true life, but it is through a way that one who knew compared to a needle's eye.

The man who seeks, and is satisfied with, only things, misses all that is best. If on the other hand he steadfastly follows the upright, self-respecting, life-conserving gratefully the things that come, and using them wisely and well, he will be the happier for it. It is what we hold to be first that counts. To the first our loyalty is due. The trouble seems to be that even after we have chosen we falter in our loyalty. We assent to things in a half-hearted way, but there is no enthusiasm in our allegiance.

This has many applications and is quite manifest in church attendance and church support. Most men and women are ready to admit that the church is indispensable as a community asset. There are many who use it but twice—once when life is made complete through marriage, and once when its end is solemnized, but its salutary influence in restraining wrong, and in inspiring good

is admitted, and sometimes is felt. Yet responsibility for its support is generally overlooked, and any earnest effort to test self-benefit is never made. And in case of those who have inherited or formed the habit of church-going there is too often deplorable looseness in the bond that holds them to support or attendance that is even remotely adequate or deserved.

If one really believes that the church is worth while he is called upon to express it by giving it a chance to do its best. If sacrifice is involved it must be made, if inertia and indulgence are to be overcome, determined effort must be constantly put forth. Only by resolute facing of responsibility can self-respect be maintained. If the church is not what it should be all the more need of standing by and helping to make it stronger and better.

As to what church demands loyalty each man must determine. There is no absolute best. That one which he can most loyally serve, and which he finds to be the most helpful and inspiring in his own life is for him the best. The field is broad and ripe for harvest. Every church in the land can be strengthened and made of incalculably greater value if those who by predilection or conviction should be its adherents would take their places and add their power.

It is matter of interest to note the differences in manifested loyalty to different forms of faith among the men of today, and speculation is natural as to the underlying cause. One wonders whether it is in the faith or the type of men. When the synagogues are found full and many Christian churches with an almost disheartening amount of unfilled pews, we credit it to the strength of Jewish character rather than to the

superiority of the Jewish religion. Rabbi Meyer of the Temple Emanu-El has just had his salary raised to \$10,800 a year. His Christian cotemporaries, who are the most generously paid receive less than half this sum. Why is it? Our Catholic churches are well attended and we have no doubt of their loyalty. The relation of their religion to life is not always clear, but that they are held is presumptive evidence that they are where they belong. The phenomena of the growth of Christian Science is a significant feature of modern life,—not easy to account for, but at least an indication that there are counteracting forces that strongly oppose the hard materialism that seemed to threaten the world. The churches multiply, drawing from various sources, including strong men, synagogue trained, who never had shown any sympathy with anything either Christian or scientific. It is wise to accept facts, and to place the best construction on them. It seems to disturb some people to see the crowds that pour from their churches after a sermonless service, but why should it? It should be a satisfaction to feel that so many find a satisfying belief, and show such loyalty to it. That the belief does not satisfy us is not in derogation of its worth to those whom it does satisfy, and that they are there, instead of being with us, indicates that there is where they belong. To the extent that they are made better and happier men and women we should rejoice at the result and the means by which it is reached.

But that is no reason whatever that we should not be firmly loyal to our own way of thinking and our own manner of worship and service, for in spite of all its imperfections we hold it to be, at least for us, "the way, the truth and the life". It is to us, not a new religion, but the developed form of religion itself

as voiced by the seers and prophets of all ages, but supremely by Jesus Christ. It seeks to embody the spirit of his teachings, wholly freed from what we consider the errors and misapprehensions of the ages. We believe that there is room within it for all of truth, of aspiration, of love and of service. We may stand erect and unafraid, blinking nothing, trusting fully. We recognize pain and sorrow. We know there is evil and wrong. We may not understand or comprehend many things, but one thing we know—that if we choose the right and walking humbly, do justly and love mercy, all shall be well with us for we shall be helpers of God in making the world better.

There is plainly in utter freedom from the narrow fears that held our ancestors in check, a source of weakness so far as blind devotion and outward observance are concerned. The church is simply an agency for spiritual nurture and co-operation in well-being and well-doing. The motives that control us are different and our sense of obligation is quite other than the means of grace that actuated our ancestors. If we go to church it is for cause. We want to get something or give something. But we are exposed to underestimate its importance and value and it is submitted that if we give it candid thought and recognize what a just sense of values demands, we will show a loyalty deeper and stronger than ever was given from narrow zeal.

There is danger of doing injustice in the matter of judgment as to conditions through over estimating ills and wrong by reason of the publicity given to the exceptional. Papers in reporting the abnormal so glaringly throw truth out of focus. One concern with a strike monopolizes the space of a morning paper, and we forget the hundreds

of thousands who go on peacefully from year to year. One employer is brutal and unfeeling and gets in the foreground. A thousand are fair and do the best they can, but all are condemned together as slave-drivers. It is by such injustice that class distinctions are magnified and bad feeling is fostered.

When one runs across instances of good will and sympathy it can be no mistake to make the most of them. At Stockton there has grown from a very small beginning a very large manufacturing concern—the Holt Manufacturing Co. employing 1700 men, and maintaining a daily pay-roll of \$5000. Through considerate and sympathetic treatment of employes a most friendly spirit exists, and great loyalty and pride. As evidence of the company's methods the eight hour day is to supplant the nine hour day without change of pay, and the change comes voluntarily without solicitation or request. It was granted without being even asked for. At Christmas every employe received a money gift, proportioned on term of service—from a minimum of \$5 up to \$100 for those employed ten years. A man put at work the day before Christmas was almost paralyzed at getting his \$5. It was a modern instance of the eleventh hour husbandman. Now men of business who do such things do more to increase faith in goodness, and to make good will tangible and serviceable than the most ardent proclaimers of what some one else should do.

In the Conference Department there is outlined a committee report, being submitted for the consideration of ministers and delegates to the Berkeley Conference in May. The proposition to subdivide the immense territory deserves careful consideration. There are rea-

sons for and against and they must be weighed impartially. Few realize the imperial domain involved. A delegate from Bellingham must travel 1708 miles to attend a conference at San Diego, and if a San Diego delegate goes to Spokane he covers 1749 miles. In square miles our three states equal all Germany with half of France added. An annual conference always relies almost entirely on the churches near the place at which it is held, and as it alternates between the center and the north and the center and the south, the north and the south hold a poorly attended conference every third year, and in self-defense somewhat irregularly hold a local conference every year—in the meantime being called upon to attend and contribute to the annual meetings of the Coast Conference. It seems desirable that real conference occur every year, and but once a year. At the same time it is very desirable that we hold together and avoid the loss we would sustain by becoming separate units independent of each other, and gaining no strength or inspiration from association and co-operation.

Attention is called to the appeal of the American Unitarian Association for support in carrying out its plans for the present year. It seems best to allow this call to stand as the first witness in the case, and to reserve till the next session of the court the hearing of other testimony. In the March number an exhibit will be filed showing what the Association has done for the Pacific Coast, and what, in return, the Pacific Coast has done for the Association.

Angels still visit us though wings are furled. At one of our churches where there was an unpleasant gap between bills to be paid and money where-

withal to do it, a man of unangelical appearance arose and remarked that he would pay one third of the amount if the other members of the congregation would raise the other two-thirds. In thirty minutes it was done. Another church where a debt to a bank had for years hung like a millstone around the necks of the believers, offered to subscribe dollar for dollar to what all the members might give, and gave two weeks for them to pay the debt. They are at it.

The increasing use of the Henry Pierce Library is very gratifying. In January fifty books were taken out, quite an advance on any previous record. Suggestions as to acquisitions have come from as far as North Braintree, Mass. In our advertisement in this issue the recent additions are given. A complete catalogue of all its books, in the library at Headquarters and in the library of the Pacific School for the Ministry, is being printed, and will be sent on request.

We learn from the Land of Sunshine "South of the Tehachipi"—that a local conference is being arranged for the week beginning March 11th, to be held at the Redlands church. Strength to the arms and hearts of the builders. Particulars may be expected in our next number.

It is with a sense of public and personal loss that the death of Henry H. Wood of Oakland on January 25th is announced. Born in Walpole, Mass., nearly 86 years ago Mr. Wood has long been a resident of San Francisco, and by his absolute integrity and reliability, and his kindness and simplicity of character he endeared himself to all who knew him. He was for many years a trustee of the San Francisco church.

C. A. M.

Notes

Mr. and Mrs. Heeb of Stockton spent the last week of the old year in Los Angeles, Mr. Heeb being called to officiate at the burial of an old and valued friend.

Mr. Thomas G. Barnard, one of the founders of the Unitarian Church of Los Angeles, died in that city on December 29th. He was born on Prince Edward Island in 1826 and had been a resident of Los Angeles for over twenty-five years, during all of which he was active in connection with church work.

Rev. Clay MacCauley, our representative in Japan, published on New Year's Day this little poem, in the Japanese meter and manner, dedicating it to His Imperial Majesty Yoshihito, Emperor of Japan:

"Snow on a Distant Mountain"

Eye of lowering sky:

Night of tempest, wind and rain:

Morn of radiant calm—

See! Mount Fuji's gleaming crest,

Storm free, bears a crown of snow.

The Rev. E. Stanton Hodgkin of the First Unitarian Church, having completed a series of sermons on America's Gospel of Life, and the Men Who Proclaimed It, in which he treated of the contributions of American Poets and Literary Men to Religious Faith, is now beginning a series of sermons upon Our American Religion and Our Great Preachers.

In this series Channing, Hosea Ballou and Theodore Parker will be recognized as the heretics of the early part of the nineteenth century who were forced out of the evangelical churches because of their insistence that religion is a natural experience and is not dependent upon the supernatural. Horace Bushnell, Henry Ward Beecher and Phillips Brooks constitute a group who a little later stood for essentially the same thing as the Channing group, but the spirit of the times had so broadened that they were permitted to remain in the evangelical fold.

Mr. Hodgkin will deal with these various phases of religious experience in a series of Sunday morning sermons that will cover about three months.

Rev. Ralph E. Conner, lately minister of the Unitarian church in Gardner, is spending the winter in Southern California, addressed the Parish Club of the Universalist church at Riverside on January 12th, speaking on "A Genuine Liberal Christian."

The annual dinner of the Unitarian Society of Spokane was held at a luncheon on the evening of January 18th, and was a social occasion only, with short talks from several members. The annual business meeting of the society was held the following week at the church.

The estate of Horace Davis has been probated and amounted to \$578,534, upon which the state will collect as inheritance tax \$518,779. The \$70,000 bequest to the American Unitarian Association for the use of the Pacific Unitarian School for the Ministry was finally exempted from an inheritance tax that would have diminished it by \$6,725.

The Oakland church celebrated the anniversary of the birth of Robert Burns on Sunday evening, January 14. Many of Burns' poems, set to music, were sung, and talks on the poet were given by Col. John P. Irish, Robert Robertson and the Rev. William Day Simonds, who said: "I love and honor Robert Burns because he dared to confront the cold and cruel theology of his day with the lance of his wit and the sword of his logic. With his keen understanding and his great heart he gave dark superstition a blow from which it never recovered. He would have said with a modern writer: 'I hate theology and botany, but I love religion and flowers'."

The Alameda church held its annual meeting on January 11th. The reports of the officers and different organizations of the church show a good condition of affairs and an increase in attendance both in church and Sunday school, as well as at the Young People's meetings, which are held once a month. The Unity Circle, Sunday school and church all have funds in the treasury.

Studies in modern drama are to be conducted by the Rev. Charles Pease,

pastor of the Sacramento church, every two weeks. The first was held January 15th. Plays based on the different dramas will be given from time to time.

At Los Angeles every Thursday evening, from January 25th (except when there is a stereopticon lecture) Mr. Hodgin gives an informal lecture on "The History of American Unitarianism and the Growth of Liberal Thought."

Mrs. Harold E. B. Speight of Berkeley, in response to a cablegram from Scotland, left at short notice on January 29th to cross the continent that she might sail on February 2nd for her home. Her father (90 years old) is in failing health and her sisters summoned her to his bedside lest she might not see him again.

Before the Woman's Alliance of Fresno Rev. Christopher Ruess on the afternoon of January 9th reviewed a recent book by Johannes Jorgenson, a Danish Catholic man of letters, and gave in his address a report of what happens at Lourdes, the French shrine of miraculous healing, from the standpoint of a Catholic believer. At a later meeting he will present the opposite point of view as revealed in Zola's novel "Lourdes."

Rev. E. Stanton Hodgin of Los Angeles on January 23rd addressed the public affairs section of the Woman's Club of San Pedro on "The World War." Mr. Hodgin holds the belief that the war does not settle disputes and is therefore futile.

Rev. Francis Watry of Long Beach addressed the Veterans' Union of that city on January 15th. His theme was "Religion and Patriotism," reviewing the progress of the great principle of human liberty through the centuries which has been helped and hindered successively by the dominating religions of the world. After a masterly review of the various phases of religious activities and their influence for good or ill on the life of the world, he paid an eloquent tribute to the Christianity of the present day in its efforts to divest itself of the trammels of ecclesiastical

domination over the affairs of government, and its helpful influence in establishing the principles of political and religious freedom for which America stands.

On January 21st Rev. Christopher Ruess preached a good sermon on "The Dimensions of Life." Length, depth and breadth were searchingly considered and the conclusions were well fathomed. The Hanford Sentinel prints liberal extracts, and thousands of readers up and down the valley, who go to other churches, some of them, and who never go to church, most of them, read two or three columns of sensible and helpful religious thoughts and are enlightened and comforted.

The churches of San Francisco develop essential unity on practical topics. On the evening of January 21st among the ministers whose discourses dealt with disgraceful conditions in certain cafes and rooming-houses were Rev. C. S. S. Dutton of the First Unitarian Church, Rev. Josiah Sibley of Calvary Presbyterian, Rev. Alexander Stevens of Grace Methodist, W. A. Wassa of the German Methodist, Rev. O. P. Bell of the United Presbyterian and Bishop A. W. Leonard, head of the Methodist Episcopal church in California.

The Fresno Republican notices a somewhat novel use of a church bulletin board that Rev. Christopher Ruess is making. The church is at the corner of Tuolumne and O, and several hundred people pass it every day. Why not make the church preach to the way-farer? A board three by six can make prominent catchy texts and encouraging sentences. Rainy-day congregation may read, "Fair Weather Never Made a Good Sailor." Health texts are offered, "A Cheerful Heart Doeth Good Like a Medicine." Minority men are strengthened by being reminded that "One With God is a Majority." Emerson, Franklin and Mark Twain share the space with Hebrew Prophets and passers by get the habit of seeking inspiration as they go around the corner.

Very prosperous conditions within the Santa Barbara society were reported on at the annual meeting on January 9th.

The Woman's Alliance served a dinner at 6:30 o'clock and at 8 o'clock the business session was held, with Judge R. B. Canfield, as chairman of the board of trustees presiding.

The financial report showed that all subscriptions had been paid in full. All bills against the society were paid and a comfortable balance remained in the funds of the various church departments. Taking it all in all, a very prosperous year had been enjoyed. Many new members had been received.

San Diego points the way to strengthen the church on the business side. On January 14th the service was devoted to the "Every Member Canvass," and was a layman's meeting. The theme was, "What the Church Means to Me," and the speakers were Judge M. A. Luce, District Attorney Spencer M. Marsh, William Templeton Johnson, Miss Alice Lee and Mr. Bard. In the afternoon thirty solicitors were supposed to visit every member of the parish and secure their subscription to the church work for the coming year. What was the result has not yet been reported, but whatever it was, something was tried.

On Jan. 14 Rev. E. Stanton Hodgkin preached on "Who is Responsible." He fully granted that the greater part of our powers and responsibilities came to us through heredity and that our environment is also almost completely determined for us, but there is still open to us a range of choice in the way we react under our heredity and the way we accept our environment that is of almost infinite importance.

"We are each responsible for our own attitude toward life. We may not seem to be able to transform the outer world to any great extent, but we can transform our own lives. Each one doing his task well in all parts of the world would mean that the 'kingdom of heaven is at hand'."

Dr. D. J. O. Powers of Seattle began a new series of sermons from the pulpit of the Boylston Avenue Unitarian church January 7 on "Man: The Temple of the Living God." The subject for the first was "The Greatest Thing in the World: Character and What It Is".

The topics following are: "The Invisible Foundation in the Kingdom of the Soul," "The Pillar of Virtue, Virility: Demanded a New Ethical Code"; "Mind, the Master Power That Molds and Makes: Glory of Knowledge," "The Majesty of Self-Control: Sublimity of Will," and "Earth Holds Up to Its Maker No Fruit but the Finished Man."

The Santa Barbara Sunday School had its Christmas tree and party in Unity Hall on December 27. The children presented a short Christmas play.

The Portland church held its annual meeting on January 9th, Rev. W. G. Eliot, Jr., pastor of the church; William F. Woodward, who presided, and W. P. Olds, treasurer, referred in their addresses to the fifty years of activity that the meeting marks, and each gave interesting sidelights on the growth and achievements of the church.

Of his work as pastor and of that of his father, Dr. T. L. Eliot, minister emeritus, Rev. W. G. Eliot said: "Both pastors have felt that anything they did in religious or civic service was this church functioning in the community."

Mr. Woodward gave special tribute to the pastor. He said: "If preaching about foolish and sensational topics makes a man popular, he is not popular, but behind all his sermons there is the soul of God. He is a good man and a great power of strength in the community."

The bequests made by many prominent Portlanders as memorials were mentioned and the financial report showed the church in good condition. Heads of all auxiliary organizations made reports.

The re-election of W. P. Olds, William H. Burrage and Mrs. R. S. Greenleaf as trustees concluded the business session.

The meeting was preceded by a banquet, attended by about 200 members.

The Berkeley Church held a very encouraging annual meeting on January 11th. The meeting followed a dinner prepared by the women of the church and served by members of the Channing Club at which 160 sat down. Reports were heard from officers of the various societies associated with the church,

while the pastor, Rev. H. E. B. Speight gave an account of the fourteen months of his ministry. He said that the members of the church had every reason to face the future with confidence, since a splendid spirit of co-operation prevailed in the church. The church school and the Channing Club were reported as growing and the new organization of the men of the church was declared proving its value. The Women's Auxiliary showed an increased effectiveness and enthusiasm. The financial condition of the church showed a marked improvement.

Mr. Speight said the task of the church is to translate the idea of spiritual fellowship into terms of practical co-operation for good, to use the heritage of religious freedom in the interests of religious progress, and to embody religious ideals in practical service of the community and hasten the social reconstruction which the age demands."

The cumulative power of interest finds striking illustration in the returns of the William and Alice Hinckley Fund of the San Francisco church. Twenty-seven years ago \$53,156 was placed in the hands of trustees, the interest to be spent for Charity, Religion and Education. The interest earnings have been \$71,895. For the purposes indicated by the will the disbursements have been \$62,578. The residue has been added to the endowment, which now stands at \$62,473. Nearly all the portion spent for relief—a large part of the total—is disbursed through the ladies of the Society for Christian Work, the charitable arm of the church, who add greatly to the effectiveness of the money through their wise discrimination and sympathetic friendliness.

Gratitude

Whatever gifts and mercies to my lot may fall,
I would not measure

As worth a certain price in praise, or great or small;

But take and use them all with simple pleasure.

For when we gladly eat our daily bread we bless
The hand that feeds us;

And when we tread the road of life in cheerfulness

Our very heart-beats praise the Love that leads us.

—HENRY VAN DYKE.

Contributed

American Unitarian Association

Our Work Together for 1917

The great and urgent need of the Unitarian cause in the new year is for a fresh spirit of confidence, optimism, and self-forgetting endeavor. The second great need is for leaders, a new supply of eager, able, and devoted young men for the ministry. These two primary needs can be met only by patient and persistent effort. They are not results that can be obtained in a single year, though not a week should go by without progress toward these good ends.

What we *can* do in the new year is to provide better facilities for the advancement of our cause and to maintain our beneficent activities in full efficiency.

At the annual meeting of the American Unitarian Association last May the representatives of the churches unanimously pledged themselves to raise a sum of \$160,000 for the cause during the current fiscal year. There are many ways of helpfulness which we could adopt, but the united wisdom of our fellowship, expressed at the annual meeting, has decided that in the year 1917 we should concentrate our gifts upon five enterprises and endeavor to raise the following sums,—\$75,000 for the support and aggressive extension of the varied activities of the American Unitarian Association, \$45,000 for the better equipment of our new churches and missions, \$25,000 for the endowment of the Young People's Religious Union, \$10,000 for the increase of the pensions to aged ministers, and \$5,000 for the work of the Tuckerman School. We have four months in which to secure this large sum of money. Success can come only by and through the active co-operation of every minister and every loyal Unitarian.

The three smaller sums recommended

to be raised are for objects that are clearly defined. The Tuckerman School for Parish Assistants has just taken possession of its new house, and its work is constantly broadening. The Pension Fund has steadily increasing responsibilities, and it is understood that in the year 1918 our money-raising endeavors will be largely concentrated upon the increase of the endowment whereof the income is available for pensions. The endowment for the Young People's Religious Union is needed for the deepening and enlarging of the work of that society. The resources of the young people themselves are inadequate to carry forward the very essential work with our own boys and girls.

The two larger sums asked for may require some more detailed description. The \$75,000 needed for the support and extension of the Association's work is the vital part of the whole endeavor. It is of no use trying to make a tree grow by pulling at the branches. We must nourish the roots. The Association is the root and trunk without which the branches will inevitably wither. If that \$75,000 is not provided for, then it is almost useless to take care of the other benevolences mentioned in the appeal. In round numbers it may be stated that the \$75,000 should be used as follows:—

For the publication of books and tracts bearing the Unitarian message.....	\$ 9,000
For the work of the Department of Religious Education, the publishing of Sunday-school manuals and bulletins, the support of <i>The Beacon</i>	8,500
For the Department of Publicity.....	4,000
For the support of ministers among Americans of foreign birth and speech	7,000
For preaching missions and new endeavors in the Department of Church Extension	6,000
For social service publications and expenditures	2,000
For the support of ministers in new churches and at college centres.....	38,500
	<hr/> \$75,000

The appeal for needed equipment might, of course, easily be made to ex-

ceed a call for \$45,000. I mention only some of the things that the friends of the cause would like to see accomplished as soon as possible:—

1. The purchase of lots for new church buildings in Albany, N. Y., Sanford, Me., Holyoke, Mass., Stockton, Cal., Houston, Tex., Trenton, N. J., and Charleston, W. Va.

2. The completion of the *building funds* for the proposed new churches in Schenectady, N. Y., White Plains, N. Y., and San Antonio, Tex.

3. The purchase or building of *parsonages* for the ministers at Lawrence, Kan., Ithaca, N. Y., New London, Conn., and Colorado Springs, Col.

In most of these cases the local constituents can be depended upon for as liberal gifts as their means permit, but in each case there will also be needed help from sympathizing friends who want to promote our cause at large through the agency of an efficient local church. The list here given is only a beginning of the ever-extending needs, but if these enterprises can be cared for in the year 1917 we shall be deeply grateful to those who are ready and willing to combine their resources, through the instrumentality of their Association, to these good ends.

The printed appeals and accompanying circulars are now in the hands of the ministers and parish committees. I venture to hope that all will give their active support and that before the first of March the greater part of this money can be in the hands of the Treasurer. Why should we leave these matters until the last minute? Why insist that we should crowd the fulfillment of this all-important obligation into a breathless effort during the last four weeks of the financial year? Shall we not all be prompt to act and generous to give?

SAMUEL A. ELIOT.

American Unitarian Association

Nomination of Officers

The nominating committee of the American Unitarian Association met on January 18th and organized, with Henry D. Sharpe of Providence, R. I. as chairman, and Rev. F. Raymond Sturtevant of Taunton as secretary. The other members of the committee are Mrs. Whitman Cross, Washington, D. C.; Norman L. Bassett, Augusta, Maine, and Rev. Eugene R. Shippen, Detroit, Mich.

The vote under which this committee was appointed is hereto appended:

"Voted, That the President shall appoint immediately after the annual meeting a committee of five members of the Association, no one of whom shall be an officer or director, to serve as a nominating committee. The names of this committee shall be printed in the annual report of the Year Book. It shall receive suggestions of names of possible candidates up to the first of February preceeding the annual meeting and shall publish a list of its nominations in all the denomination's papers before the first of March. Other candidates besides those selected by the nominating committee, duly nominated by fifty adult Unitarians, of whom not more than five shall be members of one church, or parish, shall be added to the official ballot, properly designated as nominated on nomination papers; provided, however, such nominations are duly submitted to the nominating committee before the first of April preceeding the annual meeting. The nominating committee shall prepare an official printed ballot for use at the annual meeting, publishing copies of it in all the denominational papers before the first day of May preceeding the annual meeting. The first committee shall be selected from the members of the present nominating committee whose terms expire in 1916, and from the proposed members on the ballot submitted to this meeting."

It was voted to proceed in accordance with this vote.

The nominating committee, therefore, desires to announce that it is prepared to receive suggestions of available can-

didates for nomination to the following offices, viz.: president; a vice-president from each of the following districts,—Northern New England, Southern New England, Middle States, Southern States, Central West, Rocky Mountain States, Pacific Coast and Dominion of Canada; secretary; assistant secretary; treasurer; six other directors, four of whom must be from New England, one from the Middle and Southern States, and one from the Western States and Pacific Coast.

All suggestions and correspondence should be addressed to the chairman or secretary and be in the hands of the committee not later than February 15th. The time February 1st as stated in the vote is by courtesy extended to February 15th.

Extracts From Sermons Facing a New Year

Rev. Francis Watry

WHAT I WOULD HAVE

1.—Health! Physical, mental, moral and spiritual health. Without this harmony with the laws of nature and of nature's God life does not mean much of anything. Our time is noted for its emphasis on health. New Thought, Christian Science and a number of lesser cults make it their chief concern. Medical science is also making marvelous progress, and it would seem as if good health might soon be had for the asking.

2.—Money! Enough to procure the necessities and the ordinary comforts of life. Beyond that it is very doubtful if money is of any real benefit to any one. Certain it is that to many it is anything but a blessing. How true is Emerson's saying: "If the gatherer gathers too much, nature takes out of the man what she put into his chest; swells the estate, but kills the owner."

3.—A home! Happy is he who has a home. How poor beyond compare are the homeless. A home—not "a place that most people use to eat and to sleep and to grunt"—as Beecher is reported to have said.

4.—Friends! At fewest a few congenial souls, kindred spirits. Early friendships seldom endure through life, because people grow apart in their be-

liefs, their sympathies, their hopes and their aspirations. Happy is he who has a few friends faithful and true.

WHAT I WOULD BE

Faithful and true to the promptings of the indwelling spirit, and ever obedient to the deeper aspirations of the soul. To me "not disobedient to the heavenly vision,"—that is life's supreme asset.

WHAT I WOULD DO

1.—Help my fellow man to recognize his worth and his dignity. See how the creative force in the universe has toiled through the ages to make man, and how God-like he has become. Who can measure the possibilities of the responsive soul?

2.—Would help him to understand the relative value of things. We are poor because we underestimate the value of some things and overestimate that of others. To see and appreciate things rightly—this is true wisdom.

3.—Help others to a larger and clearer perception of the truth, and to follow the truth whithersoever it leads, even though it be the royal road of the cross. It is true, we can see only fragments of the truth here and now. But these fragments must be true. This will enable us to see the true, choose the good and do the right.

A True Revival of Religion

Rev. Benjamin A. Goodrich

If there is a revival of religion in America that is to have permanent effect upon the moral and religious life of the nation we need not look for it among the noisy crowds of tabernacle-goers. Here in America as elsewhere, it will make itself manifest in the conduct of men toward each other and toward God, and the relation of our nation toward other nations.

"There is such a religious revival in America, and it is making itself manifest in just that way. No one doubts that there are plenty of ugly and threatening features in the industrial and commercial affairs of our country. They are plentifully reported in the newspapers every day. But we are not so well informed about the changes for the better in business methods, the increase of kindness and co-operation that

is being brought about between the men who labor and the men who direct labor. These things are not as sensational as strikes and riots and bomb-throwing, not so likely to make a good sale for the newspaper. If we want to know about them we must search them out in dry official reports, and in the books of those who make it a business to observe and record significant phases of the life of the nation.

"New ideals of the dealings of men with each other, of the dealing of the nation with its citizens,—and in them all more of justice, more of human kindness, more of personal and less of property value,—these have been manifesting themselves remarkably of late years. And a new ideal of the dealing of this nation with other nations—that has reached a clearness of development which makes us ashamed, and rightly, of the narrow, conceited, intolerant spirit which we once thought was good enough to be called Americanism.

"In the development of this better-mindedness in both our inward and our outward relations the solemnities of the great world-war have had much influence. As in a mirror we have seen ourselves one of a frantic group of nations in death-grapple with each other. If this is the logical outcome of the old ideals of nationalism, then we want a nobler ideal. We turn with disgust from the idea that a nation must always be Ishmael—its hand for itself against all others. We seek a higher nationalism than that—higher and wiser—one in which our welfare is best served by the welfare of all the men whom God made to dwell upon all the face of the earth.

What Shall I Bring?

Life's shuttles are shaping,
Pray what shall I bring
To fill out the pattern,
And what shall I sing
As I stand at the looms
That ceaselessly ring?

The best that I am now,
Yes, that will I bring;
Bright hope for the better,
Yes, that will I sing,
And I'll tend well the looms
That ceaselessly ring.

—EDWARD A. HORTON.

The Pacific Coast Conference

(Conducted by Rev. H. E. B. SPEIGHT, Secretary. Address 3008 Benvenue Avenue, Berkeley)

Proposed Conference Reorganization

A committee of the Conference Board has submitted to the ministers of the Coast churches a proposal to substitute for the present organization three separate conferences to be known as North Pacific, Mid-Pacific, and South Pacific. The ministers have been asked to submit this to the churches and report the prevailing opinion. The North Pacific Conference (which actually exists but, when given responsibility for the life and work of the churches of Oregon and Washington, would no doubt do more than arrange an annual meeting) would extend to the Oregon-California line, the Mid-Pacific Conference would be the active working co-operation of all churches in California north of the Tehachapi Pass, and the South Pacific Conference would take a similar place in the life of the churches south of that geographical barrier. Each Conference would be asked to adopt the PACIFIC UNITARIAN as its organ, but each Conference would have its own headquarters. With regard to meetings, the committee suggests that each Conference should provide for an annual meeting, with the understanding that every third year one Conference would invite the other two to a joint meeting to be held under the full control of the inviting Conference and in that year no other meetings would be held. The present Board of Directors cannot *act* because it cannot *meet* as a full board; the consequence is that an organization which is supposed to concern itself with the problems and opportunities of all the Pacific Coast churches can in fact do little more than arrange an annual meeting and this annual meeting can be attended by only a small number of delegates. Under the proposed arrangement each Conference would have its own Board and would be free to undertake very definite service in its own territory.

If the reports from the ministers are favorable the proposal will be recom-

mended to the Board of Directors of the present Conference and will then, if approved, be submitted for action at the Conference at Berkeley in May. If any readers of this column have suggestions to make or have an opinion on this proposal, either for or against, the secretary will much appreciate a statement from them.

The offer to conduct Unitarian services at the California State Prison has not been accepted, the Warden having explained that at present there are as many services on Sundays as the prison arrangements permit.

The Treasurer reports that a number of churches have so far made no response to the appeal for the usual appropriations for the Conference. It is hoped that this matter will receive the attention of ministers and church treasurers in the near future.

H. E. B. SPEIGHT.

Raising Money for the Church

No one has any doubt that the ordinary church fails to draw from its tributary community a very large part of the support it ought to get, or could get if earnest and systematic efforts were made. The trouble is that those who are really interested are unable or unwilling to take the steps necessary. No one likes to ask anybody to take a pew, or to contribute what he is able to give. It is commonly left to the minister or not done at all. Ministers are long suffering and subject to much assorted abuse, but about the worst affront is to allow them to solicit patronage. It is past belief that this can be expected or tolerated, but it is only a little more decent to do nothing and let a minister go unpaid, or underpaid.

Some months ago a little light was thrown on possibilities when the ministers at Fresno and Stockton exchanged pulpits and each solicited for the other. Subscriptions and subscribers were practically doubled in a ten days canvass, demonstrating the potential sup-

port that was running to waste from a policy and practice of doing nothing to conserve it. But this was simply encouraging and could not be relied upon with the self-respect that any one must sustain to be a creditable Unitarian.

To point a better way I am permitted to outline the method and hint at the results of the Berkeley canvass lately made.

Early in December the trustees of the First Unitarian Church of Berkeley, Cal., issued the following circular to its members:

"It has been the custom to finance the church by subscriptions and by the open collections; hitherto a few officers of the church have made themselves responsible for securing subscriptions. But there are inevitable difficulties in such a method; our congregation is a changing one and scarcely any officer of the church can know everyone, much less know who is and who is not in a position to subscribe. The consequence is that under this method neither the financial responsibilities nor information regarding the financial situation is distributed over the whole congregation. Whenever a deficit has faced us we have either obtained additional subscriptions from a few members of the congregation or we have borrowed from the bank. Over a period of several years we have accumulated a deficit of \$1250, a small part of *which is chargeable to this year*. As the church grows it would seem wise to attempt: (1) to distribute more information about—and arouse greater interest in—the material requirements of the church and (2) to broaden the basis of responsibility for the meeting of these requirements.

The trustees have adopted a scheme which it is hoped will successfully meet this need. It involves a general canvass at the end of each year to secure subscriptions for the ensuing year, undertaken by a committee of the congregation.

For the year 1917 we have carefully estimated our expenditures and to meet them we need the total of \$4000.00. It is the aim of the trustees to secure an adequate and assured income so that there will be no need during the coming year for additional subscriptions. They

hope and anticipate that each friend of the church who receives this letter will make an effort to place himself in the highest class of contributors within his means. Every member should contribute something. To secure the total of \$4000.00 we need—

[Here followed a stated number of subscriptions for each of seven classes, ranging from \$200 to \$5, aggregating \$4000, with a reminder of what each subscriptions called for per week.]

In returning the enclosed card please do not send it by mail. A committee has been formed and between December 10 and 18 *one or others of the following will call upon you*. Mrs. A. B. C., Mr. D. E. F.

The purpose of the caller will be to answer questions, give information regarding income, responsibilities, expenditures, etc., and to take note of any comments or suggestions that are offered, so that they may be conveyed (without names if desired) to the trustees. The caller will not be expected to press for a larger subscription than has been already decided upon; the double purpose will be kept in mind, first, the call will help the subscriber to see his subscription in a new light, the social bond being emphasized along with financial connection, and secondly, all who subscribe will have the opportunity of making comments without putting themselves in the position of critics.

A great deal depends upon the success of this scheme. There are many ways in which an income really representative of the congregation of our church will lighten the task of the trustees and minister and enable them to enter more effectively into the field of opportunity which Berkeley affords. No church can merely stand still. It must expand. It must serve properly its locality. The field for real service for our church in Berkeley is probably much broader than we have realized. We therefore ask you to give and to give liberally, not merely what you can spare but all you can afford. We want you to contribute more than ever because our plans are bigger and we feel that we are going to make the church more useful to you and to the community.

Cordially yours,"

About thirty members of the congregation were asked by the minister to make themselves responsible for from four to seven calls each for the purpose of receiving the subscription cards for 1917, and any comments or criticisms that the subscriber felt constrained to make. A copy of the letter to be sent to the congregation was enclosed. Then the letter was sent out to all members and adherents, about 300 being sent, though a call was only indicated on about 150 of these, the rest bearing the message that the limited number of callers of the recipient's distance from the church prevented a personal call.

The trustees prefer not to have the result given out in any detail, but something over twenty new subscriptions came in, varying from \$2.50 to \$200.00, and a good many were increased as a mark of approval of the new policy. By the time of the annual meeting on January 11 subscriptions of \$2,900.00 had been made for 1917, and a good proportion was in cash (this being more than any previous year's total). An effort is being made to bring the total up to the budget estimate of the trustees (\$4000.00) and several hundred dollars have already been added. A pleasing and important feature of the effort was the value of the calls in promoting acquaintance and friendliness among the members of the congregation and this was much appreciated. A good many smaller subscribers expressed their pleasure at receiving a call rather than a brief letter from the trustees, and said how much more willing they felt to give. Most of the calls were made in one week in December. It did not seem wise to adopt the method of having all the calls made on one day.

CHARLES A. MURDOCK.

Channing Club Friendliness

The Berkeley church leaves nothing undone to attract members of the student body of the University of California. A personal letter is sent to all who register as Unitarians. To those who registered last month as of no religious preference the following letter was sent:

DEAR FRIEND:

We see from the University Registration Cards that you have registered as of no preference in religious matters. We wish to call your attention to the Channing Club and extend its greeting to you. The club is composed chiefly of University students. Its aim is to provide a religious and social center or "home" for students of liberal sympathies in religious matters, and we offer you a cordial welcome. More than that, we urge you to give us the strength of your support and help us to extend the influence of the club on the campus.

You are especially invited to our dance and reception for new students on Saturday evening, January 27th. Each Sunday evening the club has a quite informal social hour from 6:30 to 7:30. Here you will find congenial friends (and light refreshments). At 7:30 we have a meeting at which some topic of interest and importance is discussed by a capable speaker. January 21, the Rev. H. E. B. Speight will answer questions on religious problems. January 28, Professor Albin Putzker will speak on "The Finest Ballads in German Literature." Come and bring a friend and get acquainted, and come again. If you affiliate with us you will be helping to extend the influence of that rational and human faith which stands for the nobility and growth of character and the progress and regeneration of the social order. There is no duty, we believe, so patent in the world as seeking for the ideal, the good and true.

The church will welcome you, if you so desire, as a student member during the term of your residence in Berkeley, whether or not you were a member in your home town. The minister and college secretary hope to make your acquaintance soon.

FOR THE CHANNING CLUB.

To live for common ends is to be common,
The highest faith makes still the highest man;
For we grow like the things that we believe,
And rise, or sink, as we aim high or low.
No mirrow shows such likeness of the face,
As the faith we live by of the heart and mind;
We are in very truth that which we love:
And love like noblest deeds, is born of faith.

—BROWNING.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Master and Pupil

It is purely coincident, but a happy one, that we have for publication in this department this month the two contributions which follow, one from Dr. Wilbur on "The Ideal Minister," the other on "The Two Halves of the Religious Life" from Mr. Ruess; for in the one we have the ideal of ministry as it is constantly held up to Dr. Wilbur's students, in the other we have an interesting piece of concrete illustration from the experience and work of one of Dr. Wilbur's former pupils, Rev. Arthur B. Heeb, now pastor in Stockton, California.

W. G. E. JR.

The Two Halves of the Religious Life

Contributed to this Department by Rev. Christopher R. Ruess.

I am sending, as an admirer of the work of our young minister at Stockton, one of the first graduates of our Pacific Unitarian School for the Ministry at Berkeley, under President Wilbur's leadership, a challenging report from the Stockton Daily Independent, of one of Mr. Heeb's recent sermons. Mr. Heeb is, in the pulpit, one of the most profoundly reverent and spiritual men, but devotes a great deal of his time to social betterment in Stockton. So much so that when I recently solicited pledges for a building for a church at Stockton the largest pledge came from a friend who had never been to his church, but admired the social work that he and the church stand for. Recently Mr. Heeb has asked for appropriations for swimming facilities at Lake Yosemite in Stockton, believing that swimming opportunities make for better boys and young men. He himself is a swimmer, holding the long distance record among Stockton swimmers. One of the daily papers, the Mail, attacked his position, saying that swimming and the scores of other modern social service methods are

of no avail to save men or keep them out of jail: what is needed, said the editor, is religion. Personally I believe that we need religion both personal and social, both inward and outward, both meditative and practical, as we need both man and woman, both the left and the right hand. Mr. Heeb's reply in this sermon takes this broader view and puts the whole matter very attractively. When I read the sermon, I said to myself,—"Here is something good for Mr. Eliot's department."

Religion of Here and Now

"As a religious leader I find myself in a quandry. I am forced to deny the efficacy of the soul alone to solve our many social problems. The culture of the soul life does solve individual problems. It cannot alone solve social problems. Man is a social being; he cannot be saved alone.

"I am not the latest Christian apologist when I emphasize social religion. The motto of the Cosmopolitan Club, 'Above All Nations Is Humanity,' might be changed to read, 'Above all religion is human welfare.' One of the best early Christian documents found in the 25th chapter of Matthew reveals the fact that the followers of Jesus hoped to get into the kingdom by feeding and clothing the poor, taking care of the stranger, the sick and the prisoner.

"The church of the first century was the glory of all religious awakenings. It had its associated charities and its labor unions. Rome itself became the eternal city of Christ's religion because it followed the Christian rule of hospitality. It was a regular Los Angeles for entertaining Christian travelers.

"In the thirteenth century St. Francis of Assisi, whom Edward Howard Griggs calls the first Christian since Christ, purged the church of its exploiters because he was the soul of the common people. The rules of the Third

Order required the rich to help the poor, the strong to aid the weak.

"So it is today. Religion that is dedicated to a better future and not an evil past cannot keep out of the business of mending broken bodies, and what is still more Christian, in the light of 1916, must prevent their ever being broken.

"Not by the soul alone. Dr. Richard C. Cabot says man lives by work and love, by play and worship. As a religious teacher in this community I was not out of my field when I asked for better facilities for constructive play for our boys and girls. Every minister knows, if he thinks at all, that play and worship are universal. From the cradle to the grave man is a playful, and under normal conditions, a prayerful, worshipful, being. Religious symbolism has its roots in the same soil as wholesome play. The theater with its morality play and almost everything that is decent there belongs to religion.

"A man who would save his own soul but let the soul of Stockton rot at the core is not saved and is little less than criminal. The state, a secular organization, is bringing in the "Reign of God" in Stockton more than our churches. Their agents come into Stockton and compel decent jail conditions, condemn the squalid tenements of the poor, protect the fatherless child. It gives the weak a chance. Our churches seem to be suspicious of this secular agent of God. Why?

First, I should say, an over-emphasis of death, second, a fear of the complexity of the problem and third unwillingness to apply science as a solution for body and soul regeneration. Only thirteen per cent of the world's population is over 50 years old.

WHY THIS CONSERVATISM?

"My answer is this: We do not need the fear of death taught by the old religions; but a fear and knowledge of the laws of life. They are God's immutable laws. Death is life in another form.

"And then we must teach what men live by,—'Work and Love and Play and Worship.' It is easy enough to cry fad, but constructive social religion will have its inning."

The Ideal Minister

Contributed to this department by Rev. Earl M. Wilbur, D. D.

The ideal minister: Who ever saw him, that one should undertake to describe him? Who would venture to define him?, lest by his definition one should seem to criticize any and all ministers that one has ever known? For the ideal means perfect, and no human being is perfect. Yet I am asked to write for this column on the ideal minister—*my* ideal of minister, let me hasten to say, which I try to set up before my students as they prepare for this calling. At the time I entered the ministry it used to be said that an ideal minister would be a good preacher, a good pastor, and a good organizer; though a church might think itself fortunate if it got a minister possessing as many as two of these three qualities. Probably the majority of ministers are really good in only one of these directions. But within the past generation two more items have been added to the specifications. The minister is now asked also to be a competent director of religious education, and an active leader in social service. Only the exceptionally well-endowed, well-trained, and well-balanced man can reasonably meet all these requirements. Most will aim at one or two, but pretty much neglect, and perhaps disparage, the rest. Still, the ideal remains, and no one falls short of it in any particular without loss or injury to his work.

First, the ideal minister will be a good preacher. There is no dispute as to this, nor that this qualification stands first in importance. He must have a message fully worth hearing, he must be able to present it in a way to interest all sorts of people, must be many-sided, up with the times, able to persuade or to inspire, and, not least, must keep out of ruts—or off from habits, which is the same thing. He will not be readily pardoned if he allows social pleasures, domestic duties, private studies, parish calls, or even public service to encroach upon this prime duty; nor should he be. No more Friday and Saturday preparation will ensure a preacher a congregation for any

long time. He must give them the very best he can produce, and that in generous measure. And if his preaching is out of proportion, whether on doctrines, religious experience, socialism, reforms, or what not; people soon tire of monotony, and rebel at it. Nor, if he does not realize a fundamental difference between a sermon and a lecture, will many people who value religion long regard him as an ideal minister.

Second (at all events I should put it second), the ideal minister will be a good pastor. I have somewhere seen the pastor's occupation caricatured as "making idle calls on idle people," or as "attending pink teas with the ladies." If an occasional shallow pastor exercises his function in this way, it is certainly not because any one advocates this sort of thing. But if a minister is to preach with real understanding of the needs of his congregation, or with effective influence on their lives and characters, he must needs have as intimate acquaintance with them as possible. "A stranger will they not follow." One must indeed hold his own pulpit powers in very high esteem, to presume that he can both hold a congregation permanently, and influence them deeply solely by the things he may say from his pulpit. It is well to remember that though Jesus himself drew large crowds for a time, yet these soon fell away; and that he left a permanent mark, so far as appears, only upon a little group with whom he had had intimate personal relations.

Third, the ideal minister will be a good organizer. I do not mean financial manager for his church. Though that task may sometimes be thrust upon him by incompetent or inefficient trustees, it is no duty of his as minister. But as preacher and pastor he will have clarified people's vision of truth and duty, and inspired their enthusiasms, and made them willing or eager to serve the Kingdom of God. They want to have tasks planned and avenues of service discovered and to be set to work making the world better. Else power has gone to waste, and steam cooled down to fog. That is what I mean by ministers as organizer: he must know

how to get the results of his preaching converted into concrete action, to get his people, every available one of them, to working together for ends appropriate to their common interests.

Fourth, the ideal minister will be a leader in social service. This is partly a special application of what I have just said, and it partly goes beyond it. I am speaking of what concerns not merely the church as such, but the whole community. Who else so properly as a modern minister should lead in stirring up and organizing and steering (if I may so say) the efforts of the community along lines of social betterment, be they in the way of palliation, cure, or prevention? Others may better do the actual work: the minister ought to be one of those most competent to inspire and perchance to direct it.

Fifth and last, though not least, nor even little, in importance, the ideal minister will be competent to plan and direct the religious education of his young people. Like a wise builder he will found his work upon the rock of the rising generation rather than upon the sands of a shifting congregation. No other application of his time is quite so sensible, in the long view of his work for a cause, as that directed upon the plastic minds and characters of the young. And that all the more, inasmuch as in our day the minister is often the only one in his congregation by knowledge and training equipped for this important task.

I have touched only the outline of my subject, and may sometime take up one or two heads more in full; but these five qualifications the ideal minister should have. These five, in some fair degree, a chosen minority of ministers do have. Any parish on the point of selecting a minister ought to scrutinize him most earnestly to see how far he meets such requirements as these. How unwise and narrow to judge by preaching ability alone! Every minister, likewise, ought most earnestly to scrutinize himself and inquire how fully he is "furnished unto every good work." If all ministers were ideal in these five respects, what new life and health and growth the churches would experience.

EARL M. WILBUR.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph.D.

STUDENT ORGANIZATION.

EDGAR MAXWELL BURKE - - - - President
HURLEY BEGUN - - - - - Secretary

COMING EVENTS.

(Open to Friends of the School)

Chapel 11 A. M.

February 7 - - - - - MR. SCOTT
February 14 - - - - - MR. ELLIS
February 21 - - - - - PROF. MORGAN
February 28 - - - - - MR. SPEIGHT
March 7 - - - - - DR. HOSMER

PREACHING: 3 P. M.

Without Manuscript

February 1 - - - - - MR. KENNEL
February 15 - - - - - MR. BURKE
February 22 - - - - - MR. BOWDEN
March 1 - - - - - MR. BURKE

SCHEDULE FOR THE SPRING TERM

Monday

9-10—New Testament, Advanced Course.
10-11—Sociology, Municipal Civics.
2- 3—Practical Theology, Homiletics, Sermon Construction.
4- 5—New Testament Greek.

Tuesday

10-11—Introduction to the Psychology and Philosophy of Religion.
11-12—Advanced Philosophy of Religion.
2- 3—Unitarian History.
3- 4—German.

Wednesday

9-10—Advanced New Testament (Life of Jesus)
10-11—Sociology, Municipal Civics.
11:15—Chapel Hour.
2- 3—Philosophical and Religious Aspects of the Poetry of Robert Browning.
3- 4—German
4- 5—New Testament Greek.

Thursday

10-11—Introduction to the Psychology and Philosophy of Religion.
11-12—Advanced Philosophy of Religion.
2- 3—Unitarian History.
3- 4—Homiletics, Preaching without Manuscript.

Friday

9-10—Browning.
11:07—University Meeting.
2- 3—Sermon Construction, Homiletics.
3- 4—German
4- 5—New Testament Greek.

The school is glad to welcome as a new student Mr. Carson Ellis, formerly of San Francisco.

Our Christmas mail brought us a letter from Mr. Arthur Heeb, and Christmas

cards from Mr. McReynolds and Mr. and Mrs. Heeb.

We are pleased to note that Mr. Vernon Cady, a former student of the school, in collaboration with Bertha Chapman Cady, is the author of a new book just issued by the American Social Hygiene Association. It is a scientifically accurate book on the way planet, animal and human life begins, written in an interesting, non-technical way, and unusually well illustrated. The object of the book, in the words of the authors, is three-fold. "First, the need of a statement of the fundamental facts concerning the reproduction of living forms; second, the interpretation of these facts in terms of human interest and well-being; third, to call to mind the truth that neither nature nor all that she can come to mean to us is the whole story of the heart and mind of man." The book is especially recommended to teachers and parents and it is hoped that it will furnish a fitting introduction to a series of books dealing with important problems in the field of social hygiene to be published by the Association.

The faculty recently dispatched a letter to the principal theological schools of the country acquainting them with a new ruling adopted in relation to degrees. As it is a matter of general interest the substance of the letter is reproduced here. For college graduates a three-year course of the standard usually maintained in American Divinity Schools will be provided as before. Graduates in this course will receive the degree of Theologiae Baccalaureus. Students who lack a college degree, but who have demonstrated their fitness to pursue the course, will be admitted to a four-year course in theological study and will be eligible for the degree of Bachelor of Divinity (in English) upon completing the work. The former will be a strictly graduate degree, intended to be of the same academic value as that now conferred in the best Divinity

Schools. But the latter will be purely an undergraduate degree and of the same (or better) academic grade as A. B. It was felt that this recognition should be given to men who faithfully perform their four years work. There is no lowering of standards. On the contrary, the requirements set for non-graduate divinity students is somewhat raised. Our school is not the first to adopt this policy.

Mr. Kennell, minister of the First Unitarian Society of Richmond, announces a series of interesting lectures for the spring of 1917 at 322 Sixth Street on the first and third Fridays of each month at 8:30 o'clock. Mr. Murdock and Mrs. Speight were the speakers for January. February 2nd, Prof. Earl M. Wilbur will speak on "Unitarianism in Poland and Transylvania." February 16th, Mr. Bowden lectures on "The Religion of Isis; its Contribution to Christian Thought and Practice."

—H. B.

[For the PACIFIC UNITARIAN]

Jean Valjean

(If he could speak to his readers)

To know me thou didst turn these pages through,

To hear my cry, to look upon my brow:

Thy pitying love—what does it matter now
That I am gone,—close! and embrace the new!

But thou hast lived with me and know my
soul's despair,

In thy imagining my grief became thine
own,

So now in passing let me breathe a prayer—
That high resolve may not be swiftly flown!

O Heed my cry! A brother needs thy care!

Thy duty that his joy be more than I have
known;

Go now, and when the living call, be there!

Thus shall the Miserable attain his own.

This life of ours is like the music of the sea,—
A murmuring of what may and ought to be.

—HURLEY BEGUN.

"Living in Earnest," a book of daily readings taken from the sermons and writings of the late Rev. Charles E. St. John, has been published by the Beacon Press of Boston, and may be found at our Headquarters. No better investment of fifty cents can be imagined.

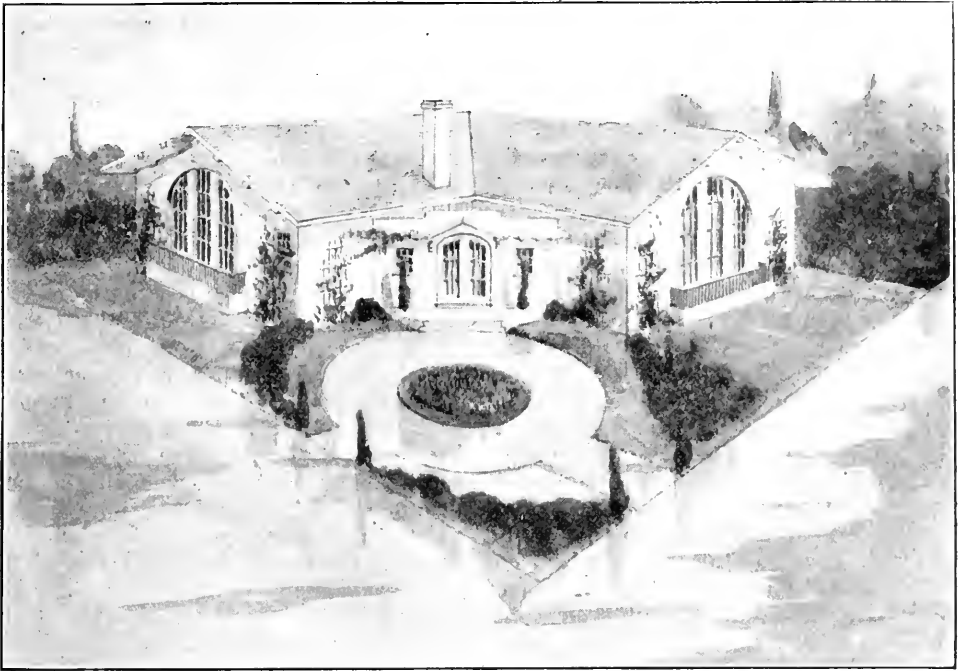
A Challenge and a Church

After four years of faithful effort at Stockton, the Unitarians seem justified in aspiring to have a church home. The people are not wealthy but they have shown their devotion and are making sacrifices to realize their hope.

An excellent lot has been bought and paid for by the American Unitarian Association. The plans illustrated in this issue of the PACIFIC UNITARIAN call for a small but attractive church. Its cost, including lot, pews and furnishing, will be \$5500. It is assumed that the National Alliance will contribute \$500 toward the pews and furnishing. There is needed \$1700 to insure the completion of the building, a dedication free from debt, and a happy congregation going forward with good courage in community service and self-respect. It affords an opportunity for putting a promising church fairly on its feet. There will be absolutely no debt, and freed from the rent heretofore paid the society will soon be self-sustaining.

It is a challenge not only to Unitarians able to help, but to public spirited citizens of Stockton regardless of their church allegiance. It is to be built in a growing residence district remote from other churches, and will be an ornament to one of the finest of Stockton's streets. But of far greater importance is its social value, for as an influence for good and an active agency for fostering everything that will contribute to the welfare of the community it will be a valuable asset, and a contribution to it will prove a good investment on the part of those who really love their city.

Mr. Heeb must have the confidence and respect of the community, for he has earned it unselfishly. To help his flock to a fitting church home will be a fine way to prove that they recognize his worth.



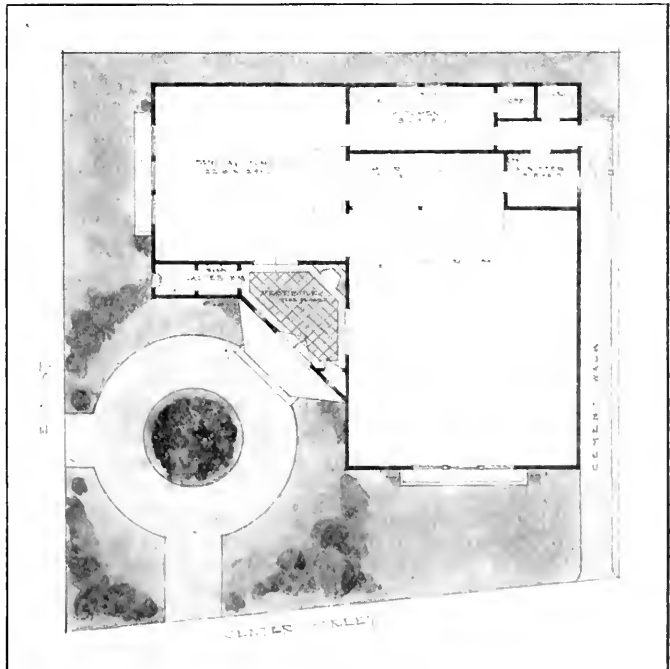
ELEVATION OF PROPOSED CHURCH AT CORNER CENTER AND ELM STREETS, STOCKTON, CALIF.

An Ideal Church Home

Great responsibility rests upon those who build homes for churches. Too often buildings are neither fit nor beautiful. Forced economy and poor taste result in an ugly, unattractive structure.

The anticipated building for the Stockton church offers an opportunity for devising a building that combines simplicity, convenience and beauty. It is of the California bungalow type, in cream plaster, well lighted from amber glass, and arranged to equally serve the church and the Sunday School. Vines, flowers and a garden furnish the decoration. Separate entrances, and separate or combined auditorium, at will, are provided. One organ or piano is available for both.

Cost about \$3,500. Requires lot 70 feet square.



LOCATION AND FLOOR PLAN, STOCKTON CHURCH.

Selected

American Unitarian Association

Our Ambassadors

One of the serious handicaps under which the Association labors is to be found in the misunderstanding about its nature and work which exists in the minds of too many of the members of the contributing churches. They seem to have a notion that the Association is a kind of soulless corporation, a big heartless machine, which has somehow and by somebody been set up to carry on certain activities rather vaguely defined and impersonally administered. In some minds this misapprehension is even extended to the notion that the Association is not only soulless, but wealthy. That would be a comic delusion if its consequences were not so tragic. It cannot be too often reiterated that the Association is simply a *channel* through which the people of the Unitarian churches have voluntarily agreed to permit their contributions to flow to the enriching of the minds and hearts and lives of their fellow-citizens. The Association is in no sense a machine. It is, on the one hand, the expression of the generous public spirit of the individuals who compose our churches. On the other hand, its work is the intelligent application of personal power, character, and leadership. I want, if possible, to make its workings plain by concrete illustrations. Let me take one section of the field of the Association's endeavors and only a few examples from that section.

1. Up in the northwest corner of the country the people of the Unitarian churches, through their Association, are helping to support a vigorous, industrious, ardent man as the representative of the principles of thought and conduct for which Unitarian churches stand. This man, with his charming wife and children, lives in Bellingham, in the State of Washington, and there he conducts with dauntless tenacity a little church which is the centre of all kinds of good works and a source of enlightenment in the community. Every public-spirited cause has the backing of this minister and his adherents. The educational life, the philanthropic endeavors, the commercial standards of the com-

munity are all lifted to higher levels by his presence, his example, his contagious zeal. Not content with the work which he can do in a single community he has preaching stations in three or four of the chief towns in Whatcom and Skagit Counties. That whole region would be more prejudiced, more provincial, less friendly, less alive to moral responsibilities, if it were not for the presence and influence of this sturdy champion of a rational and militant faith.

2. In the northern part of the city of Seattle is located the State University of Washington, one of the great educational institutions which have such a vast and increasing influence on the thought and life of all our Western States. There are gathered three or four thousand young men and women, the best product of the commonwealth, and there are the professors and teachers who are forming the minds and characters of the new generation. Three years ago the Association, as the representative of the churches, commissioned an experienced minister, long loved and trusted in our body, to lead a new church enterprise at the gates of the University. This minister is a graduate of an Eastern college and of the Harvard Divinity School. He inherited all the integrity and idealism of an honorable New England ancestry. He was for twenty-two years the beloved minister of an old First Parish Church in a New England city. Then his health broke down and for three years he was a wanderer in America and Europe. Then with health restored he offered himself for service in a new field and with self-forgetting courage he and his wife crossed the continent and took up the work of organizing the new church at Seattle. A noble band of people, composed mostly of college professors and their families, has gathered about him. An attractive chapel has been built. This man's broad and genuine scholarship, his persuasive wisdom, his high character and far seeing vision, gave him a wide and enduring influence in the academic community.

3. The great Central Valley of California is formed by two great rivers, one flowing from the north and one from the south and emptying together into San Francisco Bay. These rich and fertile

valleys are the home of many thousands of Americans. In the Sacramento valley the people of the Unitarian churches, through their Association, help to support a devoted minister and public servant. This man, for honor's sake, some years ago withdrew from the religious fellowship in which he had been trained, gave up the charge of a large and prosperous Orthodox church, and accepted, at half the salary which he had formerly received, the charge of the Unitarian work in the city of Sacramento, the capital of the State. In three years he, too, has gathered about him a company of people of rare intelligence and liberal purpose. A modest chapel has been built to house the growing activities of the Society. Like his comrade in the Northwest, this minister is not content to confine his activities to the city in which he lives. His influence reaches groups of people up and down the Valley—at Woodland, at Chico, and at Marysville. In summer he conducts a camp where the people of his different congregations can gather for fellowship and inspiration. He is a man of scholarly habit and attainment, willing to suffer hardship for a cause in which he believes, steadfast in good works, and upheld in many privations by the knowledge that he is serving the deepest interests of humanity.

4. In the Southern Valley, that of the San Joaquin, the Association helps to maintain the work of another enthusiastic, hard-working minister, who carries on an extraordinary diversity of activities all making for the higher life of the community. His church is in Fresno. His outstations are at Hanford, Clovis, and Dinuba. This man gave up double the salary which he now receives in order to devote himself to a work which he believes to be the most important and significant to which any man can devote himself. In spite of many discouragements he bravely persists and never complains. He tries to serve his big circuit and to reach his people by the use of a borrowed bicycle. He asks nothing for himself, but for the efficiency of his work he does ask if some one could not secure for him a second-hand automobile. The district he covers is forty miles long and ten miles wide.

5. In Southern California the Association maintains the work of a sagacious and gentle shepherd who makes his home at Long Beach, where he has gathered a congregation composed of people who realize that beneath his modest exterior there are profound depths of wisdom and sympathy. Preaching at Long Beach in the morning, he travels forty miles in the afternoon to serve the church at Pomona, and in both of these communities he carries on the usual educational and charitable endeavors of a liberal church. A number of the ministers and people of the New England churches were able, last May, to discover something of the quality and worth of their comrade and representative who is affectionately known as "the Padre."

These are but illustrations. They could be multiplied twenty-fold. The point is that the work of the Association is not that of a bloodless machine. It is the work of *diffusing truth and righteousness in America through inspiring personalities*—Samuel A. Eliot in the Christian Register.

The Work of a Student Assistant

[Report of Mr. Hurley Begun at Annual Meeting of the Berkeley Church]

The work of the Student Assistant during the past term has been chiefly connected with the Channing Club. My general aim in this capacity has been to bring the Club into closer touch with the University and to help the organization to a higher standard of efficiency. In as few words as possible I shall attempt to sketch the work of the term.

At the opening of the college term, in co-operation with the membership committee, the names of all those registering in the University as of Unitarian faith or of no preference whatever were secured. To all a letter was sent inviting them to meet the Channing Club, while to those already expressing the Unitarian preference a special invitation was sent to meet the officers of the club at the home of Mr. and Mrs. Speight. A number responded at once and became active members from the start. In all 128 names were secured from the University registration. Twenty-eight of these were of Unitarian

preference. Of the twenty-eight, thirteen responded and nine became members. A good proportion of the 128 did not respond at all. Among these the Student Assistant made during the course of the term some sixty calls. The total number of paid up memberships for the term resulting from invitations, calls, personal work before and after meetings, and the combined efforts of the membership committee and the Club is fifty-three.

The next most important bit of work done by the Student Assistant was probably that of meeting and interviewing strangers before and after the Sunday evening meetings. The question of membership was discussed in connection with the work of the Club. A considerable number of new memberships came from this source. I feel that this is a most vital point and the work should be continued, whether the Student Assistant goes on or not.

On Thursday of each week it has been my practice to hand to the Daily Californian and the University Calendar announcements of the Channing Club vesper services and the Sunday evening meetings. These announcements are usually published in the Friday Californian and the weekly Calendar. The Calendars are received once a week and folded. The vesper program is marked and the Calendars are handed out at the Friday service. The Student Assistant has been present at all except one of the vesper services during the fall semester.

During the course of the term all the old lists of the Channing Club were gone over and a new list of former members still in Berkeley was compiled, together with a card index of active members. So far as I know all past members of the Club still in the vicinity and likely to be interested have received at least one invitation to rejoin us during the term just finished. A number of these have been present frequently on Sunday evenings or at social affairs.

Once a month the secretaries of the different organizations of the church are asked for announcements for the Monthly Bulletin of the Church. I am glad that I have been able to re-

lieve Mr. Speight of some of the routine connected with the publishing of the Monthly Bulletin.

* * * * *

I hope that we may find ways of carrying out some of our aspirations in the four months before us. I have enjoyed the work with the Club immensely and I feel that here in the second largest university in the country we have unlimited possibilities at hand. With that inspiration and strength which comes from serving the ideal and the true to the best of our ability let us go on. With sincere good wishes,

HURLEY BEGUN.

From the Churches

BELLINGHAM.—The annual meeting on Jan. 16th marked the 10th anniversary of the church. Rev. Fred Alban Weil, its minister from the first, reported its growth and activities, including the Sunday School, the Alliance, the Young Peoples Society and a week-day bible class for women. Special appeal is made by the one thousand pupils in the State Normal School two blocks from the chapel. Numerous preaching stations have been organized, reached by trips of from one to six hours. The church is contending with a shifting population, prejudices against Unitarians and financial depression, but is in good condition. A campaign for funds in December resulted in a gain of several hundred dollars, over half coming from people not connected with the church but who regard it a community asset in its restraining and elevating influence. The church has the most efficient board of trustees in its history, with Mr. H. H. Ells, who has faithfully served from the beginning, as its president.

The Sunday School is better and stronger than it ever has been, with good attendance and fine spirit.

The Alliance has done much the past year, financially and otherwise, in strengthening the church. As an example of a minister's activity Mr. Weil is Superintendent of the Sunday School, teaches a class, and then conducts the service and preaches the sermon. For the first two months of the year his outside preaching schedule for Sunday

afternoon or evening includes Blaine, Sedro Wooley, Lynden and Ferndale. In March he adds Mt. Vernon and in April plans for a week-day service at Friday Harbor and San Juan Island.

BERKELEY. — During January Mr. Speight preached a series of sermons on "Affirmation of the Liberal Faith," the special topics being: "The Liberal Attitude Toward Religion," "Belief in God," "The Soul's Supremacy," and "The Immortal Hope."

In February he follows on with a course on "Foundation Stones of a Free Christianity," touching on "Spiritual Fellowship," "Religious Freedom," and "Social Reconstruction."

The Channing Club suspended its regular meetings during the University vacation, keeping up, however, the usual social hour at 6:30. On January 28th full services were resumed, Prof. Albin Putzker speaking on "The Finest Ballads in German Literature."

The annual meeting was a happy occasion and full of promise for the year to come. In every way the church is showing life and good cheer.

LOS ANGELES.—The last month has been one of much interest in all the departments of the church work. The Alliance keep up their activities. On one of the very rainiest days of the season thirty women gathered for all day work. The annual meeting of the parish was largely attended and the most encouraging reports were made from every branch of the church work. In spite of the cry of hard times, the financial statement was most gratifying. On the first Sunday in the year twelve new members were welcomed. A much larger number would have appeared but for the fact that the rain flooded many parts of the city, making it impossible to get about.

The Social Service exercises are greatly enjoyed. An attorney spoke on the subject, "What is the matter with the law?" and proved, what we all know, that it is possible to simplify the laws and to reduce their number. The lecturer for the Y. M. C. A. spoke one day on "Social and Moral Efficiency." A very interesting talk and the occasion

was noteworthy from the fact that the Y. M. C. A. was willing to allow its representative in a Unitarian stronghold.

The congregation has lost a number of faithful, earnest workers by death the past month. In one week the pastor had eight funerals. Among these, two deserve special mention. Mr. T. G. Barnard, 90 years old, was one of the most loyal and faithful of Unitarians. He was in Boston and came under Theodore Parker's magnetism, and helped greatly in the work there. It is interesting to note how the faith is carried, for his son and grandson here are sturdy and strong in the faith.

One of Mr. Hodgkin's sermons was, "Who is Responsible." He said in part:

"In that power to accept the conditions that are thrust upon us well or ill lies the whole range of the moral order. It is that that determines our character, and upon our character depends our place and our worth in the divine scheme of things."

SAN DIEGO.—Mr. Bard's sermon on the first Sunday of the New Year was on "Vision, the Indispensable Factor in Accomplishment." It marked the beginning of the fifth year of his pastorate. In the evening the first of a series of illustrated lectures by Miss Mary McDowell, head resident of the University Settlement in the stockyard district of Chicago was given. Her subjects will be: "Twenty Years' Experience in an Industrial Community"; "Civic Standards and Human Welfare"; "Woman's Civic Contribution."

The Channing Club held its regular meeting Monday afternoon, January 8th. Subject for the day, "Lessons of the Exposition." Mrs. Harriet Lamb was the speaker.

The annual supper and parish meeting was held Wednesday evening, January 10th. Election of officers and encouraging reports of the different organizations followed a pleasant social hour.

SAN FRANCISCO.—Mr. Dutton preached with vigor four Sundays of the month, but the fifth Sunday found him too ill to perform his accustomed duty and he was represented in the morning by Rev.

Clarence Reed and in the evening by Professor Morgan of the School for the Ministry.

The sermon of the month that seemed especially to impress his hearers was that of the 21st, on "Short Cuts." It was one of those scientillating explosions that now and then he gives us, full of sound truth and common sense, but brilliant with search-lights of sarcasm. There are no short cuts to anything worth while. Success in life,—value in religion come in the regular and natural way. "Get there" is a motto we cannot afford, and quick methods and immediate results we may always distrust. Cheap things are not worth much, and religion that promises too much we may regard with suspicion.

Rev. Clarence Reed has addressed every Sunday morning a large and interested class of adults on "Comparative Religion," covering this month, the religious beliefs, art and literature of the Babylonian and Assyrian.

On January 3rd Mr. Sadakichi Hartmann, before the Channing Auxiliary, gave a lecture recital on "My Friends Among the American Poets."

The Society for Christian Work on January 8th listened to an interesting address on the work of the Red Cross by Mr. J. S. Clymer, director of the Pacific Division. On the 22nd the annual meeting and election of officers was held. For the coming year the presidency will be in the hands of Mrs. Albert Lyser.

The Men's Club held a brilliant ladies' night on January 17th. Over a hundred enjoyed an excellent dinner and then listened to Dean Barrows of the University of California on "Mexico." He is a fascinating speaker and his knowledge of Mexico and its people and condition seems boundless. He has had personal acquaintance with apparently all the personages taking part in the government and the revolution against it in recent years. He highly estimates many qualities of the Spanish civilization and feels deep regret that the Mexican seems to have lost his opportunity to develop the almost boundless resources of a wonderful country. He feels that the United States has not made a creditable record in its

dealings with its neighbor. While his address was full of interest it seemed depressing in its somewhat hopeless conclusions, and it was a disappointment that one so familiar with individuals, events and conditions did not clearly outline what he felt the people of the United States should do.

SPOKANE.—We are glad to report that our period of leaderlessness has been borne with equanimity and even satisfaction. We have had an intellectual treat in our supplies. We have heard good men who were also big. Sullivan, Dole, Weil, Wilbur, Fisher, and Prof. Hulme of Moscow. They have given us of their best thought and we have enjoyed hearing them, so that we have been less restless without a settled pastor than we would have been had our supplies been less good. We have a promise of five lectures from Dr. Mangasarian of Chicago, on his return from San Diego in the very early spring.

We close the year with a small balance on the right side of the ledger, considerable enthusiasm among the members as to the future and a very great support for the work from both trustees and members of the society and the congregation. Our activities have moved along in a very satisfactory way.

STOCKTON.—On January 14th Rev. Arthur B. Heeb preached his fourth anniversary sermon to a good and appreciative audience. He referred to Abraham Lincoln's wish for a church that made love to God and love to man its only test. He said:

"Most religions have to do with death. Unitarianism has to do with life. The former laments that the leaves fade and die. The latter learns the true lesson from nature. Wonderful is it not that the leaves flourish for a whole season? Here is God's promise.

"The Unitarian is optimistic about human nature. He never despairs, because his belief links God with humanity so closely that they stand or fall together. When we mistrust humanity then we mistrust the Creator of humanity. A dreary outlook we would then have by the way. For four years now I have been preaching this gospel

in Stockton. As the living doctrine of a living church it is being vindicated.

"One who would walk 1000 miles to join a church with nothing more binding than a belief in God and humanity is a great soul. He needs a great church. Not a building of wood or stone, but a living thing. The arches of this church are the joined hands of men and women who love God and serve man. This was Lincoln's religion. It is good enough and big enough for all Americans. Jesus taught it and He reigns in the heart of each true Unitarian because he sees this is the most attractive way of life."

On Friday, January 19th, we organized a "Lend-a-Hand Club." It is not yet named, but Mr. Heeb proposes that we call it the "Webber" Lend-a-Hand Club, in remembrance of the founder of Stockton, a big-hearted Catholic who set aside hundreds of acres for public squares, schools, churches and parks, giving us a distinction enjoyed by no other city in California.

On January 25th the lot selected for the church home we are looking forward to was deeded to the American Unitarian Association, which has bought it for us. At a meeting of the trustees held the same evening, plans for the building were tentatively adopted, and an active canvass is being made for the money needed to complete it. We are very anxious to dedicate it free of all debt. It is for us a large undertaking to raise \$1700, but if we can do it our future seems promising.

On the evening of January 26th a very encouraging first meeting of men was held. About thirty were present and at the conclusion of a full program it was unanimously resolved to meet the last Friday in February and organize a Mens' Club.

VICTORIA, B. C.—The Women's Alliance of the First Unitarian Church have been meeting once a month at the homes of the members. The work for this winter has been knitting and sewing for the Red Cross.

Some of the members have had whist drives at their homes to augment the funds of the Alliance. These gatherings have been very much enjoyed.

Sparks

A colored man who prided himself on definitions was one day asked for a definition of reciprocity by a white man. "Well, sah," said he, "you see that chicken house ova dar? Well, de hens dey lays for de white folks, I lay for de hens, and de white folks dey lays for me; dat's resprocity."

Never go to meet a sorrow
That will wait until tomorrow;
Never worry over troubles that are past;
When you fill your mouth with mustard,
Having thought that it was custard,
Do not let yourself be flustered,
But be happy in the knowledge
That the smarting cannot last.

—S. E. KISER.

"A lawyer named Strange," said an American to his English friend, "said he would put on his tombstone only the words, 'Here lies an honest lawyer:' and then everybody will say at once, 'That's Strange!'" "Excellent, bah jove!" responded the Englishman, and carried the story to his club, where it was retold as follows:—"An—ah—eccentric solicitor directed that they should carve —ah—on his—er—monument, you know, 'Here lies an honest lawyer;' and folks said, you know, 'Ah, how extraordinary!'"

Teacher: "What happens when a man's temperature goes down as far as it can go?" Scholar: "He has cold feet, ma'am."

School Examiner: "What is the meaning of false doctrine?" School-boy: "Please, sir, it's when the doctor gives the wrong stuff to the people who are sick."

Author: "You have no idea how many stamps I use posting my manuscripts to various editors." Critic: "Very likely. I think there ought to be excursion tickets for manuscripts at reduced rates."—Tit Bits.

In a certain literary club years ago, one of the members, in proposing the name of a candidate for membership, mentioned among his qualifications that he could speak several dead languages. To this an opponent replied that he never heard the gentleman in question speak but one dead language, and he murdered that as he went along.

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SAN FRANCISCO.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Four Cardinal Principles

By far the best things we shall carry with us into our second century as spiritual equipment for our unaccomplished task are the Four Principles which have been growing clearer and stronger within us from the beginning, and which are now the very breath of our life as Unitarians; principles that we have done somewhat to establish in the world around us, but that are not Unitarian alone, nor Christian alone, but are the vital principles of Liberal Religion under whatever name. Every Unitarian should know the Four Principles by heart, like an Apostles' Creed, as answer, not to the question, "What do Unitarians believe?" but to the question, "What do Unitarians most care for in religion?" They are:

*Freedom, the method in religion, in place of Authority;
Fellowship, the spirit in religion, in place of Sectarianism;
Character, the test in religion, in place of Ritual or Creed;
Service, or Salvation of Others, the aim in religion, in place of
Salvation of Self.*

Doctrines will change; these things are more than doctrines, and will abide. Whatever name or names the nobler faith of the future may bear, these will be its Four Cardinal Principles. In these things, and only in these things, lies the hope of religious unity. It will be, not the Unity of Belief, but the Unity of Spirit; and only in that sense is religious unity desirable. On these Four Principles, as on corner-stones, slowly shall rise, with many separate chapels clustered beneath its towers, the Church of Humanity.

—WILLIAM CHANNING GANNETT.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The year 1916 was a memorable one in
the annals of the American Unitarian As-
sociation:

Three hundred and fifty-two societies
gave to the Association for missionary
purposes \$48,951.89; two hundred and
twelve individuals gave \$12,209.85; from
miscellaneous sources came \$6,944.57,—
in sum, \$68,106.31.

To carry on our work forever, bequests
and gifts for the establishment and in-
crease of permanent funds were made to
the Association in the total sum of \$115,-
162.15.

Star Island, center of Unitarian sum-
mer assemblies, was purchased, our peo-
ple contributing \$43,701.37.

Over \$27,000 was contributed for an
endowment fund of the Women's Alli-
ance.

The expenditure of the Association ex-
ceeded these sums, for various endow-
ments add to its increase. A few of its
expenditures were:

Contribution to churches.....	\$40,057
Pensions to ministers and their widows	18,735
Missionaries and agents.....	22,667
Tracts and distribution.....	8,673

Much was spent for religious educa-
tion, including the labors of eleven Bill-
ings lecturers, the publication of books,
the holding of institutes and various tent
meetings at the sea shore, and aid to the
Japan mission.

For the present year a program of
larger things has been announced. More
widely than before, it is the purpose of
the American Unitarian Association to
carry forward the preaching mission,
not only in communities where our faith
is well known, but also in growing com-

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munities throughout the whole land, where our message is distinctly new.

We have undertaken, too, for Unitarian enterprises, the raising of a larger sum of money than even the notable achievements of last year. Last year's splendid total of over \$150,000 is to be exceeded by the raising of \$160,000 this year, and it must be done by May 1st, or we shall feel that we have failed to meet the challenge to press forward. What can we do on the Pacific Coast to express realization of our responsibility and appreciation of opportunity?

There are in California, Oregon and Washington some thirty churches and missions. These churches contributed to the national work last year a total sum of \$1,670.80. Twenty-four churches contributed—practically all that are anything more than preaching stations. Small additional gifts from individuals brought the total of our Pacific Coast contributions to \$1,700.

The receipts of the Association in gifts from churches and individuals were, in round numbers, \$68,000. The contribution of the churches of the three Pacific States was therefore just one-fortieth of the total. We have one-sixteenth of the churches, but we contributed only one-fortieth of the income of our Association.

Three hundred and fifty-one Unitarian churches contributed in round numbers \$50,000, or an average of \$142. Our average was about \$70 for each church, or less than one-half of the average for the whole country.

Turn now to the expenditures of the Association within these three States. These amount in subsidies to our churches and ministers to more than \$6,000—or over three and a half times what we contributed. In addition the Association sent us all our free litera-

ture, paid our Field Secretary's salary and travelling expenses, sent us Mr. Sullivan and Dr. Crothers, bearing their expenses, and made a large contribution to the Building Fund of the University Church in Seattle, a total expenditure of over \$10,000. In other words, the Association expended on the Coast six times what the Coast churches contributed. Are we satisfied to rest under that obligation? It is true that it cannot reasonably be expected that our contribution will equal the average giving of our denomination. The most of our churches are young and struggling for self-support, and none have the traditions of Eastern churches, which for a century have been bred to liberality and helpfulness, but we can do more than we have done and make a determined effort to show that we do feel under obligation to give all that is possible both in consideration of what we have received and from an earnest desire to extend to others the blessings we increasingly appreciate. Our contributions should in no instance be allowed to fall below that of last year, and whatever increase is recorded will be a deserved step toward the goal of giving as much as we get.

The amount which each parish contributes to the fund that the Association so effectively uses clearly depends upon the liberality of the individuals composing the congregation, and that, again, depends upon two things,—the amount of interest and appreciation entertained, and a just judgment as to individual responsibility.

It would seem that little reflection would be required to satisfy any right-minded man that money spent directly in fostering a sane and sound religion wholly concerned with bettering human life and promoting every interest for

community good, is put to its best use. If truth and righteousness and love are the supreme ends of life what better can any man do than help them on in any way that he can? Laborers in the vineyard of the Lord are too few, and, also, they are poorly paid, so far as the money they receive measures payment, and the least that those who can only serve by proxy can do is to see that their representatives are justly and fairly treated.

And then there is, no doubt, general neglect of adequate self-assessment. In the generation past a methodical banker of the San Francisco church carefully and justly placed a probable valuation of the aggregated capital of the parish, and reached the conclusion that his proportionate share of anything that the church ought to do was one-fiftieth. If \$5,000 was to be raised he at once gave his \$100. He never reduced his assessment, and no one could induce him to increase it. He knew what his share was and he was ready to do it.

The common practice seems to be to pay what seems convenient and easy, with little reference to income. It is found that the average gift of each Unitarian church-goer amounts to but two cents a week. This seems very small and can only mean that many give nothing. It illustrates the importance of little neglected things that if we could arise to an average of a nickel a week the Association could double its work. Can there be any question of our ability to do this?

It would seem reasonable and easy for the humblest to compass the price of one car-fare a week, and if those who rejoice in incomes that more than equal the cost of living would systematically set aside a stated percentage for this high purpose the necessity for tearful appeals would no longer exist.

What we need is to place this matter of religious support on a business basis and classify it as a necessary expense, and not a gift grudgingly or even willingly given.

It is reassuring to find that enthusiasm can be awakened by the best, as well as by cheap sensationalism in preaching. Boston has been derided for turning out to listen to Billy Sunday, but there are various kinds of people in Boston, as elsewhere, and when the best can be reached they seem to be equal even in numbers. Rev. William L. Sullivan is as far removed from sensationalism as can be imagined. He is pre-eminently spiritual in type, and his strength of appeal is in his combining the utmost of freedom with the deepest and most vital faith. He is a preacher of religion, and his message is profoundly constructive. Not a word in derogation of the church in which he was educated and served faithfully as long as he could. His sincerity and his earnestness and his appeal for faith and consecration are most impressive and arouse a response that is most encouraging. A few weeks ago he was announced to speak at the Symphony Hall in Boston, with an auditorium accommodating 3,000. Long before the announced hour every seat was taken and an overflow meeting was arranged for at Horticultural Hall, across the street. A thousand soon filled it, and a third meeting was provided at the South Congregational church, which also was filled. That such an audience was attracted by such a man is much more than a personal tribute. It is significant as testimony to what the mass of the people are eager for. The gospel of criticism, the abuse of the deluded, protests against bigotry have no positive force. Negative preaching has lost its hold.

What is needed and apparently wanted is the affirmative word—the faith that transcends the limits of the old-time evangelists and takes in the universe,—that makes the secular sacred and the human divine.

The birthdays of the two foremost of Americans—Washington and Lincoln—are made more impressive than ever this year by reason of the events that emphasize the international importance of the nation. The America that Washington loved and fought for and Lincoln so wisely and steadfastly strove to protect and preserve, is no longer able to escape world responsibility. She can not live to herself alone, but must serve the family of nations, though suffering be involved. In a sense the destiny of mankind rests with her, and the challenge to wisdom, to sympathy, to firm following of the right is more momentous than any that history records. New conditions demand action where precedents are absent. To preserve peace without being dishonored presents a task whose gravity has never been exceeded. We are making history, and it is probable that the appearance of President Wilson on the floor of the Senate and his lofty utterance will be looked back upon as a mile-stone in international progress. His words will fall into place with the foremost addresses of our immortal leaders.

If America can finally succeed not only in avoiding entanglement in war, but in contributing effectively in restoring peace among the frenzied nations of Europe, she will indeed be blessed and every citizen may glory in being an American. The practically unanimous support of President Wilson is made easy, not because we are blind in allegiance and passionate patriotism, but because we have confidence in his prin-

ciples and his judgment, and believe that he is right.

The legislature of California has an opportunity to remove a restraint on the liberty of those who wish to do good with the money of which they may be possessed at death. A section of our Civil Code prohibits the bequest of more than one-third of an estate to charitable uses. It estops those who wish to devote a larger portion of their estate to educational, philanthropic or religious purposes. A concrete illustration of its effect has recently been given: A former resident of the State of Illinois wished to give more than one-third of his estate to certain educational institutions, located in the State of California, and, in order to accomplish this purpose, he was advised that he would be required to become a citizen of another State, not having such restrictive laws. In accordance with this advice he went to the State of Illinois and there established a residence for the express purpose of evading Section 1313 of the Civil Code. He is now living in California, but is a citizen of the State of Illinois.

Forty years ago a member of the Unitarian church of San Francisco, without family or near relatives, devised his estate to trustees to foster charity, education and religion. The will was contested by a New England niece, who had been liberally provided for, and the trustees of the Hinckley Fund were restricted to \$53,000, while a distant relative secured a superfluous \$100,000.

The provision of the Code is apparently in the interest of disgruntled relatives, those human jackals that fight for bones over the dishonored graves of those whose right to devote their estates to human welfare ought not to be questioned.

It is to be hoped that a progressive legislature will not fail to recognize Senator Brown's bill repealing Section 1313 as a measure distinctly called for in the interest of justice and liberty.

For a hundred years and more the faith of the Unitarian has been evolving. At first a protest against the irrational and the unethical in religion was uppermost, but negations are only valuable as preparation. Clearing land is a necessary step to agriculture, but crops respond only when seed is planted and faithful cultivation follows. But good seed has followed our clearing and plowing, and it has been fresh and varied. Channing, Emerson, Parker, Peabody, Hedge, King, Bellows, Hale, Stebbins, and many other like husbandmen have planted and harvested, and there has been transmitted to us a great spiritual property, a body of positive faith, of inestimable value. The container is called the Unitarian Church. We like to think of it as a religion of the spirit. And what do we propose to do with and for this noble inheritance? What are we to help it to do and to be? Its value to us depends upon what we let it add to our lives. Its value to our children depends upon what we can add to its substance and worth. We surely need it and cannot afford not to profit by what it will bring if we preserve the open heart and exercise the disciplined will. Let it not be undeveloped and relegated to a place in our affections and appreciation below indolent comfort or the enjoyment of a spin on the state highway. Let church come first on Sunday, and the call to God first, hold through all the week, and in our budget of disbursements let its support not be classified with the things on which we can economize. It is a lien on our income that is filed in the court of con-

science and let us be prepared to make sacrifices for it, even of going to church when we do not feel in harmony with the minister. It may be worth while to cultivate patience and it is fine training to do things that we do not feel like doing if we have the faintest conviction that, on the whole, we ought to do them.

When we recall the story of the evolution we must feel that what the church is today is the result of what has been contributed by the saints and seers, and fighters, of the past, and it comes to us not as a fixed and stated product. It has been constantly evolving, and we know that it must go on. We can see where it came from. Can we see where it is going? It has a sense of direction and we may feel confident that change will be gain, but it rests with us to make it so. It is for each generation to strengthen apparent weakness and to supply what seems to be lacking. Especially are we called upon to magnify affirmations, and to build worthily on the firm foundation of reasonable and all-inclusive faith.

Dr. Samuel A. Eliot is an Indian commissioner as well as president of the American Unitarian Association, and it so happens that the Board is summoned to meet at Riverside March 6th to 9th. His presence in Southern California prompted a session of the Southern Pacific Conference, and it has been arranged for the Redlands church, beginning on the evening of March 11th, when Dr. Eliot will preach the sermon, and continuing through Tuesday and Wednesday. It is probable that Professor Ephraim Emerton of Harvard University, who comes to the Pacific Coast as a Billings lecturer, will also be in attendance. Rev. Ralph E. Conner, lately our minister at Gardner,

spending the winter in Southern California, may also attend, and possibly one or more representatives of the northern part of the state will join their brethren.

Dr. Eliot will use what time he can find, until his departure on the 16th, in visiting the churches of the vicinity, but will not be able to come north. He returns by way of Denver, where he will preach on the 18th. The Field Secretary improves the opportunity of meeting him for counsel and instructions, and of visiting the churches of the south. He hopes to be able to report freely an interesting meeting.

Mr. Ruess in a recent sermon warned his hearers against the modern witchcraft, which results from psychology applied to salesmanship. He enjoyed an illuminating experience in his college days when, fresh from the study of psychology under James and Munsterberg, he worked as a canvasser, and was convinced that the average person is as much at the absolute mercy of a skilled salesman as a witch's victim in the old days. All the human emotions are played on skillfully, without the knowledge of the listener, and the means and results are truly magical. He feels that bewitched by advertising and salesmanship we lead lives far more complicated than they ought to be. We buy things, and go to things and do things that wear us out. "We are flooded with reading matter, and bills for the same, till we must repeat, to free ourselves from the witch charm, 'all is not literature that litters.' "

He finds a large part of the cost of high living the result of the same bewitchment. For a ten per cent better article we are bewitched into paying a three hundred per cent higher price. We are bewitched into being ashamed of the simple and the independent life.

We are conventionalized, and feel that we must dress alike and live alike and take our pleasure, and even our religion in mobs. We lose individuality, and merely echo and accept.

The remedy is to hold to the good, the true and the beautiful, and not the novel, the loud and the queer. To be free of witchcraft, "Possess your own soul. Live in the spirit of simplicity," remembering "that the best things are nearest—and not too costly."

This is a needed warning. There are so many things that we feel we must do which, as matter of fact, we need not do at all, and which we will be much better for not doing. And there are things we think we must have which we are better off without. If unhealthy appetites and useless habits can be checked, cost of living is reduced and quality of living is increased. If the seemingly outrageous advance in price of everything we want tends to restrain our indulgence in the unnecessary, it will prove a blessing, even if we are forced to pay more for what we really need.

[For the PACIFIC UNITARIAN]

Listen

There are voices in the world calling—calling—
Voices we hear and attend, but cannot interpret,
Voices that thrill and disturb us
Yet convey only sadness and sorrow,
Voices that hurt to the soul,
Yet reveal only great human anguish,
Anguish—that strives to be heard
And translated—with none to translate it.
Misery deep as despair—with no word
To convey its sad message.
Misery here at our door—
And we do not yet know its language—
Torment and keen human longing
Are expressed, by it's very insistence.

But we speak in tongues too exclusive,
We listen with ears too reluctant—
And see with a self adulation,
Too great to behold the black horror—
Of those in despair all about us.

—EMMA B. KEEPERS.

Notes

Rev. Charles Pease of Sacramento is giving a course of five lectures on "The Twentieth Century Outlook for Unitarian Ideals," in his own church, and also at Woodland, Marysville and Chico.

Prof. Ephraim Emerton will spend a good part of the month of March in Santa Barbara, and in April will begin his lectures and addresses in California, Oregon and Washington, going as far north as Vancouver.

Rev. Clarence Reed has been very successful in his course of lessons on the religions of Babylon and Assyria, at the San Francisco church. In March he will begin a similar series on the religions of India.

On the first of February Rev. Joseph Gail Garrison concluded his two years pastorate at Eureka and joined his wife and daughter in Pasadena. He left carrying with him appreciation of what had been done for him and kindest thoughts for the friends he had made.

Rev. H. E. B. Speight of Berkeley, on February 4th, spoke on "How Shall We Face the Present Crisis?" and his judicious and inspiring words were printed in full in the Berkeley Gazette. He urged the elimination of anger, hatred and fear and unjust criticism of the President in the discussion of national affairs.

Rev. Arthur B. Heeb who, for three years, has been very active in social welfare work in Stockton, and as a delegate at large of the Associated Charities, was summarily dropped at a late meeting of the council. It seems a case of difference in policy. He was a strong believer in constructive work and to the elimination of even the name of charity from an organization disbursing money provided by the State for welfare work. The man who is sacrificed for supporting high principles often renders valuable service, even if his cause fails temporarily. It is better to be out and right than in and wrong.

Rev. Ralph E. Conner lectured at the Unitarian church, Los Angeles, on Feb-

ruary 8th, the subject being "The Larger Hope." He finds himself in demand in both Unitarian and Universalist churches, and also is sure of a welcome whenever and wherever he lectures.

At Salem, Oregon, a recent Sunday evening service included readings and recitations by pupils of a public reader from various Oregon writers. It was exclusively an Oregon evening.

The meetings held at Dinuba by Rev. Christopher Ruess have been changed from Sunday evening at a private residence to 3 o'clock in the afternoon at the lodge hall.

Rev. Philip S. Thatcher, now of Boston, but from 1887 to 1894 minister of the Santa Barbara church, lately revisited the scene of his early labors and preached in his old pulpit on January 28th. He had expected growth and change, but was amazed at its actual extent.

In a recent sermon on "God's Truth on Long Lines," Rev. Arthur B. Heeb of Stockton said: No man can be happy alone. God's truth on long lines and man's truth on short lines explain the seeming tragedies of life. Discontent, the adjusting force, is divine.

Mr. Edward B. De Groot, known as "the father of the playground development of Chicago," now director of physical education of the San Francisco schools, filled the pulpit of the San Diego church on the last Sunday in January, speaking on "The State and Public Recreation."

"Liberal Religion and Human Liberty" was the title of the discourse of Rev. Christopher Ruess at Fresno on the morning of February 11th, and at Readley-Dinuba in the afternoon. It was also fully reported in the Hanford Sentinel. The San Joaquin spiritual windfall is large this season and crops ought to be good.

Rev. C. S. S. Dutton was appointed by Mayor Rolph a member of the committee of twenty-five to consider vice conditions in San Francisco, but felt compelled to

decline by reason of being so fully occupied with his church work and other duties that he could not spare the necessary time.

The news of the diplomatic break with Germany caused Mrs. Harold E. B. Speight, wife of the pastor of the Berkeley church, to give up her proposed trip to Scotland. Mrs. Speight left for New York, en route to Scotland, where she was called by the serious illness of her father. At Chicago she received the news of his death, and wired Berkeley friends that she would return, as she did not wish to risk the ocean voyage.

Rev. M. M. Mangasarian of Chicago, who is on a year's vacation in California, will supply the vacant pulpit of the Spokane church during May and June. In the autumn the society plans to invite Rev. Donald Beaton Fraser of Pembroke Chapel, Liverpool, to come out as a candidate for the permanent supply. He is one of the leaders of the progressive movement in religious thought and a member of the Liberal Christian League.

H. G. Wells gives an excellent definition of religion in "Mr. Britling Sees It Through," "Religion isn't the same thing as religious. * * * Religion is always new. Well, putting it simply, religion is the perpetual rediscovery of that Great Thing Out There." "Life," said Cecily, in the same book, "has got to be religious, or else it goes to pieces."

In London the British and Foreign Unitarian Association has set apart the house next door to its headquarters in Essex street, which it owns, as a social centre for soldiers. An appeal is made by Dr. J. Estlin Carpenter, the president of the Association, for \$30,000, with which to equip and maintain this institution. Of this sum \$25,000 has already been subscribed.

The second annual undenominational services in honor of George Washington and Abraham Lincoln were held on February 18 in the Unitarian Church, San Francisco. Rev. C. S. S. Dutton preached upon the topic, "American

Principles—American Policies" and the readings of the service were selections from the addresses of Washington and Lincoln.

Mr. Dutton enumerated three principles that have guided American destiny and conduct—our belief in and defense of the sacredness of nationality, our belief in government by the people, and our courageous idealism that has always seen us through times of crisis.

Invitations were sent to the Sons of the Revolution and other patriotic societies to be present at the service.

Rev. Benjamin A. Goodridge of Santa Barbara, on February 11th, preached a peace sermon, taking as his text "The Dream is Certain, and the Interpretation Thereof Sure." Locksley Hall saw the light in 1842 and was a poet's dream. Today the vision is practically discussed.

The London Times has just now said that the President of the United States is "the first head of a mighty nation to propose a scheme of practical international politics what has been the dream of many thinkers for a great number of centuries." And one of the ablest of our American newspapers makes this comment: "The President has now made this something more than a dream. He has given it the substance and the dignity of a program. He has brought a dream of the ages into the arena where practical ideas must give battle for their lives."

And why not a federation of the world to prevent the divided and crumbling house of our modern civilization from going down in utter ruin? Why not organize the common sense and the right feeling of most of us to hold in check the unlawful ambitions of the rest of us? That would mean a force supporting the great cause of peace based upon justice and righteousness far greater than "any nation or probable combination of nations" could in any way exercise.

Rev. Christopher Ruess has lately preached at Fresno, and his missionary stations, a sermon on John Greenleaf Whittier, the American Robert Burns,

our Unitarian Quaker poet, whom he also pronounces "the David among American singers." It is a remarkable truth that he had points of resemblance to each, though they had so little in common.

The organ recital vesper services at Berkeley have been resumed with the reopening of the college term. An added attraction is a vocal solo. Mr. Stephen Wyckoff, baritone, has been the soloist for February.

[For the PACIFIC UNITARIAN.]

Great Pan Is Dead

Suggested by a paragraph—"New England Has Gone," in a sermon upon "'Billy Sunday in Boston," by the Rev. William Day Simonds of Oakland, California.

Alas—
 Boston—
 Once fine citadel—
 Known of yore—
 For dignity—
 Simplicity—
 Thy revered lore—
 Of scholarship—
 And leadership—
 Now—
 No longer—
 Inspires and fires life—
 As was wont—
 Before—
 Thy names are words—
 Since deeds betray—
 Then well that such have passed away—
 As Channing—
 Parker—
 Emerson—
 Everett—
 Hale—
 (The list is long—
 When once begun—)
 Thank God these witness not—
 This thing—
 Their race is run—
 For Boston—
 Three thousand mile away—
 Speeds the news—
 How Boston is no more—
 Capitulates today—

A tear up-wells—
 As Progress weeps—
 And vigil keeps—
 Bring ash for head—
 Sad cadence swells—
 Great Pan is dead—

Their "Billy" Sunday reigns instead—
 Hail not—
 But wail—

—FRED ALBAN WEIL.

Contributed

Judas—An Interpretation

Geo. Whiteley Taylor.

"Verily I say unto thee, Brother Judas, this thing must come to pass."

"God forbid, Brother Thomas. I at least will not do it."

"For this our cause, dear brother?"

"No! No! I tell thee no! Brother Thomas; not tho the salvation of the whole world turn upon it."

The speakers stood in an upper room of a rambling structure in the most congested quarter of the ancient city. Had the building stood isolated it would have been notable for its simple plainness. Its rectangular walls were broken only by a few rectangular loop-holes, not deserving the name of windows, but sufficing to let a little light and ventilation into the prison-like rooms. The particular room in which they stood was reached by a devious passage and a blind stairway.

Ten men had one after another taken their departure, leaving these two still earnestly debating the cause in which they were all embarked and all fanatically zealous.

So confident were they that the thing they stood for transcended all else in human importance that they had personalized their conception of the Omniscient and the Omnipotent and incorporated it in the body of one of their Order and from his self-inflicted wound had sipped of his blood in token of their absolute identity with and devotion to his cause.

The first speaker had evidently said his last word, for he now turned away moodily downcast and left the other entirely alone in the room. But it was their habit to come and go singly, as attracting less attention to their rendezvous. In the open they identified themselves with him they addressed as "The Master," and led the acclaim that greeted his public deliverances.

These were at times scorching arraignments of wickedness in high places and indifference to the common weal. But beyond the plaudits of a few zealots, "The Master" was given small

recognition. Only his established competitors in like Orders, whom he fiercely denounced as hypocrites, were disturbed by the growth of his following.

Left alone this devotee pondered again the proposition they had debated, that nothing but the public apprehension and trial and possible crucifixion of their leader would produce the popular blaze essential to what they deemed success for the cause they held vital.

"Methinks I see something else than all our vaunted self-abnegation of which we talk much, in Brother Thomas' urgency of his plan. He presses upon others that which one must do himself when duty is the path to glory. Is it that he would clear the way for his own leadership? But no; that cannot be! Perish the unjust thought; the ignoble thought of my Brother! What have I done?" and falling upon his knees he poured out his soul in abject penitence. "Forgive," he cried, "and purge this carnal mind that yet gropeth in sin and darkness. Let Thy will, O God, prevail tho Thy purposes be hid from our mortal eyes. Let the light that shineth in great darkness illumine my mind, O Most High, and if—

His lifted face was piteous in its appeal. His closed eyes hesitatingly opened. As they did so they fell upon the face of "The Master." He had quietly entered the room and now stood calmly poised over the crouched and supplicating figure.

So calm, white-robed, spiritually molded; commanding by the very power of a dauntless repose. What nearer embodiment of divine effulgence could the human mind conceive. With outreaching hand he raised Judas to his feet and drew him affectionately to the stone bench beneath the loophole window.

"Yes, Brother Thomas speaks truth. Thou knowest how the book reads: 'As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that he may draw all other men unto him. There is none other way under heaven given among men whereby we may be saved. Seest thou not, Judas, that it is mine to suffer this

ignominy; and it is thine, because thou lovest me more than all these, to compass my betrayal into the hands of mine enemies?'"

"Urge it not, Master, that I should do this base ingratitude to Thee; this monster crime; this shameful infamy, Thy betrayal. They will take Thy life."

"Be it so. Good mounts only by contrast with evil. Thy seeming villainy shall be the foil for making my sacrifice transcendent. Thy execration is needful for my full exaltation. If thou dost love me as thou sayest, this be the test of thy devotion."

"Master! Measure me not by this testing. I cannot risk sending Thee to the ignominious death. God will open some other path."

"Do thou thy part and leave the rest with God."

Supreme, confident, hypnotic in his unique personality, "The Master" gave the sign manual of farewell and withdrew backward.

Thru tear-blurred eyes Judas saw him as if fading out of the room.

* * * * *

The blackness of the night fell upon the hilltop to which had ascended the rabble of the city. It was made up in large part of such as had yesterday applauded his words, but were now following a new faction and joining in the shout: "Crucify him!"

Aside, under a clump of olive trees, stood the only one of the twelve with courage to follow him to the end.

A storm drew on, darkening the moon; the thunder pealed; the lightning flashed, lighting up the heavens and tearing a rent in the earth near them. But these ebullitions of Nature seemed only to lend fury to the spirit of the mob. Each blow of the hammer, as they drove the nails thru hands and feet, drove them also into the heart of the waiting Judas. Would the divine interposition never come? Were they all mistaken?

Yes. For now the agonizing cry was borne plainly to his ear: "Why hast thou forsaken me?" The divine head fell forward upon the human breast. The cause was lost.

The mob, gorged with its own venom, was drifting back to the city. Taking his girdle from his waist, the man beneath the olive trees twisted it about his throat.

But stay—let him first go back and execerate those high priests; let him dash the pieces of silver (taken in ruse and foolish faith) at their feet; and then the fitting finale for the most sublime instance of self-renunciation that the world has ever witnessed.

What Shall We of Liberal Faith Teach Our Young People?

Mabel E. Sharp

[Read at meeting of Associated Alliance, Santa Cruz.]

Someone has formulated the general consensus of liberal belief as an acceptance of the fatherhood of God, the brotherhood of man, leadership of Jesus, salvation by character, and progress of mankind onward and upward forever. Since this sums up pretty fairly the essence of the greatest wisdom and truth we ourselves know, these are the things we wish to teach our young people. The problem then becomes, not so much what we shall teach as how we shall teach the best we know.

The little ones whose minds are as yet incapable of reasoning and who accept unquestioningly the teaching of their elders, learn of the fatherhood of God when they are taught that God is good and cares for them, and are led to see his care in the shining sun, the falling rain, the blossoming rose, and all the beneficent operations of the natural world. They learn of the brotherhood of man when they are taught to respect the rights of others and to be kind. The leadership of Jesus is taught by stories of his life reverently told. Salvation by character is a logical outcome of the teaching that they must do good deeds, and the progress of mankind of the teaching of perseverance in high-doing. In whatever way they are taught these things, the fact of accepting them in childhood affords a strong bias toward accepting them in later years. It is hardly possible to

overestimate the strength and permanence of early impressions. One's mature life is colored always by the reflection of the ideas inculcated in childhood. But however strong may be the inclination to accept these things that comes from early teaching it does not insure, and should not insure, their acceptance when the mind is mature and capable of examining and weighing beliefs offered for its acceptance.

Therefore the question of what we shall teach presents no such difficulty in the case of little children as it does when they are older and have begun to think, to inquire and question. If they begin to question what they have been taught, be glad, for the seed has fallen on fertile ground. A continued child-like acceptance of instruction is not to be desired. It does not mean progress. The formulae of our faith may be in their minds, they may repeat them and think that they believe them, but until their belief rests on other ground than authority, it is no true belief. Words repeated many times in the same order tend to lose their meaning and become mere formulae without real significance. We have all had the experience of finding ourselves repeating something as our own, and suddenly realizing that the real meaning of what we are saying has escaped us and we are repeating a form which, when examined, does not at all represent our real belief. Such a repetition has the same efficacy as the repetition of a charm or incantation, no more. There are "vain repetitions" preserved in the creeds of some churches for sentimental reasons, where regularly is repeated an affirmation of beliefs no longer held, because they are old, or because their repetition has become a custom. Such meaningless forms are the flotsam and jetsam in the eddies of the mind and are never a part of the active stream itself.

We do not want such belief on the part of our young people. It means stagnation, not progress, and therefore nullifies the last article of the faith it claims as its own—the belief in the progress of mankind.

Neither do we wish active, inquiring minds to accept our faith on the auth-

ority of parents or teachers. A faith so accepted may be a guide and inspiration in life and a force for shaping character, but it does not mean advance. Such acceptance, like the first, nullifies a part of the faith it claims. However much these truths may mean to us, however firmly we may believe they represent the highest attainment of human wisdom, we have no right to force them upon others, or even to desire that others shall accept them merely upon our authority. This is what the creed makers of the past have done. Each believed he had attained the greatest of all truth and wished to impose it upon all men for their good. We must not allow our faith to harden into a creed, for if we do we shall be doing just what the church through the ages has done, just what has made it often the enemy of progress and reduced it to a humiliating position at the tail of the car of progress, struggling and reviling, a brake upon advance, yet dragged onward in spite of itself. As a society we can not afford such a price. Neither can we afford it in any individual instance. Progress is too important and active minds too valuable. We must not sacrifice them even for what we conceive as the highest wisdom. We can not even treat our active thinkers as the church of the Middle Ages treated her philosophers. She gave them all liberty of reason, permitted any wild flight of fancy or any form of logic, provided only that their conclusions agreed with her doctrines.

We must not insist that conclusions of the next generation agree with ours. We must give them liberty even to doubt the fatherhood of God if their minds so teach them.

This sounds as though they were to be turned adrift upon an unchartered sea without rudder or compass, to sink or swim, live or die, by their own unaided efforts. We can not aid them by giving them our beliefs, but we can show them the evidence upon which our beliefs are based and let them form their own. We can not insist on their wearing the garments that fit us, but we may give them the material from which

they may fashion garments for themselves.

What then? If we can not teach the articles of our faith as absolute truth, how can we teach them at all? To the young person and many an older one looking out over a world of injustice, suffering and evil, the fatherhood of God seems difficult of acceptance, if not a mere mockery. In the trenches of Europe is buried the belief of many who based their faith on nothing more substantial than authority. The young person who, while living in health and comfort, sees others in sickness and poverty may accept the idea of the fatherhood of God, but it is likely to be a perverted idea of fatherhood, and God to seem a partial, capricious father. Such an acceptance augurs ill for the development of a sense of justice, of brotherhood of man, in him. It is more likely to foster a priggish sense of superiority in himself to more unfortunate people, a glow of comfortable selfishness at being a favorite, and a willingness to accept without earning that which is withheld from others. Reason must look farther than the dealings of man with man to discover the fatherhood of God. We can best come to it through watching the operation of his laws in a field where humanity is not directly concerned, and where their workings can be observed impersonally, without stirring human passion and prejudice. When coolly, clearly, intellectually we have learned to recognize, and in some measure, comprehend the ways of the Great Intelligence in the physical world, it will be easier to recognize and understand his ways in other worlds. We can recognize his infinite power and skill through astronomy, however short our attainments may fail of complete knowledge. We can not doubt the greatness and wisdom of a power that whirls fiery mist in space, of it forms suns and planets, and sets them hurling through eternity, each in its place, without pause or error. From this one realizes intelligent power, but not beneficent power, not fatherhood. Alone it would leave us where King Arthur was, when disappointed and dying, he sees all his work for God and man in

wreck about his feet. Tennyson represents him as saying:

"I found Him in the shining of the stars,
I mark'd him in the flowering of his fields,
But in His ways with men I find Him not,"

not realizing it was not God's ways with men, but man's ways with man that had caused the ruin of his plans. But in the "flowering of His fields" we come nearer to a realization of fatherhood. There is infinite care displayed in fitting even the lowliest things to their needs. The nasturtium displays it when she flaunts her color and odor as an invitation to the butterfly; when she spreads a platform for his convenience and borders it with fringes to help him maintain his place; when she stripes her upper petals with lines to point the way to the store of nectar, and cunningly places before the door of the storehouse her stamens and pistil that they may be brushed, and the fertilizing pollen distributed by the invited guest. The same care teaches the bee to form her six-sided cell of wax with mathematical exactness, and to give her life in labor for her community. Always and everywhere the same care, the same infinite pains. How can we doubt that we too are cared for in the same way?

Through observation and understanding of this sort comes a conviction of the immanence of God—God everywhere, in everything, working through all the phenomena of the universe. A very little study of science reveals another fact of immense moral influence. That is, that we live in a world of law and order, that all operations, all phenomena, great and small, near and far, take place in obedience to law. The same law that marshals the infinite hosts of stars upon the fields of heaven, controls the whirling of an atom of dust in the wind, dashes the wave against the cliff, and draws the dead leaf to the ground. There is no partiality in the operation of natural law, no favorites, no outcasts from the father's care. When we transfer the operation of the law to mankind our eyes are blinded by our humanity, our feelings, passions and prejudice, and we can not see clearly and impersonally. But it is ridiculous to suppose

that in the universe of law and order we alone are exempt from the law, or are a law unto ourselves. It is easier to believe that our finite powers can not grasp it all, as our eyes can not see unaided the wonders revealed by the telescope and the microscope.

Through science, then, we may glimpse a little of the greatness and wisdom of God, of his presence and work in great and small, of the unvarying justice of his laws. By this means we may begin to justify our faith to the young. But if it seems too cold, non-human, far from our inner lives, it may be brought nearer through literature and history. Through science we get truth at first hand—through literature it comes to us by the medium of human minds, and for that reason often seeming nearer, warmer, more real, more akin to us.

In answer to the question, "What shall we of liberal faith teach our young people?" I answer, "Teach them everything we can in as many branches of human learning as possible." But do not teach the facts as facts merely. Facts are not truth until they have been recognized by something within us and claimed as our own, as akin to us, and have become a part of us. In all our teaching let us show that facts and phenomena are but the manifestations of the underlying intelligence, and are but a means to help us come into realization of that intelligence. Let us suggest that we can expect to find only so much of God in the dealing of man with his brother, as he has realized of God himself.

By the broadest education we can give them let us lay before the young people the evidence on which we base our faith, show them our conclusions, and ask them to accept them or reject them by the exercise of their own intelligence. We must allow them the liberty we claim. We must teach them, not what to believe, but how to search for truth, how to stand upon their own feet and make their own judgments as calmly and impersonally as possible, unswayed by emotion. The emotion will be felt, but it will be justified by intelligence. And we must not be alarmed

if their conclusions differ from ours. We must realize that our acceptance of the teaching of Jesus has hardly made a paradise of the world as yet. They must find their own way to help on the progress of the world unweakened by too much leaning on the past. Lowell taught:

"New occasions teach new duties, time makes ancient good uncouth,
They must upward still and onward who would keep abreast of truth."

And Tennyson:

"The old order changeth, giving place to new,
And God fulfills himself in many ways
Lest one good custom should corrupt a world."

So let us not be anxious if they differ from us. They must, if man is to go onward and upward forever.

Ethical Precepts found in the Library of Ashurbanapal

(Probable Date, 3000 B. C.)

"Thou shalt not slander—speak what is pure!

Thou shalt not speak evil—speak kindly!

He who slanders and speaks evil,
Shamash will visit it on thy head.

Do not speak boastfully—guard thy lip;

If in anger—do not speak out.

Speaking in anger, thou shalt regret it later;

And in silence nurse thy sadness.

Approach thy god daily,

(Offering) sacrifice and prayer with pure incense,

Before thy god have a pure heart!

Prayer, request and prostration,

Render him each morning,

So that with the help of (thy) god thou wilt flourish.

Learn wisdom from the tablet.

Fear (of god) begets favor,

Offering increases life,

Prayer brings forgiveness of sin.

Speak not evil of thy companion,

Do not speak meanly—speak what is kindly!"

Jastrow, M.—The Civilization of Babylonia and Assyria, 464.

The world would be better and brighter if people were taught the duty of being happy as well as the happiness of doing their duty. To be happy ourselves is a most effectual contribution to the happiness of others.—SIR JOHN LUBBOCK.

In Memoriam

"Helpfulness"—A Tribute

Rev. Eliza T. Wilkes, 1844-1916.

Emma B. Ross.

Perhaps she never used this text in her pulpit, for she was more concerned with the *making* of the *Book of Acts* than with presenting herself as an illuminated verse, but these words are the key to her life: "They helped every one his neighbor; and every one said to his brother. Be of good courage."

She *helped*. From the time when she was ordained at twenty-four, one of the pioneer women ministers, by her pastoral ministrations, by her wise planning for weak churches, alliances, communities needing educational centers, by the raising of funds in the East to start new churches in the West, by energizing and vitalizing civic movements, by giving the weight of her influence against the wrong that needed resistance,—she marked her path by the good that she could and did do.

Eliza Tupper came rightfully by her preaching zeal. She was descended from a race of preachers extending far back into English history. She was first of the Baptist faith, and planned to go as a missionary to the heathen, but her good common sense led her to see that God, the Infinite, Loving Father, cares for all his children. Through the help of Mary Livermore and Augusta Chapin, pastor of the church at Mt. Pleasant, Iowa, she became a Universalist. Her first sermon at this church is still remembered as marvelously impressive and eloquent.

It is significant that even in those days as a pioneer for religious freedom and woman's right to help the world as the angel of the Lord *within* her dictated, she did not have unpleasant experiences. The love in her heart melted opposition and hatred and would-be enemies became friends.

Her pastorates were in Dakota, Iowa, Minnesota, Wisconsin, Colorado and California, first as a Universalist but later as a Unitarian minister. While serving the church in Rochester, Minnesota, she married William A. after-

wards Judge Wilkes, "a marvel of breadth for his time, or any time." He valued her work as few men could or would in those days, and gave his own vision and courage to sustain her. Six children were born to them and four of these still live to rise up and say of their mother, "Blessed art thou among women." Julia Ward Howe heard Mrs. Wilkes preach in New England one summer and in her "Reminiscences" recalls "the beautiful young mother who went to her pulpit fresh from the inspiration of her cradle songs."

It was true of her:

"The wider the circle of love we make,
The happier life we live;
And the more we give for another's sake,
The more we shall have to give."

This is the motto placed by the Junior Alliance in the room they furnished at the Tuckerman School in Boston.

When at three score and ten and two she saw the Shining Way opening to the Great Beyond, Mrs. Wilkes wrote directions for the last needs of the mortal. Everything was to be simple, no display, no procession. The body was to be clothed in soft white, placed in a plain pine casket, cloth-covered, and taken to the cemetery by a few friends, but the family were "to be spared the last part." Even her death was not to be painful to her beloved nor her body a menace to the living.

O brave Pioneer! How freely we women of today walk the broad highway for which you have blazed the trail!

"You cut a path through tangled underwood
Of old traditions out to broader ways,
You lived to hear your work called brave and good,
But oh, the thorns before the crown of bays!
The world gives lashes to its pioneers
Until the goal is reached—then deafening cheers!"

But is it ours to settle back to enjoy "the rest that remaineth"? Is there not for each one of us to question:

"And I?"

Is there some desert or some boundless sea,
Where thou great God of angels, wilt send me?
Some oak for me to rend, some sod for me to break,
Some handful of thy corn to take,
And scatter far afield,

Till it in turn shall yield
Its hundredfold of grains of gold,
To feed the happy children of my God?—
Is it thine enterprise? Great God, send me!
And though the body lie where ocean rolls,
Father, count me among thy faithful souls!

And so may we, too, come to find:

A higher kind of life that shall let grow
New powers and nobler duties than we know.
Rise to the thought! Live in the widening race!
Help make the State more like God's dwelling-place!
New paths for life divine, as yet untrod,—
A social body for the soul of God!

In Memory of George Babcock

C. R.

The longer on the earth we live
And weigh the various qualities of men,
Seeing how most are fugitive,
Or fitful gusts, at best, of now and then,
Wind-wavered corpse-lights, daughters of the fen,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, not paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

These familiar lines of Lowell's fell upon my eyes and heart from my study wall when I learned on January 22d that George Babcock, the secretary of the trustees of the Fresno Unitarian Church, had written the last word of his earth chapter. The words seem to apply particularly to him.

His outstanding quality was loyalty. He was a man of many loyalties. Great independence of opinion is often nearly fatal to usefulness or happy human relationship, but not when it is salted with the salt of loyalty as it was in George Babcock. He could be depended on as foundation rock. His beautiful married life of thirty-five years, his long connection with the Unitarian movement, and with the Elks and with musical expression in Fresno, were but illustrations of this fine loyalty.

With this loyalty went patience and attention to detail. He never despised the day of small things. To him attention to detail, drudgery, was ever an assumed part of work. He did not expect it all to be dramatic and exciting. How much we rejoice to find this

quality of faithfulness, like that in Mother Nature herself, who with quiet joy and light runs through such millions of details and slights them none and never.

We feel that he is still with us in memory and influence. We cannot forget that the greatest influences in the world are the influences of the dead, not only the great and good of story and of fame, but the simple family loved ones who survive and live again in those who have loved them and whom they have loved.

We thank God for his life with us, as he thanked God for the joy and privilege of living. The day of death is a spiritual birthday; let the color of his great spiritual birthday be white and not black, of the sun rather than the shadow. Let us cheer him as his boat glides from the shores of this spiritual continent and he goes forth to discover the New World of the Soul.

Events

Unitarian Club of California

On the evening of February 5th the Unitarian Club of California held its annual meeting at the University Club. The subject for discussion was "The Future San Francisco," and four speakers treated it physically, industrially, educationally and politically. They were fine representatives of their respective topics. Mr. Willis Polk, an architect who has done much to add to the beauty of the city, and who was a staunch supporter of the Burnham plan, spoke on city planning. He cited what had been done in Washington and what is now being done in Chicago. San Francisco is missing a great opportunity. Much is being done by various agencies and organizations, but it conforms to no orderly and comprehensive plan. The Supervisors, the Board of Public Works, the Park Commission, the State authorities, the Exposition Preservation League, and the United States Government, at the Presidio and elsewhere, are proceeding independently and without a uniform plan. It is most unfortunate and steps should be taken at once to harmonize all improvements. He spoke

with warm approval of the Maybeck Palace of Fine Arts, and urged that it be preserved just as it is, as long as it lasts.

At the conclusion of his remarks Prof. W. H. Carruth of Stanford University offered a resolution that all engaged in public work of any kind be memorialized to confer and to follow a general plan that will most completely promote the good of the whole. It was unanimously adopted.

Mr. Milton H. Esberg, a public spirited merchant-manufacturer, spoke on the industrial condition and outlook and outlined the broad, constructive lines upon which the law and order committee was seeking to promote justice and fair dealing. No favoritism was shown. The right of labor to organize was fully admitted and methods of enforcing its position within the law were not opposed. Violence will not be tolerated, but the right of labor would be fully respected. Both sides saw red at times, but the committee felt that it would be supported by the sane and the fair of both sides, and that industrial peace would be maintained. Great progress is sure if capital and labor will harmoniously cooperate.

Dr. A. A. D'Ancona, a member of the Board of Education, spoke on education in a manner that showed a clear and well-balanced view of its value and requirements. His ideals were high and his criticisms were not violent and revolutionary, though they were forcible and pertinent. Without forfeiting the value of the cultural, there is abundant opportunity for extending the practical and the useful, especially in the knowledge of science as related to daily life. He alluded to the unfortunate plight of San Francisco in the divided responsibility between an elected County Superintendent and an appointed commission.

The last speaker, Judge John F. Davis, spoke of San Francisco politically, drawing hope from the better opportunities offered through representatives of the people free and able to act. He held aloft the love of the city and such devotion to it as was expressed by the Ephebic oath taken by the youth of Athens.

Annual Meeting, San Francisco

The sixty-third annual meeting of the San Francisco church followed a parish dinner on February 6th. One hundred and sixty members and friends enjoyed a social meal, at the conclusion of which Mr. Arthur A. Smith, for the past ten years moderator and twenty-nine years a trustee, called the meeting to order and introduced the business session. Reports were made by the treasurer, the moderator, the superintendent of the Sunday School, the president of the Young Peoples' Society, the president of the Men's club, the president of the Society for Christian Work, the president of the Channing Auxiliary, and the secretary of the William and Alice Hinckley Fund, the Hathaway Fund and the Henry Pierce Library.

The reports were unusually encouraging and evidenced strength, activity and good courage. For the last three years each year shows a steady, if slight, gain in pew-holders and pew rentals. This year eighteen sittings have been vacated by death or removal, and, largely through the efforts of the pew committee of the Men's Club, fifty have been added.

The receipts from regular sources fail to meet the expenditures by about \$1,200, but a special subscription had met the deficit, and funds borrowed from a small reserve fund, the nucleus of an endowment, to settle the deficit of a previous year had been returned.

Mr. Smith stated that all the indebtedness that had remained unpaid was a small overdraft at the bank, but that during the evening a gift had provided for that, so that at the present time the church was wholly free of debt of any kind.

The statement was greeted with applause, but the Clerk of the Board gained his feet and said he was going to tell how it got out of debt. "Mr. Smith handed me his check for \$600 to pay the overdraft." Applause was redoubled, Mr. Smith remarking, "That young man talks too much." "I do not," rejoined Mr. O'Neil, "I'll leave it to you," addressing the members, "if I do." They applauded him vigorously and the unprecedented incident closed.

Mr. Dutton was called upon and reported his activities for the year and expressed his conception of what a church should be. It was an earnest call for loyalty and service and met a response in every heart.

The Nominating Committee, in its recommendation, had complied with the wishes of Moderator Smith and Clerk O'Neil, who declined renomination in accordance with recent usage by which an officer having served two terms retires that others may express their interest through service. Two of the new trustees were young men who had grown up in the church and graduated from the Sunday School.

After the unanimous election of the nominees the moderator announced that all business having been completed adjournment was in order. Before he could announce it, however, he was interrupted and, on behalf of the members of the parish, presented a testimonial of appreciation and regard in the form of a loving-cup of silver chaste in design and suitably inscribed. Being wholly surprised and deeply affected he expressed his pleasure by delightful confusion more expressive than any flow of prepared eloquence. A pleasant feature not revealed was that the amount of individual subscription was limited to a trifling amount, and that the total required was speedily oversubscribed.

The Soul's Longing

Not because Time his heavy hand hath laid,
O cruel hand, upon my age-bowed head,
And in my soul thrice-bitter wounds hath
made,
And salt tears mingled with my daily bread.

Not that in all the beauty of the spring
Each loveliest flower is but born to die,
And where the summer's rose is blossoming
A myriad buried roses lie.

But that the soul is fed by flames of fire,
And stirred by wings of an unseeing hope,
Driven by the throbbing of a deep desire
Beyond the outposts of its mortal scope.

Thus, O Thou Light of Light, have I found
Thee,
Unvisioned Heart of all reality.

—MARY P. SEARS.

University Unitarian Church, Seattle, Washington

The 25th of January was a red-letter day in the calendar of the University church. It was the 88th birthday of Mrs. Caukin, and Mrs. Perkins had asked the ladies of the parish and their friends to celebrate the happy event in the afternoon at their home. It took the form of the "Tea party at Miss Mattie's" in Mrs. Gaskell's story and the "Ladies of Cranford" thus received their friends. At the door we were met by a dainty little maid, with high-waisted, befrilled frock, granddaughter of Mrs. Caukin. We entered a room quite transformed, for one end was curtained off most mysteriously and the other filled with closely placed chairs. And when the curtains parted we truly saw a room in Cranford, with gray figured wall paper, quaint pictures, the fire-place with its colonial mantel, brass candle-sticks, old mirror and clock; the tea-table and straight-backed chairs, all belonging to another century. Just before the tea party a poem was read, written for the occasion by Mrs. Eastland, and bright reminiscences by Mrs. Caukin herself. Then the "Cranford Ladies" came. You are familiar with the wonderful wit and charm of those ladies, but you do not know, unless I tell you, how speechless we sat gazing upon them, so lovely in their curls, pink cheeks, gay bonnets and remarkable old gown rich in rare lace and embroideries. All the parts from the matter-of-fact Martha to the dignified and elegant Miss Pole were most successfully taken. When the party was over we offered our congratulations to Mrs. Caukin, a woman of sparkling intellect and rare personality. It was a picture never to be forgotten when, seated at a little mahogany table, dressed in a charming gown once worn by her grandmother, she cut and shared her birthday cake, with bright candles and flowers. The "Scene from Cranford" was repeated in the evening, when, as in the afternoon, the house was filled to overflowing. M. T. M.

The best repentance is to up and act for righteousness.—*William James.*

The Last Quarter

To Mrs. Caukin on her 88th birthday:

High o'er the sunset's rim,
Urged by the twilight dim,
Peeps the new moon.
Fair is the earth she sees,
Gentle the evening breeze
As mother's croon.

Melts fast the crescent's lines,
Bright the young moon shines,
Fuller her breast.
Softly the tender light
Illumes the sacred plight
Of lovers blest.

Broadly the full moon's beams
Fall on life's sullied streams
As proud she sails;
Bringing with magic skill
Beauty and good from ill
Ere her light pales.

Faint shines the waning moon—
Herald of morn that soon
Will end the night.
Gone is the deep unrest,
Quiet the storm-spent breast
In her soft light.

Friend, in that lovely peace
When disappointments cease,
Burdens are shed,
Haven must heaven be,
Since grief, adversity
No more you dread.

—FLORENCE MARTIN EASTLAND.

January 24th, 1917.
Seattle, Washington.

Rev. William Short of Palo Alto, on January 28th, preached a sermon strongly setting forth the evils of child labor. His text was by way of contrast, being a verse from Zechariah, "And the streets of the city shall be full of boys and girls playing in the streets thereof."

Mr. E. E. Purinton, a Transatlantic educationalist, says:—"The great American folly is hurry. We do everything in a hurry. We work, play, eat, sleep, talk, walk, think, read, write, pray, love and marry—all in a hurry. We are the greatest hurriers—and the greatest worriers—on the globe. The need of hurry is worry; since hurry makes blunders and blunders breed confusion. Whether we know it or not, half of worry is hurry. In the United States child mortality is decreasing, but middle-age mortality increasing.—London Life.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Reformation From Within

The world-cataclysm confronts the organized forces of religion with a bitter indictment, with the cry of human anguish, with the challenge of plain duty and an incalculable task.

The churches are beginning to heed the summons. A stupendous Reformation is in process.

In the churches of authority the Reformation is in the direction of freedom, combined with a consistent effort to conserve and guard the central and creative values. In the churches of freedom the Reformation is in the direction of increased devotion, deepened inner life and sacrificial purpose, with continued and justifiable jealousy of any abatement of freedom already gained.

Who can predict to what this Reformation may lead and when it shall be consummated? It is not given to any one of us to see clearly the end, but the direction is plain, and the incidents and events as they occur. We cannot see the end, but we can help create it.

It has been truly said that one social class is never saved by another social class,—each class must work out its own salvation; one class may help another, but salvation itself is from within.

Now this is equally true of the several divisions of the church of Christ. The churches of authority do not gain much on us by trying to make us like themselves, nor do we make headway by trying to make them like us. Each fails in trying to save the other.

But within the two great divisions this new Reformation, this "salvation," is taking place.

In the churches of authority witness the "modernist" movement; the publication of the constructive quarterly; the series of articles current in the Christian Commonwealth by "Two Anglican Clergymen"; the Religious Education Association; the evident tendency and spirit of Union Theological Semin-

ary; the Federation of Churches; and other evidence that every intelligent reader will recall for himself. Witness Canon Hanson preaching in the City Temple, London; witness the outspoken word of Tyrrell, Lilly, Loisy, Murri, von Hügel.

Apparently in contrast this Reformation in the free churches is, nevertheless, of the same spirit. Here the Reformation does not manifest itself as a movement toward freedom but as a new spirit of devotion, and a revived consciousness of the spirit of Christ as the creative center of all our church life. Here in the free churches the new Reformation manifests itself in an increasing realization that to be a church member means something more than "signing the book." Indications of the Reformation are found wherever our people, whether clerical or lay, come to realize that true catholicity of church life is not created by finding the least common denomination—some vague and harmless formula of words which every one everywhere and in all times could "agree to" offhand, but is rather that spirit of Christ and that Spirit of God, and that spirit of the beloved community of the Loyal (and the three are one), which is not created but which creates, and creates nothing but what is truly catholic when once devoutly and humbly consented to by the aspiring and willing and determined soul. It is in evidence whenever we realize that that alone is past which is indeed dead, and that therefore what we call the past, in large measure, still is. It is manifested whenever we discover, as we are doing, that the church, ideally thought of, is not only a means but also and even more really an end in itself,—that indeed even in so far as it is a means it is a means to its own final consummation and glory in a perfect society. It is found wherever our people come to realize that a church is not merely a group of mortals physically existent at any given moment, but

rather than in every real church there is a spiritual corporateness and a spiritual continuum, through the ages, a life of fellowship in which earth and heaven touch and mingle.

That such a Reformation is taking place among our own churches let the new spirit of evangelism bear witness; the proposed prayer-book for our young people; the "Free Catholic" movement and its organ "The Free Catholic," noted and reviewed by Mr. Speight a few months is in this department; Dr. Doan's "Quarter Hour with God"; here and there a group of younger ministers who join in a "retreat" once a year. Witness the improved architecture of many of our new churches in the direction of what is conducive to worship and church sentiment. Witness the deepening of social passion among us and how it is strengthening its roots in religion and how it strives for social justice from that base. Are we not avoiding that self-sterilizing tendency which would exclude religion and rest upon an unmitigated economic determinism? Witness the greater prevalence among us of a constructive interpretation of historic Christian thought and usage as against a tendency too common in the past to break with history, to interpret history in terms of what we do not believe rather than in terms of what we do believe, and to interpret what we do believe in terms formal, parvenu, and unfired by the romance of historic movement, and detached from the dramatic whole of spiritual progress.

There are scores of "applications" of this homily for the practical conduct of ministers and churches. But as Easter approaches may we not bear in mind at least one of these applications, namely, in our appeal for new members? Let us remember that those who, tired of orthodoxy, restive with forms, done with superstitions, wise about the Bible superficially, are only half way to genuine membership in a free Christian church. If all they want is formal freedom, they do not need to be members of a church to possess that. They can get that to perfection in no church at all! They would better be in any Christian church without freedom (supposing they are sincere) than in no church with all the

formal freedom that civil law allows. Is it not pretty close to sacrilege (no doubt often only thoughtless and unintentional) to concede that mere anti-orthodoxy, mere formal freedom, mere secularism, are in any sense the same as devout, loyal, self-sacrificing identification of one's self with a Christian church, which for the very fact of being free ought to be more devout, loyal and self-sacrificing, not less, than the churches of authority?

Let us make clear that free churches may possess more, not less, authority than the churches of authority,—only it is an authority of the spirit, not of the letter. Let us so preach and so practice that we shall indeed live, yet not we but Christ which liveth in us!

Is there not a plainly discernible psychological cause when any one patronizes a church,—“wishes it well,” “helps pay the bills,” “is one of its supporters,” “goes to hear Mr. So-and-So”; or when one's loyalty is coterminal with self-complacency in that in points of orthodoxy he may thank God that he is not as other men are?

All this is important in the attitude and practice of our churches toward the young men and women of our parishes. It is well enough for them to know why they are not orthodox. It is wickedly futile to stop there,—to stop anywhere short of an honest attempt to induce such consentings of heart and will and conscience as shall make them for all time servants of God and fellow-servants with Jesus, as true children of the spirit.

Only by such and many other such specific application of constructive ideals can we save our churches for the church that is to be. Only in some such way can we keep pace with the churches of authority which in their way are working out their own salvation; only thus can we become fellow-participants in the most extraordinary movement in all the history of the Christian church,—a movement, a new Reformation, taking place before our eyes, that he who runs may read.

W. G. E. JR.

Though you may have known clever men who were indolent, you never knew a great man who was so.—*Ruskin*.

Redland Conference

The Unitarian churches of Southern California are to hold a conference at Redlands on March 11th, 12th and 13th, beginning with the sermon by Rev. Samuel A. Eliot, D. D., on Sunday evening. Two platform meetings will be held on Monday and Tuesday evenings, the topic being "New Answers to Old Problems." In explanation of the topic the program says:

"In these days of transition and growth, the old answers to the problems of religion and life are being doubted, discredited and rejected. But, not satisfied to rest in negation and unbelief, men are demanding new and positive answers to the old questions. In response to these demands, the air is full of voices offering new explanations, interpretations and solutions, and it is fitting that a progressive and constructive church should listen to these voices and judge of the significance and value of their messages. It is the purpose, therefore, of this conference to review some of the suggested solutions, to consider how far they are partial or prophetic and how far they may be regarded as adequate and final answers to our problems—answers that will equally satisfy our faith and our reason."

On Monday evening there will be three fifteen minute addresses:

The Answer of Liberal Orthodoxy; Is It Broad Enough to Contain the Spirit of the New Age?.....Rev. N. A. Baker

The Answer of Science; Evolution the Gospel of Growth.....Rev. Francis Watry

The Answer of Sociology.....Rev. B. A. Goodridge

On Tuesday evening the addresses will be:

The Answer of the New Theism.....Rev. H. B. Bard
Imminence and Personality; "God's in His Heaven—All's Right with the World,"

Rational Optimism, the Faith of a Free Church.....Rev. E. Stanton Hodgkin

The Church Rational, Is It Worth What It Costs?.....Rev. Samuel A. Eliot, D. D.

Tuesday is well filled:

9:30—Devotional Service.

9:45—A Pertinent Query: Why Are We Here?.....Rev. E. Stanton Hodgkin

10:00—Report from the Churches.

11:00—Address: From a Layman's View-point; If I Were a Minister.....Dr. J. C. Biller

11:30—Discussion, led by.....Rev. William Pearce

12:00—Address.....Mr. Charles A. Murdock

12:30—Luncheon and Social Hour in Unity Hall.

2:00—Women's Alliance Work. Address.....

.....Dr. Abbey Fox Rooney

2:30—Report from the Churches.

3:00—General Discussion.

3:30—Concluding Business Session.

Bits From Sermons

"The Larger Christianity"

Rev. E. Stanton Hodgkin

"The idea that Christianity is something fixed and final that was given the world once for all and is the same yesterday, today and forever, is a waning faith. The evolutionary interpretation of life forces us to recognize that Christianity is no exception to the universal law of growth and development. Christianity is not and never has been a fixed and changeless thing. It is one of the great life streams that has flowed down through the centuries. It has not only changed its form but has changed its character at every point. Its virtue and its strength lies not in its changelessness, but in its adaptability—in the fact that it has drawn its life from innumerable sources during all the centuries and has never taken on a fixed and changeless character.

"People have thought at different times that they had in the church, in the Bible and in the teachings of Jesus something that was final and ultimate, but have been disappointed in every case. Each of them has been a very valuable contribution to Christianity, but the finality of none of them can be accepted.

"Christianity was a great life impulse that began back in the mists of antiquity and swept down through the centuries accumulating power. No one thing was essential to it for it is the resultant of a great number of forces that have joined it at various stages and in accordance with the law of life it has become something greater than them all."

"What Is Progress?"

Rev. Christopher Ruess

Our belief in progress in the era just closing for the most part has been based on a popular misunderstanding of science. We have thought that progress is an almost fatalistic law of life that science has discovered, when science has made no such discovery at all, and no true science has ever claimed in the name of science any such discovery. The belief in progress, like the belief in God, freedom and immortality, is a religious belief, and not a scientific discovery. * * We recognize now that science has not taken and can not take the place of religion in the life of man. Science simply describes appearances and tells as truly a story of devolution as of evolution. * * We are giving up the idea that in science is the consolation or cheer of life, and seeing that faith in progress, like faith in God, freedom and immortality, is purely an act of spiritual daring. * * "Science is the prose of the mind, as religion is the poetry of the mind. The bravery that enables men to go on, not submissively, or resignedly, but boldly and bravely, after they have seen what life involves, is not from science, but from religion." * * The highest sense is the sense of God. Without that sense and its exercise, life indeed is not worth living, nor is any beautiful or loving life possible at all.

"We Watch for the Morning"

Rev. Benjamin A. Goodridge

"In faith we wait for the morning. Out of the darkness of sorrow and the dread of evils known and unknown, here at the beginning of a New Year, we look up for the coming of the Sun of Righteousness before whom the shadows shall flee away. In the midst of the greatest war the world has ever known we believe more confidently than ever before that war shall be utterly destroyed, and the Prince of Peace come unto his own. And we so believe because we see such triumphs of the Christ spirit even in the midst of war. The men who sit in the mud of the trenches, who kill each other at every

opportunity, feel almost no hatred. It is just force against force,—quite impersonal. When they think of the men in the opposite trench as men, they are apt to think of them not as enemies, but as victims, like themselves, of a great tyrannous power that compels them all to do the thing that they detest."

"We wait in faith, in prayer we wait' to see the world's greatest agony draw to a close. And we will not believe that it has been a wasted agony. We will rather hope that the immortal words which were once spoken by our greatest American upon the battlefield of Gettysburg will find an echo upon the vaster battlefield of Europe, and afterward a sure fulfillment: 'Let us highly resolve that these dead shall not have died in vain, that these nations, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall be firmly established within them all, and shall never perish from the earth.'"

The Bible

Rev. Walter G. Letham

As thinking persons we must approach the Bible in order to discover its proper valuation and its true significance as a piece of world literature. And when we do so we are driven to the conclusion that every book in the Bible is the product of the human mind, that our present canon of scripture was compiled by men who must have been as fallible as ourselves, and that we are therefore justified in accepting the Bible as true, only in so far as our divine faculties of judgment and reason set their seal of approval upon it. * * * We ourselves constitute the jury that must give the verdict as to whether man shall become the bondsman of the Bible or whether the Bible shall become the servant of man.

Revelation is constant and universal in human experience. It is not the result of any special influence that Deity brings to bear upon men, but it is the product of human striving and aspiration. * * * Throughout the ages men have been looking out upon the

world and have been asking questions regarding its nature and constitution. They have studied the various phenomena of nature and have discovered that there are certain fixed laws in constant operation. They have looked into the depths of their own hearts and have endeavored to interpret the meaning of all those feelings and emotions and passions that are eternally present. And thus faint glimmerings have come stealing into the human mind from time to time, until we stand today with a better knowledge of life and destiny than that possessed by any previous age. But let us remember that there is no finality about the truth that has come to us, let us remember that our knowledge must always be imperfect and partial, and let us remember that there will always be lessons to read from the universal scroll as long as the world continues to move along its appointed course.

And in view of this we must not expect any particular book to contain the infallible word of truth. * * * All scripture is given to inspiration of God, and the only true test of the inspiration of any book is its power to inspire. The Bible contains many concepts that belong to a primitive age, many ideals about God and man that now seem to us as crude and impossible, but it also contains those jewels of truth which we feel can never lose their value, and so we give the Christian scriptures their due place in the scheme of the unceasing revelation, and look upon them as part of that greater Bible of the race which mankind will never cease to write.

Selected

Divine Justice

If you love and serve men, you cannot by any hiding or stratagem escape remuneration. Secret retributions are always restoring the level, when disturbed, of the divine justice. It is impossible to tilt the beam. All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bar. Settles forever the ponderous equator to its line, and man and mote, and star and sun, must range to it, or be pulverized by the recoil.—*Emerson*.

Believe With All Your Heart

That Right is not merely a choice but an obligation;

That the Universal Life, so vague and so crushing when we merely observe it in physical processes, reveals Itself as our sustaining Father when we discern and obey Its moral law and follow Its spiritual inspirations;

That you are not alone in this universe, but that just as your physical nature links you to the farthest star, and your social nature attaches you to the great aggregate of humanity, so your spiritual nature binds you to the Soul of souls;

That Life is not a low and trivial episode, but a thrilling vocation and campaign, with Truth, Right, Love, and Joy as our End and Cause;

That thus seeing Divineness in Life and Divinity encompassing Life, thus seized upon with holy ardor, thus committed to fellowship with the Highest, you need no other creed, nor any other way of entering the discipleship of Jesus of Nazareth whose essential Gospel is: Seek, Love, Be Dedicated to, the Divine.—*Faith and Freedom*.

At a critical time, when my own theology was going to pieces, there was one strong support to cling to—"The stars keep their places, though men's heads run round." I trusted that, if I could ever find truth, it would not be smaller and poorer, but larger and richer, than my traditional belief. I said: "It is not likely that I have had too good an opinion of the Creator. I need not be afraid if the mystery of his nature should forever be impenetrable. My safety does not depend on knowing, but on faithfulness to the little light he gives."—*Charles G. Ames*.

It is in some city of God, in some eternal church, that we find the real goodness which owns and satisfies our most inward desire.—*Francis H. Bradley*.

God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.—*Saint Anselm*.

[For the PACIFIC UNITARIAN]

Ceramics and Dish-Washing

These verses were written in response to the half-jesting challenge of a friend to find some poetry in dish-washing. The characters are altogether imaginary.

Of ceramic art since primitive man
First shaped for himself an earthenware pan
Her Ladyship poses as connoisseur—
Her Ladyship is by no means poor,
And Etruscan vase and Samian bowl
And Venetian glass are the joy of her soul.
Wedgwood, and Minton, and Dresden, and
Spode.

Amphoræ dug from some buried adobe,
Chinese dragons two thousand years old
With fiery breath dispelling the cold,
Silent lions and spotted deer
In costly samples her ennui cheer.

Mrs. X. Y. Zed is artistic too,
Though she lives in a villa crudely new,
And her crockery shows not the slightest trace
Of ancient design or of delicate grace.
No roval reds or cerulean blues,
Or shimmering greens or amber hues,
Or dragons or butterflies, peacocks or elves
Adorn the cups on her pantry shelves;
No shepherd or shepherdess, satyr or gnome
With garland or reed enlivens her home.
Every saucer and plate and dish and cup
Seems only created for "washing-up."

Now, Mrs. Zed does her own housework
And does it well, and scorns to shirk.
The petty details that mar or make
Or, if left unheeded, will often break
The harmony true of domestic peace
Whose tuneful murmur should never cease.

But,—today and tomorrow and all next week,
And for ever and ever, so to speak,
To have to wash and drain and dry
With careful hand as the minutes fly,
The semi-poreelain, enamel, and delf,
And return each piece to its place on the
shelf!—

The monotony almost made her life
An unbearable blank as a poor man's wife.

Then one day a thought like a shaft of light,
Or a snatch of song, or a wee woodsprite,
Or anything else that betokens joy,
(A joy like pure metal without alloy)
Came, and helped Mrs. Zed to chase away
The worries that troubled her commonplace day.

And this is the thought that came and stayed,—
That the dishes and pans wherever made
Were bonds with some fellow creature's heart,
Some toiler had fashioned every part.
It gave her a sense of companionship
As she set the dishes to drain and drip.
The teacloth had come from a humming loom,
She could almost hear it in the gloom
Of the winter evening dull and gray
As she put the common things away.
The very water that cleansed each stain
Had come to the earth as refreshing rain,

A gift direct from the kindly skies,
And the sight of it rested her tired eyes.
As a link in the endless human chain
She felt herself growing young again.

Potter and weaver and dish-washing wife
Faring along the highway of life
May catch a glimpse with regardful eye
Of the rainbow's tints in the rain-washed sky,
And be richer in soul (though in pocket poor)
Than any ceramic connoisseur.

—ANNIE MARGARET PIKE.

From the Churches

LOS ANGELES—Besides its usual interesting and thorough class-work, the Sunday School has this month had two delightful entertainments, a Valentine Party and an Alcott Party, to which the "Grown-Ups" were invited. Which had the happier time deponent sayeth not.

The young people lend a hand whenever needed and keep up their own religious meetings Sunday evenings.

Social Service topics this month have been "The New City," "Flood Control," "The Worth of the Federal Reserve Bank," and the "Claims of the Prisoner's Friend Society."

The annual meeting of the parish was largely attended and encouraging reports read from all auxiliaries.

The mid-week meetings call out a goodly number. Rev. Ralph Connor spoke one week on "The Contribution of Universalism to American Life." At another Mr. Hodgkin considered informally "The Liberal Religious Movement in England."

In his course, "Our Religion and the Men Who Have Proclaimed It," Mr. Hodgkin has taken up "Benjamin Franklin, a Man of Faith;" "A Divine Humanity—Channing;" "A Divine World Power—Parker;" and a "Humane Divinity—Hosea Ballou."

FRESNO—The church and its auxiliary societies are in full activity. Mr. Ruess has preached each Sunday, his successive topics being "Our Most Modern Witchcraft and its Victims," "Liberal Religion and Religious and Civil Liberty," "Liberal Religion and Civil Betterment," and "Liberal Religion and the Old Theology."

A community religion prelude is given every Sunday before the sermon.

Afternoon or evening services have been held at Hanford, Reedley, Clovis and Dinuba.

Wednesday evenings non-sectarian gatherings are held with a social feature at 7:30 and at 8 Practical Studies in the Bible and in Emerson and other inspiring books—the object being to cultivate Trustful, Loving, Victorious Living. This is Mr. Ruess' method of paralleling his Sunday services with a midweek meeting devoted to what some people consider "New Thought."

OAKLAND.—Mr. Simonds has filled his pulpit all the month, preaching good sermons in the mornings and varying the evening service, giving an illustrated lecture, a patriotic lecture, and two open forum meetings devoted to social questions. His morning topics have been: "The Truth About the Church," "American Idealism," "The Supreme Tragedy—the World Without a Soul," and "Religion and a Beautiful Life." In announcing the monthly calendar he sent to his people this word of honest praise:

The minister desires to express his heartfelt appreciation of the spirit in which members of the church and congregation have "risen to the occasion" in making suitable provision for the immediate financial needs of the church. It was well and generously done. Best of all it proves the real place the church holds in the affections of the people, and shows their determination that our cause shall not be permitted to fail in this city. There are other signs of an awakened interest. It is an hour of renewed hope, therefore an hour of opportunity. Let us, then, adopt for our February motto the splendid words of Horace Mann,—"*Be Ashamed to die until you have won some victory for humanity.*"

PORTLAND.—The sermons for February were:

"Three Essentials of a Perfect Church."

"Why Lincoln Was Not Much of a Church Man."

"What Washington Might Say To-day About Alliances,—Entangling and Disentangling."

The open forum meetings in the chapel on Sunday evenings have been quite successful. The attendance is good and the participation is spirited and refreshing.

The trustees at the January meeting took action looking to the larger use of the parish room to meet the social needs and pleasures of the young people.

The supports of the floor will be strengthened so that the main room can be used for an occasional dancing party. The various church societies meet with the accustomed regularity. The Women's Alliance held a particularly enjoyable meeting on the afternoon of Feb. 21st.

SAN FRANCISCO.—February has not been a short month, reckoning from accomplishments since it has held a very encouraging annual meeting including a delightful preliminary parish supper, and also the annual meeting of the Channing Auxiliary.

Mr. Dutton has preached four excellent sermons, each one seeming better than the previous, though the same would have been felt had the order been reversed.

On the 4th he spoke on "One's Dwelling Place"—a very suggestive and convincing utterance. On the 11th and 18th he gave two complementary addresses on "Religion and Nationality" and "American Principles, American Policies." They fitted the birthdays by which they were bounded by a new significance and gave all a deeper feeling of what it is to be a true American.

On the 25th his sermon on "The Uses of Adversity," impressed all by its power and truth. Isaiah was strong when the noble king died from a loathsome disease for he saw God. The strength of man is not in hero-worship but in his capacity to see God back of men.

Mr. Reed's intensely interesting course of lessons on the religion of Babylon and Assyria has been completed and with March he begins a course on the Religion of India. The attendance has been remarkably good.

The Society for Christian Work held two meetings during the month. On

the 12th Mr. Murdock gave a brief review of the founding of the First church in 1850 and the denominational expansion to date. On the 26th Rev. Clarence Reed gave a very valuable "Survey of the Sunday School." Mr. Henry Payot delighted the Channing Auxiliary on the afternoon of the 5th by an illustrated lecture.

The Young People's Society has met with regularity, and sustained interest each Sunday evening at 6:30. The open forum has followed each Sunday evening service.

The Men's Club held an enjoyable meeting on the 15th. Being the annual meeting the rest of the evening the club indulged in relaxation and enjoyment.

SANTA ANA.—The last months have been busy ones for our little church. Mr. Baker has formed a drama class, whose meetings are held twice a month, and they are proving of much interest, and also profitable to those attending.

The Woman's Alliance have their usual bi-monthly meetings, which are full of plans for work in many ways, so that our treasury may continue to meet the small bills which are constantly being presented, and also keep a balance on hand. At our last meeting a miscellaneous shower was given our organist, who had recently married the son of our former minister, Rev. Watry. The bride received many useful and beautiful gifts.

A few weeks ago a social was held in a hall on our principal street and although it proved a rainy evening yet many who might not have come to a gathering if held in the church were there to enjoy a pleasant evening.

Mr. Baker is now giving a series of sermons on "Measurement of Character," which are exceedingly interesting and practical. Both he and his wife are enthusiastic workers and are doing much to promote the social life of the church.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well, because this is god's world.
—Robert Browning.

Sparks

"I quarreled with my wife yesterday and we haven't spoken since."

"Why don't you make up?"

"I'm going to. All I'm worried about now is the indemnity."

"Strange, Mary doesn't have any offers. She'd make some man a good wife."

"Yes; but the trouble is every man knows she'd make him a good husband too."—*Life*.

Mother—There, now, don't whip Johnny. You know the Bible says: "Let not the sun descend upon your wrath."

Father—That's all right! But it doesn't say not to let your wrath descend upon the son.

A rather critical old lady once said to Crawford, "Have you ever written anything, Mr. Crawford, that will live after you are gone?" "Madame," Crawford replied politely, "what I am trying to do is to write something that will enable me to live while I am here."

The current Nonconformist estimate of Rev. R. J. Campbell's merits has certainly undergone a great change. "Not the man he used to be," say the Congregationalists; and the Baptists more severely respond, "And he never was!"—*Christian Life*.

Teacher—Johnny, can you tell me what a hypocrite is?

Johnny—Yes, ma'am. It's a boy what comes to school with a smile on his face.—*Brooklyn Citizen*.

Thirty years ago, almost immediately after receiving intelligence by telegram of a serious rioting among our American cousins, the then editor of *The Christian Life*, curiously enough, received by mail from the "other side" the following humorous nursery rhyme—which may bear reprinting just now—

"Let Turks delight to howl and fight,

For 'tis their nature to;

Let Bear and Lion growl and bite,

For madness made them so.

"But Yankees, you should never let

Your angry passions rise;

Don't quarrel; trade, work hard, lie low,

And forward the supplies."

—*Christian Life*.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Faith

Faith that is aglow with the morning light says to us: "Study everything to the utmost, in nature, in history, and in the soul of man! Every step you take in physical science will reveal to you more mighty mysteries of inexhaustible Power. Every insight that you gain into the spirit within the human breast will cast a clearer ray upon the infinite Truth that is the Ideal of the intellect; upon ineffable Right that is the Ideal of the conscience; upon the unimagined Love that is the Ideal of the heart. If in exploring the universe you remember that in it are not only physical magnitudes but moral splendors, and that these also must be explained, accounted for, and referred to an adequate and kindred end, your eyes will be opened and you will see the whole divine creation glorious with the light of God. You may, if the evidence so disposes you, deny one text or twenty; but God is not covered up in the texts. You will still see Him in the world without, and hear Him in the world within. Doubt whatever theologies your reason bids you to doubt. Leave whatever churches your conscience commands you to leave. God is not a prisoner of their conjectures—He is even the light by which your faculty for truth makes its conscientious denials. And He will bestow a fuller light enabling you to utter a grander affirmation. Within and without you may find Him; and though every book were lost and all the pontiffs and doctors of the law dead and buried and forgotten, still would your mind discover Him, your conscience obey Him, your heart aspire to Him."—WILLIAM L. SULLIVAN.

PACIFIC COAST UNITARIAN ACTIVITIES.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

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Our Father

Faith born of love and fed by hope
Sees God where reason's eye is dim,
And reason led by faith will prove
So strong that doubts can never move,
Nor clouds disturb our trust in Him.
—THOBURN.

The times in which we live bring constant surprises, and events of tremendous significance swiftly crowd one another from the center of the stage. The revolution in Russia may have been suspected by the well-informed, but to the general public seemed more than improbable. It is perhaps too soon to assume that so momentous a change has been concluded with so little confusion and will be accepted without strife and civil war, but it is evident that the cause of democracy has made tremendous gains and that restoration of a great dynasty is not to be feared. As a world epoch it seems the greatest event since the French Revolution, and in its moral power, and steady, orderly progress presents a spectacle unknown in history. If the final result is self government by the people, in any form that guarantees stability and integrity, it will go far toward ending autocratic forms everywhere.

The task of accomplishing so great a change in government concurrent with prosecuting war seems beyond human possibility, and cannot be expected to be accomplished without great sacrifice and the overcoming of enormous difficulties. It is a challenge such as no nation has ever faced, and if successfully met will demonstrate the sobriety and strength of the Russian character, and place its people in enviable relation to their fellow-men.

It is fitting that the United States, her traditional and constant friend, should be the first to recognize the new government, that in spirit at least conforms to the principles upon which our republic rests. May Russia find strength to overcome all that threatens and assails,

and to take her place as a force for freedom and righteousness.

It is interesting to learn how large a part toward inducing sobriety in Russia is credited to the measure for reducing drunkenness necessitated by the war. A very large population was addicted to a grossness of indulgence that we can hardly realize, and the sudden prohibition of vodka, and the strict control of the drink evil was drastic, and provoked serious abuses in substituting debasing substitutes, such as alcohol from varnish and other unthought-of sources. Repression has been reinforced by education and by calling in song to foster temperance. Drunkenness has been greatly curtailed, and one of the dangers that besets excitement and changes is lessened.

The wave for greater temperance seems sweeping over all the earth. California is a changed community, and the saloon seems doomed. A few years ago the liquor interests either controlled or largely influenced elections. It took more independence than most politicians possessed to stand up against the federated purveyors of drink, and public servants who would have liked to be decent didn't dare. But a change is very evident, and now the liquor interests are very busy in planning escape from the wrath to come.

And so, one by one, entrenched evils are uprooted. Fighting duels was not so very long ago, the mark of the man of honor, and human slavery was a protected right less than sixty years ago. Drunkenness is tottering, and will not long be tolerated. The world is growing better and in spite of much that shames us by lingering, we may entertain hope and must maintain courage.

War we fondly thought was dying, but found to our surprise that it was

merely asleep, and had gained strength. These awful years have given us time to think, but we grow modest, and we are by no means as sure of anything as we thought we were when the great surprise came. It seemed then that it could not last. Now we only hope that in some way it will have to stop. The most we can hope that it has accomplished is its own futility. So ghastly a demonstration that the little it can ever accomplish is so insignificant in comparison with what it costs may deter reliance on it in the future. There is one widely prevailing business assumption, not lofty but comprehensible, that may find application: the only thing worth doing is that which pays. And consequently anything that does not pay is not worth doing. Now who can believe that war pays? And yet, here we are on the verge of entering this world holocaust! Preparedness we cannot avoid, and against our will and in spite of our wishes we feel that we must resist great wrongs. We want peace so much that if we can get it in no other way we will fight for it. But how reluctantly we enter, and how sincerely we hope the necessity may be averted. We hate the whole miserable business. It is war we hate and not the German people. We are not in sympathy with any purpose to crush them, but when the sword is raised we must either beat it down or submit. Force must not rule, and the appeal to force must be discouraged. National life, national honor, must be upheld, but some time, some how, men must learn, and perhaps only through untold suffering and loss will they learn that moral laws are as inviolable as material laws. The battle is not to the strong if he is not also right. The welfare of nations is not selfishness and hate and strife, but in peace, in international good faith in honor, in kindly consideration,

in friendliness, in mutual helpfulness, in brotherly love.

A refreshing characteristic of English temperament is the freedom with which they criticise themselves. There is an honesty and a sensible absence of oversensitiveness that is encouraging and makes for betterment. In the last *Hibbert Journal* the place of honor is given to an article on National Training, by Howard Begbie, which is both severe and sensible. Its preliminary definitions are admirable and show that the author knows what education really is and what it is not.

Mr. Begbie says "Education can only draw out and develop what is there; it cannot create what does not exist. Education cannot make a saint of a sinner or a philosopher of a fool. It can make nothing. It is a means of developing rational faculties and fostering moral tendencies. It can help, but it cannot save. It can improve but it can't create. At its best and at its farthest education is only guidance. But it may be guidance of the highest kind."

Passing from education in general to National Training, he says:

"There are three things which the state demands directly or indirectly of its citizens. It demands that they shall be moral, intelligent and happy. The great qualities of the English race are a sense of justice, ineradicable individualism, stubborn common sense, invincible courage, instructive liberality and an unconquerable self-reliance." He then relentlessly charges that the sort of public school education England gives utterly fails to supply these virtues and these principles, and submits that England is far behind almost all European people in awakening intelligence and character. Nine-tenths of her people leave school before they are thirteen,

and uneducated Englishmen are the most stupid of people. They do not read, and are without ambition. They have no interest in anything worth while, and cannot even find rational recreation. If they get a holiday they have no idea of enjoyment but to rush to the sea side and drink beer.

He points out changes that should be made in school methods and courses of study, suggests discarding much that is now feebly attempted, and much more thoroughness in elementary studies, with training in applied science and, where possible, a beginning in some modern language. He places the necessity of education that fits for trained citizenship as of vastly more importance than forcing to his knees the Prussian war-lord.

It is fifty-three years since Thomas Starr King met his untimely death. Few citizens have been so widely mourned as he was, or ever received greater honor. Just a young preacher of a distrusted denomination, the city he loved was draped in black, his body lay in state. On the day of his burial the courts adjourned after eulogies were spoken, while from the fortifications of the harbor salutes were fired by orders from Washington. He is honored by a striking monument of bronze in Golden Gate Park, and his name is held in reverence by a few who knew him, and by the children of those who loved him, who have followed him to the life beyond.

To the generation in which he lived he is largely a dim tradition, and it is well that one capable of measuring his worth has made a loving study of his services to his country and to the state of his adoption, and is publishing in a very attractive form the story of "Starr King in California."

At the time of his death brief memoirs were published, largely expressive of what he was to his association in New England, but little was made of his distinctive service to California. The last four years of his life spent in San Francisco, the first devoted to the building up of the church which he loved, and those that followed adding to his ministerial duties, arduous service in promoting patriotism, raising funds for the Sanitary Commission, and thwarting treason, constitute the culminating period of his noble life, and they deserve to be better known. Rev. William Day Simonds has rendered the service and Paul Elder and Company have published a book that Unitarians will want to own.

Southern California is very impressive in the matter of contrasts, and a sojourn at Redlands brought pleasant experiences in meeting them. On the Monday, judiciously left for the gathering of the clans, the representatives already on the ground had opportunity for sight-seeing. One group enjoyed an auto ride up Mill Creek Canyon, an intelligent and sympathetic chauffeur skilfully piloting them over a very fair road that followed so easy a grade that climbing was almost unsuspected, but the snow-clad shrubs, that are considered trees in the South, became increasingly frequent and at length a fleecy white carpet of several inches thickness covered the road. It had fallen the morning before and was immaculately clean and undisturbed. Inquiry revealed the fact that we were at an elevation of 5,000 feet, and about 4,000 of it had been made since leaving Redlands. Having left behind us the brisk wind in which we started, the temperature seemed higher and the air was delightful, but the actual contrast was emphasized by the wild flowers we had

gathered on the way. The ladies were enthusiastic lovers of flowers and knew them all by name, if not by names, and listed them as they were gathered. When the snow line was reached they had catalogued thirty-three specimens.

A phase of life somewhat unfamiliar in a higher latitude is afforded by a day's stay at a tourist-haunted hotel of the better class. The money-burdened are much in evidence and often one is led to contemplate the cost of accumulation in evident physical wreck. Men of distinction drag palsied legs or lean on the arms of valets. Eyes are bleary or nerves are on edge. There are those who seem to have gained a large part of the whole world, but have lost satisfactory use of the body as well as the possibility of soul. And among the sleek and apparently sound who loiter aimlessly it adds interest to know that chewing-gum, or some fortuitous brand of bacon, or a patent medicine known to fame through clever advertising has furnished the basis of this luxury and unhampered satisfaction of wants and fancies.

The automobile has demonstrated an unconsidered effect on another field of industry. It is distinctly a stimulator of conference attendance. At Redlands they were in evidence, bringing from many scattered points delegates and friends who for the first time found their way to such a gathering, not being subjected to prohibitory transportation charges. It was so successful a venture that several were encouraged to look forward to motoring from Southern California to Berkeley next May. Roads are so good that even cars of early vintage speed cheerfully with the vigor of youth, and no one headed for conference has trouble in gaining acceptances from all the friends he can accommodate.

It is a great disappointment that owing to illness in his family Prof. Ephraim Emerton was compelled to cut short his visit to the Pacific Coast. After a few days spent in Santa Barbara his wife was summoned to return to Cambridge, and on March 23 her husband followed her. His engagements have been canceled and the generally felt desire to hear him must be deferred to a more favorable future.

C. A. M.

[For the PACIFIC UNITARIAN]

Prophetic Fire!

Prophetic Fire! Thy spirit cannot e'er
Be caught or trammelled by the bonds men
make
Of fear and love and hate! Martyrs declare
The truth that other generations take!
Thy privilege it is to look beyond
The present time and place, and there to see
The gnarled form unbent, untangled wrong
Revealing at its heart some harmony!
Immeasurable Power is thine! The heart to
dare
Apparent loss! Beyond the cloudy bars
Of human failure, sorrow, and despair,
God smiles and shows thee His Eternal Stars.
—HURLEY BEGUN.

Easter in Carmel

Along the shore, like colored fires,
The lupines lift their blunted spires;
And poppy cups, of ruddy gold,
Catch all the sunshine they can hold.
The rosy mallow sets her cheese,
To feed the birds and tempt the bees:
The loco, shaken by the breeze,
Her fairy music adds to these.
The little blooms of pimpernel
And unknown flowers the chorus swell.
This is no sudden burst of song,
At end of winter cold and long.
'Tis resurrection's story old,
That springtime's flowers have always told;
But, Carmel's voices, sounding clear,
Declare, new life is always here.
Rejoice! Rejoice! Life has no end,
Immortal thou! Believe it, friend!
—EMELINE HARRINGTON.

The Comely Phrase

And shouldst thou have in thee today
Aught thou canst better sing than say,
Shun, if thou wouldst by men be heard,
The comely phrase, the wellborn word,
And use, as for their ears more meet,
The loose-lipped lingo of the street,
A language Milton's kin have long
Accounted good enough for song.
—WILLIAM WATSON.

Notes

Rev. Chas. F. Dole expects to return from Honolulu by the steamer of April 10th, and to spend a month or so around the Bay, and then visit the Yosemite Valley, returning to New England after a visit to Southern California.

The Oakland church took advantage of the left-over enthusiasm from St. Patrick's Day and had an attractive Irish service on Sunday, March 18th. Mr. Simonds' sermon was on "Irish Idealism."

Another very beautiful building has been added to the Civic Center group in San Francisco. The new library building is of modified classic style, 345 feet in length and 180 in width. The exterior is of granite. The entire cost was a little over two million dollars, of which Andrew Carnegie gave \$370,000. The ultimate book capacity is 500,000.

The State building filling the north side will soon follow. Plans have been adopted and no delays are anticipated.

Rev. Walter G. Letham of Victoria has resigned his charge concluding his services in April. He plans advanced study, probably at Stanford.

The Nominating Committee of the A. U. A. recommend the re-election of Pres. Samuel A. Eliot and the present associate officials. Prof. Wm. H. Carruth of Palo Alto is named for Vice-President for the Pacific Coast to fill the vacancy arising from the death of Dr. Horace Davis.

Rev. Harry Foster Burns of Oshkosh addressed a large audience at the Clemmer theater at Spokane on Feb. 25th, speaking on "The Use of God." He said:

"Love is costly. It comes never with the grasping hand of greed, but with the uplifted hand of service. He who follows its lead will see that, while through the ages there has been selfishness, struggle and survival of the fittest, a deeper truth appears.

"God is love. He is the symbol of this love emerging process. He gathers up the good will there is and is creating a world of good will.

"The men of ancient Athens and of ancient Jerusalem were moved by a great sense of mission and created art, literature and philosophy. If America is to be redeemed from lust and greed it will be through finding a mission to the world in which she may lose her life to save it."

Mr. Burns also preached on March 4th.

Mr. M. M. Mangasarin begins a three months' engagement April 1.

Santa Ana is a progressive city in a sensible way. The Ladies' Aid Societies of the various churches lately met at a union meeting to promote good feeling and better acquaintance. The hostess churches were the presidents and secretaries of the Unitarian, Christian, Richmond Avenue and Congregational, who acted on the reception committee and were assisted by members with the serving. A pleasing program of addresses, readings, and music was presented. About seventy-five were present and all seemed happy. After some discussion it was voted to hold semi-annual union meetings and a committee from the following churches was named to arrange the next place and the time: First Baptist, Episcopal, United Presbyterian, First Methodist, and First Presbyterian.

Rev. E. Stanton Hodgkin of Los Angeles on March 11th spoke on "Finding the Way."

"We cannot throw over the supernatural and fall back upon the natural life as a guide. We must have something that transcends anything nature has yet attained to direct us—something that will control and restrain and redirect many of our natural impulses and appetites and desires.

"Life well lived provides this guide. Life at its best projects itself far into the future and shows us the way we should go. Life gathers up all experiences, and through the imagination projects them into the future in the form of an ideal, and that is our guide.

"We might call this the supernatural. We may call it the divine inner light that shines forth from every earnest soul illuminating the outer world and making clear the way we should go.

On March 4th Dr. Manfred Lilliefors, of Great Falls, Montana, and Rev. Cosgrove, of Helena, exchanged pulpits, Mr. Cosgrove speaking on "Allusions."

Rev. Ralph E. Conner of Gardner Mass., preached in the Santa Barbara church on March 18th, his subject being "A Long Look at Life.

The Channing Auxiliary celebrated its thirtieth birthday anniversary by a brilliantly successful breakfast at the Palace Hotel on March 5th.

One of the largest gatherings of the season responded to the invitations of Mrs. Hart. Not only Channing members, but club presidents from both sides of the bay were among those present. In lieu of the usual toasts, Mrs. Hart arranged for but two addresses and a group of songs. Mrs. Elizabeth B. Easton, the first president of the auxiliary, and Dr. Lyman Wilbur, president of Stanford University, were the speakers. Miss Helen Heath furnished the music. Miss Easton spoke reminiscently of the auxiliary, telling of its career and work.

In a meeting of the Alameda County Union of Social Service Workers held at Hotel Oakland on March 1st, Rev. H. E. B. Speight made a strong plea for reform of social conditions. He said:

"There is a need that society at large should recognize that regeneration and reclamation must be based on human character even in the strata most harassed by mal-adjustment. You must judge social arrangements from the standpoint of human welfare—not from the standpoint of human wealth. You are not concerned with the number of factories in a district, but with the environment of those who live and work and grow up there."

In conclusion he drew attention to the inadequacy of "scattered attempts" to reclaim society, to the "inept attempt of churches to deal with the problem of destitution and to the necessity of enlisting the "forces for good" under a single head so that the whole might operate with a view to preventing the breeding of further evils.

The food fund for Belgian children is being helped by contributions from our Sunday Schools. No better lesson could be taught. It is particularly gratifying when those who can give but little have the courage to give that little. The little school at Eugene, Oregon, lately gave \$5.50.

Miss Frederica Otis delighted a large meeting of the Society for Christian Work on March 13th by a group of beautiful songs by great composers. Added interest centered in the fact that the great-grandfather of the singer, Capt. Frederick W. Macondray, was the father of the church, being responsible for the first meeting of Unitarians in California on March 16th, 1850.

The motion picture is taking its place as a valuable adjunct to religious education in the Sunday School, and at Las Vegas, New Mexico, The Bible Film Company is exclusively engaged in the production of religious motion pictures for the use of churches, Sunday Schools, Christian Associations, etc.

The Board of Censors consist of prominent representatives of all the principal denominations and the officials of the International Sunday School Association.

In a recent sermon at Fresno and its adjuncts Rev. Christopher Ruess gave "New Thought" its place. He considers it the liberalism of the health mysticism movement of the day of which Christian Science is the conservatism. He said:

"The radicalism of the movement, I believe, is yet to come, and it will come in the revolutionized medical profession, with the establishment of social, preventive medicine on the one hand and on the other hand the recognition of medical, mental and spiritual healing as equally genuine and important in the ascending scale, the medical being least important and the spiritual most important. In saying this, I am looking only on the health side of these movement, though they have a relation also to material welfare and to the life of trust and love in relation to conduct."

It seems almost amusing that the adherents of New Thought find the roots of this modern philosophic idealism in Hindu speculation, the teachings of

Plato, in Neo-Platonism, and Transcendentalism. When its three features and seven principles are critically considered there is a suggestion that new thought is really new in very much the sense that hash, composed of left-over food, is new. In name and combination it is new—and for those who like it it is the very food they like. We would not, however, disparage it, the only thought that threatens health is Stale Thought.

Rev. O. P. Shrout of San Jose chose for the subject of his address on March 4th, which marked the beginning of his ninth year as minister of the church, "What Unitarianism Means to Me." The freedom of unhampered eclecticism particularly appealed to him. "If orthodox Christianity has any truth for me, I want it," he said. "If Christian Science, Spiritualism, Theosophy, Buddhism, or any other cult has any truth for the world—and most of them have—I want it. And from the Unitarian society I hear no 'Thou shalt not!'"

"This society is an ideal that attracts me. As for those things that belong to our nature, it is the old-time religion. We can not make a new religion if we would. Religion is life. But we are just coming to know life, to interpret it, to make the most out of it. The thoughtful man, then, comes with the freedom of his powers into the Unitarian church because he believes it offers the great adventure. It may not be a religion for a timid soul, but how it does challenge the heroic spirit! Do you wonder then that this fellowship has been an increasing joy to the soul which loved liberty as he loved life? Do you wonder that my experience since coming into this fellowship has been that of the bird released from the cage, that of one freed from sect—not let go from one sect to a more liberal one, but absolutely freed?"

"Unitarianism has placed me in a new universe, awakened new powers within me, created for me a new outlook upon life and the great future."

In his sermon at Los Angeles on March 18th Rev. Stanton Hodgkin extolled Henry Ward Beecher. He said:

"I am come that ye may have life, and that ye may have it more abundant—"

ly,' is a text that applies with special truth to our subject, for whatever else Henry Ward Beecher may have lacked, his personality, his message and his whole impact upon the world was vibrant with life—with physical, mental and spiritual life. His ability by his presence to create an atmosphere of moral confidence and enthusiasm was phenomenal.

"He has given us one of the best definitions of religion working in human life, 'Religion,' he says, 'is the slow, laborious, self-conducted education of the whole man, from grossness to refinement, from sickness to health, from ignorance to knowledge, from selfishness to justice, from justice to nobleness, from cowardice to valor.' "

Rev. Arthur B. Heeb of Stockton on March 4th preached an illuminating sermon on the distinction between the religion of Jesus and the religion about Jesus.

"But is religion a belief or a practice? Is it an institution or a life? Is a Christian known by a sign or by character? What a vast gulf today between the simple religious expression of the Carpenter's Son and the pomp and ceremonial rituals of our traditional churches. All this is the accumulation of the religion about Jesus.

"The religion of Jesus unites all religions and all men seeking a better life. The religion about Jesus too often separates the children of God into hostile camps. It makes warfare where peace ought to reign. The religion of Jesus, summed up in the words, 'Our Father,' accepted as a creed would bring peace to the world in 24 hours.

Would Jesus call a man Christian though he belonged to no church, yet purposed in his heart to make the Lords Prayer and the Sermon on the Mount his guide in life? I leave the answer with you."

"What is the sign of a Christian? Do I bear fruit or do I not bear fruit, it is good or it is not good. Wherever you find a human soul bearing the fruit of loving helpfulness, whether he knows it or not, you find a soul united to Jesus Christ. A true branch of the true vine.

Contributed

To Redlands and Return

Chas. A. Murdock

SANTA BARBARA. It is an ideal trip to fly with the Lark that wings its way from the nest at eight in the morning and skims the coast for almost ten hours of daylight, alighting at beautiful Santa Barbara at half-past six. The Santa Clara Valley in bloom-time is a vision of beauty, even if the apricots alone are barely out. Its freshness and variety are very pleasing. Its oak-dotted fields green, rolling hills that melt into the wooded range that separate its fertile acres from the ocean, and on the left the narrowing arm of the Bay, with the hill capped by Mt. Hamilton and the observatory, and then we head the Bay, pausing for a glimpse of San Jose and the generous parks in which its Normal School is placed, and push south past Gilroy's seed farms and Watsonville's fine orchards to the valley of the Salinas where sugar-beets abound. And soon comes the picturesque climb of the Coast Range with fine views of rich valleys to the east and the curving shore to the west where brave Cabrillo sailed searchingly within fifty years of the discovery by Columbus of the continental eastern shore.

The trail of the missionaries who waited almost three hundred years before they occupied the land the voyagers had found for Spain, is marked by the occasional characteristic ruins of adobe walls whose comely arches and tiled roofs speak eloquently of the days before the Gringo came. San Luis Obispo unites the old and the new,—the romance of the Castilian and crops of beans at high prices. And then we slide down the mountain range and follow the beach-line for miles and miles. The Pacific is very peaceful and the air is perfect. The mulatto porter who acts as cicerone, with voice and articulation most ministers would be happy to possess, waxes eloquent as he advises the tourists to watch closely the surface of the ocean, assuring them on the trip before the last he "witnessed a combat between a sword-fish and the leviathan of the deep."

Santa Barbara is in favor with the favored this year. The Potter with its thousand rooms and the New Arlington

with a good many, are turning tourists away. The town is full and the pockets of the visitors seem still full.

But on a street with a very Spanish name stands one of the very few parsonages to which on this ultimate coast our denomination can point with pride, and there the missionary found refuge, with fine refreshment of body and mind.

Sunday morning he relieved the faithful Goodridge, now the dean of our California preachers, trying on the patient congregation an address prepared for the conference. No one went out or appeared to go to sleep, so the traveler took courage and went on his way. But not before a kind friend in a car of especial merit took him along the shore and to high places where much of the riches of the earth are gathered. It was as perfect a day as Mrs. Bond could dream of—brilliant, balmy and beautiful, and Santa Barbara seemed never so alluring. At 6:25 the train for Los Angeles was taken and in three hours that marvel of the West was reached.

LOS ANGELES. With childish confidence a car was boarded that passed the Alexandria, and when the familiar spot was reached the ground was gained, but a cheery voice commanded re-embarkation in a tone not to be resisted. Mr. Hodgkin had gone to meet the missionary but had missed him, and at the last minute boarded the same crowded car and had not seen him till he stepped off. It was a fortunate rescue, for beds in the South are only for the reserves, and to reserve, or be reserved, is to some an unacquired art;—in addition to that, a bed with the Hodgins is certainly plus.

Dr. Eliot had preached at Los Angeles in the morning, filling the church and inspiring the people. That evening he was at Long Beach, and every seat was taken and more might have been. Monday was a full and profitable day. A good part of the forenoon was passed in conference and consultation with the visiting chief. Then came a hospitable luncheon at the University Club, at which host Hodgkin entertained Dr. Eliot, Mr. Watry, Dr. Nash and others,—parishioners and friends. Dr. Washington Gladden would have been of the party but being previously appropriated was only to be seen at another table. Then

came a beautiful call on a dear friend passing his last days in bravely waiting the releasing angel. No one ever knew Andrew J. Wells without loving him. With frail and worn body his spirit is undismayed and his intelligence and lofty idealism shines from his patient, kindly eyes. He has thoughts he yearns to express, but can only hint at them. When he spoke of the reality and transcendent worth of religion the old-time gleam shone in his eyes, but he could not say what he wanted to say of the defects he recognized in the organized methods and practices of churches.

After the call the kind friend who had furnished transportation and companionship continued his gracious offices and showed many of the wonders and charms of the city. We visited Exposition Park and went through the creditable County Museum, which contains much of interest but is unique in its truly wonderful collection of prehistoric remains found in the gigantic trap formed by the asphalt desposit on the Bria ranch. Here are complete skeletons of all manner of beasts and birds, from giant sloths, mastodons and sabre-toothed tigers to dainty birds, and one human being. Several of them are pronounced extinct for 200,000 years. Nowhere on earth has there been found such a revelation of life that was. Later we visited the spot from which these specimens, and tons like them still unmounted, were exhumed, and saw in a pit left undisturbed the manner in which they had been preserved. Another pleasing feature of the park is a five-acre tract wholly given over to California wild flowers.

We then rolled past many of the fine residences of the city and into the great Griffiths Park, left almost in nature's form, and furnishing a drive up and over a mountain-side, giving a wide view of valleys and hills. Following a fine drive along the foot-hills and past Hollywood, we reached Beverly Hills and its crowning hostelry where my friend abides. In the evening I sought my kindly bed at the Hodgins', memory's walls having been embellished with many delightful frescoes.

LONG BEACH. The next morning one of the electric lines that stretch like handy cobwebs in every direction bore

me seaward to hospitable Long Beach, where our modern Saint Francis stood smilingly at his home station to greet me. He led me to his pleasant abode, and with Mrs. Watry made my brief stay very pleasant. After dinner we went early to the modest little church, attending the monthly trustees' meeting, which took place before the lecture. It was a pleasure to see businesslike methods applied to church affairs, and to feel assured that it was a fixed habit. The problem of enlarging accommodations is troubling few of our churches, for many of them were built when the habit was to make auditoriums too large. Long Beach is a growing church, and when it can be determined how more room can be secured and the money is in hand, the building will be stretched in some direction.

One impression is always brought away from contact with this live church—that great friendliness prevails.

The following day was divided between conference and planning with Mr. Watry and return to Los Angeles and preparation for approaching duties. Thursday various activities preceded a pleasant dinner with friends, old and new, and a well-attended lecture in Mr. Hodgin's mid-week course, in which the interest of a Southern California audience was invited to a little known but very attractive region in the northwestern corner of the state.

HEMET. Very early on the morning of the ninth a train was taken for the only high church we can claim in Southern California,—near the border of the San Jacinto range, where a handful of fine people constitute the Hemet Fellowship, worshipping in the basement of the Carnegie Library Building and ministered to by Rev. William Pearce, formerly in charge of the Baptist church at Hemet, but now earning his living by hard work on his apricot orchard and preaching to our people on Sunday for the love of it, accepting whatever they are able to pay as compensation. It is a small community overburdened with churches which barely live. As evidence of the ingenuity that necessity compels the Presbyterians and Baptists hold united services conducted by a Methodist who also serves as teacher of the high school.

The train pulls in at noon, and an exciting episode followed quickly. Quite a good hotel entertains visitors to the town, and after a good luncheon and a brief letter home, a pleasant wood fire in the social room, agreeable on a cloudy day was being enjoyed when rudely interrupted by a loud-voiced call from some one who rushed in from the street, "Get everything out, the hotel is on fire!" His warning was justified. The fire had been burning under the roof for some time and when it broke through it was too firmly in possession to be controlled. Good streams of water from high pressure were soon battling with the flames, but the entire roof and the upper story were destroyed. Most of the furniture was removed and loss was minimized, but excitement was high.

It was the annual meeting of the church and about eighty sat down to a most generous chicken pie dinner. It was a gratifying sight to see young and old joining in a happy, spirited festival. The best of good feeling was plainly manifested. A smiling elderly man remarked, "I can say one thing, I have never heard a member of this church speak an unkind word to another." Young life was especially in evidence. A group of five animated young women proved to be school teachers. When asked how they all came to be interested in the church they frankly replied that there was more to enjoy than elsewhere. Mr. Pierce is plainly greatly loved. He works hard, generally from five to seven, taking Saturday afternoon off to prepare for his Sunday sermon. He spoke with energetic clearness after the dinner. The reports were promptly made, and after a little more talking the floors were cleared, an unselfish woman went to the piano and the young people had a pleasant, seemingly dance.

RIVERSIDE. By a sort of tacit agreement Unitarians and Universalists give each other a clear field. The one who comes first is given the claim. Pasadena and Riverside have Universalist churches and Unitarians fellowship with them. Dr. Eliot spent the week at Riverside in attendance at the Indian Commission meeting, and accepted an invitation to preach at the Universalist church on Sunday morning. The desire to be with

him, conjoined with a wish to enjoy the Mission Inn, brought a day of rest, and all of Saturday was crowded with the double pleasure. It is dangerous to begin on the unique and consistent host-ages of Riverside, which so completely expresses the architecture, the romance and the charm of the days associated with the early missions and the life of which they are a part. Some other time it may be referred to. Dr. Eliot's sermon is reported to have been enjoyed by a large audience. Hearsay and the papers are the only evidence, for an early train and a close connection substituted Santa Ana for Riverside.

SANTA ANA. Rev. N. Addison Baker was found conducting a class of his Sunday School. A young lawyer led an adult class. A fair congregation greeted the lay preacher and proved alert listeners. The service was followed by a generous picnic luncheon in the social rooms of the church to which all the congregation was invited and most of it responded. At its conclusion a friendly auto took the minister and his supply and a mother in Israel around and across a county or two, past Anaheim, over the divide, through Pomona, Ontario and to Redlands. It was a matter of 65 miles, but it by no means spoiled the two and a half hours it took to make it. It gave the first adequate idea ever caught of the wonder and the wealth of the section. Through orange groves, over oil fields, past cement factories, and through more oranges, lemons, figs and nuts, with snow-clad mountains seemingly within touch,—and Redlands was reached. The story of the conferences shall be separate. It deserves to stand by itself, for it was a sort of a monument.

POMONA. Tuesday night came the conference climax and culmination, and Wednesday the home-going and resumption of orderly daily life. It rained a little in the morning, but gently and harmlessly. A friendly luncheon of departing delegates was the final note, and then those not already on the way home started therefor. The electric train connecting at San Bernardino with another, that connects at North Pomona, with another that reaches Pomona, affords pleasant transportation through a

rich country. The last time I visited Pomona I was held a prisoner in the hotel by a raging torrent and escaped finally on an auto stage that ran risks in venturing to reach Los Angeles. This year all was serene and peaceful. Our church is a good building and has a noticeably fine window, the gift of Rev. Dr. Eli Fay. Its location was good, but has been enhanced for across the street its companion corner is occupied by a very beautiful public library building. There seems to be better feeling as to the future. Mr. Watry is held in high regard, and congregations are increasing.

THE HOME FLIGHT. The necessity for stopping at both Los Angeles and Santa Barbara on the return trip had led to assigning two days to it, but a study of time tables encouraged an effort to save a full day, and experience justified the hope.

The 7:28 electric train reached Los Angeles at 8:55. One can do much in five hours, including a trip to Beverly Hills and a farewell visit to Mr. Hodgins, with satisfactory accomplishment of all business. The run to Santa Barbara by daylight is delightful. Arriving at 6:25 the whole evening is available, and all business and social amenities were disposed of almost in time to take the 8:55 home train, and so much before the 11:30 that abundant time remained to take in an attractive movie, which seemed really needed if one would be merciful to friends who would sit up with cheerfulness if called upon. It rolled off in such good season that walking was fallen back upon in reaching the station lest the street car would leave an awkward interim. The train came on time and the homing pigeon promptly roosted in the upper, that was fortunately left, and soon forgot the busy hours since early rising. Waking found him in San Jose, and by 10:10 he was happily boarding the familiar street car that happily assured him that he was once again at home.

Love and Law

"Then you do as you like, in your land of Love,
Where you hold no lord in awe?"

"Nay, we do as we love," replied the lad.

"And to love is our only law."

—ERNEST CROSBY.

An Old Answer to an Old Question

Rev. Benjamin A. Goodridge
[Redlands Conference, March 12]

I am not very competent at solving the world's problems, and shall not assume to speak for those social philosophers who now for some time have been guessing hard at "the riddle of the painful earth" and the painful people who dwell thereon.

But I suppose social philosophers are, for the most part, men of like infirmities with ourselves, humbled by many failures to square fact and theory, disappointed in many predictions, convinced of their own plentiful lack of wisdom. In a time like this I am sure they will not feel themselves affronted if a mere minister, possessed of much zeal and little knowledge, rushes into their field of labor, and tries to find out what is the matter with the affairs of men, and what can be done to make them better.

In Henry Wells' recent novel Mr. Britling found things very perplexing. He liked to talk and write about them so as to clear up his own mind in the process. If he sat up until morning to write a pamphlet on "The Better Organization of the World," why should not the rest of us try our hands at straightening out The Great Triangle? Let us write then, provided we do not keep anybody awake except ourselves. And let us speak, provided we do not put too many to sleep by so doing.

There is an old Jewish proverb which says, "If Israel would repent but for one day the millenium would come immediately."

Evidently the condition has never been fulfilled. Israel has not repented even for a day. The millenium has not come.

No doubt he who made the proverb was anxious for the millenium. He had longed for it as those who long for the morning. With sincere repentance it may be that he had tried to fulfill his part of the necessary condition. Perhaps he had persuaded others to repentance. But these were only a few. Israel as a people was stiff-necked and

rebellious. It was bent on having its own way. It was sure of its own wisdom, of its own righteousness. In its prayers it was not so likely to ask God for wisdom as to set before him at great length the evidences of wisdom and virtue that it already possessed.

We, also, would rejoice to have the millenium come in. We believe that the world could stand very well a thousand years of righteousness and peace. We shall need all of that time to recover from our long experience of unrighteousness and war. But if the millenium were standing now at the gate of the modern world, and nothing prevented its coming in except the same condition that barred it out from ancient Israel,—even so, I fear we should not behold its glories or enter into its joys—not until we should have a change of heart. That great if of repentance stands as much in the way of the big modern world as it did in the way of little Israel.

Not but that we are all very sorry. Never in all history were there so many sorry people as there are now. And never were there such good reasons to be sorry.

But this is not repentance. We are not sorry for our sins. We are sorry for our misfortunes. We are sorry that all is not well with us—that our plans have miscarried, that we must suffer, or look upon suffering, that we must walk out of our sunshine into the shadow of death. We are sure there ought to be repentance—by somebody. There is room enough for it here in this desolated world. Repentance? Yes, but not by us. The somebody who should repent is always somebody else.

I am not looking for the millenium. I don't suppose that you are, either. There will not be a thousand years of perfect righteousness and peace, nor even one. This earth will never be a paradise. God will see to it that physical conditions do not become too easy. Earthquakes and tornado and destroying flood and killing frost will not fail any more than do the blessed seedtime and harvest. And the inhabitants of the earth will still continue to be a mixed multitude of saints and sinners.

The saints will not be perfect saints, and the sinners will lack a great deal of being perfect sinners.

But we are looking for a world with a *better spirit* that we are going to build up out of this desolation. Just a *better world*. Surely that is a sufficiently modest expectation.

We needn't *look* any longer for that better world. We can go straight to work to build it, and then we shall see it. "Yes," somebody says, "as soon as the war is over." Oh, no, we are not to wait until the war is over. We are to begin now. Repentance is the first thing that is needed, and we can start on that without wasting a moment more. Without repentance it is very certain that we shall accomplish nothing worth while in our attempt to make a better world.

And remember it is not the repentance of somebody else that will avail. That is too easy to be a way of salvation. It is easy to take one's position in that vicious circle, in which every one points to some one else as the one who ought to repent, and in consequence nobody repents or feels the need of it.

You remember what the disciples said, when they sat with Jesus around the table for the last time, and he had told them sorrowfully that one of their number was going to betray him. "Lord, it it I?" they asked in turn, each in an agony of doubt concerning his own rectitude, fearing some hidden sinfulness that should tempt him to that awful treachery. But I fear that in this time of Great Betrayal of Civilization we are not many of us in that humble, self-distrusting mind. We do not ask, "Lord, it it I?" But each, sure of his own virtue, points an accusing finger at some one else.

We shall never get our better world until we see more clearly what is the matter with the one we now have. There will be no salvation until we have had the repentance which leads to salvation. And that means the repentance of *all*, in that "all have sinned, and fallen short of the glory of God,"—fallen short of the righteousness of men, which is God's glory.

We flatter ourselves too much, when we make it out that the immense failures of our modern civilization are altogether due to unsolved problems. It is easier and more to our taste to study intricate social and political questions than to do the plain duty that we already know. Hours of labor with the intellect are not nearly as trying as a few minutes of intimate conversation with our conscience. Problems there are in plenty, and earnest study of them is always in order. But the main business of life is not with these. It is with the duties which are already clear and insistent. We have failed not so much from lack of knowledge of the right way as from refusal to walk in the way that we know to be right.

We are here together upon the earth, many, many millions of men and women, and what we need to know is the best way of living together—living together as fellow-citizens of the same nation, or as nations of the world-order. That is our social problem in the large, and it contains many subordinate problems, as, How shall men who pay wages and men who earn them live together? How shall those who have much and those who have little live together? How shall those who are in authority live with those who are under authority? How shall white men live with black and yellow and red men? How shall little nations live with big ones? These and many other questions cluster about that significant word "together," and of course we know very well that we have no complete answers yet to any of these questions. I do not see how we ever can have complete answers. For these are questions of method, and as long as millions of human beings are required to live together here new questions of method and adjustment will constantly arise.

These subordinate problems are racial, industrial, political and must have solutions after their kind, but the main problem, the real social problem is spiritual, and the solving of it must be in the power of the spirit. It is because we are so bent on trying all the powers except the power of the spirit that we make such a wretched failure

of our living together at this very moment.

Think of some of the ways in which men have proposed to put an end to all the troubles that beset them in their attempts to live together? We like to quote Isaiah's beautiful prophecy of peace: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more." But it would not be as beautiful to us, if we were to give to it the same meaning that Isaiah gave.

Is the coming of this beautiful and desirable peace that he described to be the result of any real federation of the nations, any brotherhood of men? Not at all. Isaiah did not see any such vision as that. What he did see was the supremacy of the Jews over the whole world, and peace among the nations through the strict control which God would exercise over them through the Jewish government. "In the latter day," said he, "the mountain of the Lord's house shall be established at the head, and all nations shall flow unto it.

. . . Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

That expectation of the world's highest welfare brought about by the supremacy over all other nations of some one nation has been very persistent. Before Israel there were many nations that had it. There have been many since. And it still exists. The temptation to try their hands at ruling the rest of the world for the world's good is likely to beset any able and energetic people.

Kindred to this kind of megalomania is the belief that the *form* of government under which we ourselves live would bring peace and happiness to all other peoples. Here in America we do not say to other nations, "Come and let us rule over you, in order that you may be virtuous and happy." At least there are not many of us that say it now-a-days. But we do say, "You poor things, if you only had our form of government, how much better off you would be." Democracy is our medicine for all political ills.

Socialism is another noble word that man would conjure with. But we find it hard to see with any clearness its vision of a world set free and healed of all its diseases by economic reorganization. To bring about a juster distribution of the world's wealth, to put an end to the fierceness and cruelty of the competitive struggle, to lighten the burden of cares upon human shoulders,—these are, indeed, ideal aims. But the utmost that their realization could do for men would not be enough. "Man does not live by bread alone," and no manipulation of the bread supply in his behalf will suffice to make him virtuous and happy. He is better and he is worse and he is certainly greater than any creature that can come to salvation by external processes such as these.

Does the prosperity of men and women, their comfort, their freedom from care, ever guarantee their morality? History does not so teach us. Rather the contrary. "Jeshurun waxed fat and kicked," said an unknown poet of Israel, when he wanted to portray the utter materialism of a people, whose wants were all supplied, whose cares had been all removed. And the philosopher Aristotle contended that the crimes of men are quite as likely to be the result of the "wantonness" of those who are full as the desperation of those who are empty. The deeper reading of the nature of man in our own time furnishes abundant testimony of the same sort. What think you? Is it the need of men who were suffering most from poverty and care and the inequitable division of the world's wealth that has brought upon us the most frightful war ever known? Or is it the wantonness of those who had much and wanted more?

I say that there is no political or economic medicine that can cure the sickness of our civilization. It is a spiritual disease and must have a spiritual remedy.

Repentance before anything else. Repentance of our sins against each other—sins of selfishness and injustice,—the unjust privileges which we call our rights, the snobberies which we christen self-respect, the ignorant prejudices which we glorify with the name of na-

nationalism, the hatred which we call patriotism.

Repentance of this kind will bring no regret. For by it we shall clear out of our burdened souls foul hateful things that have no right to the good names that we have been giving them. All our rights will remain, and will shine all the brighter in the light of the duties which we now see in their company. From the presence of that high patriotism which makes us love other countries no less because we love our own country more, snobbery and prejudice will slink away. The first prayer of our repentance,—“O Lord, create in me a clean heart, and renew a right spirit within me!”—will have abundant answer.

A few years ago I stood on a dock in Palermo and watched the loading of a ship with boxes of lemons. They were consigned to New York, and the Sicilian shipper had stenciled plainly on each box “This box would cost you one franc twenty less, if it were not for your tariff.” It was just long enough after the great freeze in Southern California for the news of it to have penetrated the minds of all the lemon-growers in Sicily, and I could not discover that any of them were feeling very badly about California’s misfortune. It meant a little more money and a little more comfort for the inhabitants of that beautiful, but poverty-stricken island.

And the shipper who used the stencil was evidently not sending a message of condolence to the few thousand lemon-growers of the United States. No, the message that he sent was to the hundred million lemon-users in the United States. He was telling them that it was not sensible or just that so many should suffer loss in order that a few might gain. He was selfish, no doubt, in what he did, for he was looking for a larger market. And the rest of those islanders, so busy and beaming, as they picked and packed and hauled lemons to the dock,—they were selfish too, of course. They were glad to have a bit of meat in the house a little oftener, and they had no realization at all of how expensive it is for California lemon-growers to run their automobiles and keep their pianos tuned.

And when I got back to California a few months later I found a feeling here that it was very dreadful that Sicilians and other foreign, sub-human creatures should have had an opportunity to pour the product of their pauper-labor into this country. And so there seems to be selfishness enough to go all around.

This instance that I have given you is a very small sample clipped off of a very large piece of goods. But perhaps it is sufficiently characteristic. It is this kind of thing that we all need to repent of. It has in it tremendous possibilities of evil. Raised to the nth power it becomes the bloody war of fourteen highly intelligent nations—nearly all Christian.

I am not discussing the ethics of a protective tariff. I am only giving you certain facts connected with a method of our living and working together, portraying a certain state of mind that attends it. It may be highly moral, it may be very intelligent. Perhaps in trying to show you a sample of selfishness I have cut a scrap off of the wrong piece of goods. If so, I am, of course, willing to be forgiven. But at the same time I must maintain that the selfishness really exists, that it is all woven with our human relations, that it ought to be repented of in sackcloth and ashes and tears, that it must be repented of and put away from us, or there can be no hope of the future.

And after that first prayer of sincere repentance should follow the prayer for wisdom. This prayer should be backed by our own earnest endeavor to get knowledge, which may be ripened into wisdom under the divine influence. Not only do we need a change of heart, that we may be sorry for our sins against each other, but also an enlightenment of mind so that we may know how to do well.

The angels’ song at Bethlehem declared peace on earth among men of good will. But the only genuine good will is an intelligent, informed will toward goodness. Just to feel kindly toward all men is not much of a warrant of our living with them in a way that will bring the highest welfare of all. Some of the least profitable citizens that we have in this modern world

are men and women who go about diffusing a sickly warmth of good feeling in places where the cool and bracing air of righteous judgment is what is most needed.

You suspect that it is not any new answer to an old question that I am giving you, and you are right. It is an old answer to the old, old question: "What shall we do to be saved?"

Repent, seek knowledge, pray for wisdom from him who giveth to all men liberally and upbraideth not,—these are our first duties, if we would save our souls alive, and redeem the soul of our civilization.

Events

The Redlands Conference

The Unitarian churches of Southern California were well represented at the conference held in Redlands on March 11, 12 and 13. San Diego, alone failed to send delegates, and its absence was atoned for by two ministers from the North, Dean Wilbur, and the Fresno Peripatetic, Rev. Christopher Ruess. Visiting clergymen were Rev. Samuel A. Eliot, D. D., Rev. Joseph Gail Harrison and Rev. Ralph E. Conner.

The churches at Santa Barbara, Los Angeles, Long Beach, Santa Ana, Pomona and Hemet were represented by their ministers and a good number of delegates.

The first service was on Sunday evening, the Conference sermon being given by President Eliot to a good congregation. It was listened to with reverent attention and left an impression of strength, sincerity and spiritual earnestness. Religion is primarily a matter of the heart. By it sight is changed to insight. The final practical test of a truly religious man is his serviceableness in the community. It is not of the greatest importance what a man believes, or even what he does. The final question is what is the substance of his soul. The morning paper said:

"His message was a bugle call to all who belonged to or sympathized with the rational faith to rally round the gospel banner.

"His sermon was a remarkably clear and optimistic expression, pointing out in many dramatic utterances the mission and message of the Unitarian Church. The emphasis, he said, had ever been upon character rather than creed or dogma. As the early fathers struggled, fought and finally won political freedom, so the Unitarian fathers struggled and finally won the battle for religious freedom. He made a splendid appeal to those present who represented the rational faith to be loyal to this gospel of freedom of good cheer and optimism."

Monday was left free for the coming of the ministers and delegates from their respective homes, the only service being a platform meeting in the evening at which three addresses considered new answers given to old problems.

Rev. N. A. Baker of Santa Ana gave a fifteen minute address on "The Answer of Liberal Orthodoxy; Is it Broad Enough to Contain the Spirit of the New Age?" In part he said:

"It was said of Ralph Waldo Emerson that he handled the images of an alien devotion so considerately that the worshippers never resented the intrusion.

"We are not here to rekindle the fires of unprofitable controversy. The liberal forces in American Christianity are not confined to any one denomination. Witness the names of a few leaders in this country. The late Bishop Brooks, President Hyde of Bowdoin, King of Oberlin, Charles R. Brown of Yale, Eliot of Harvard.

"Of the spirit of the new age D. Eliot says: 'The decline of the reliance upon absolute authority is one of the most significant phenomena of the modern world.' The spirit of the new age is scientific and democratic. God is, and His last word has not been spoken.

"In the affairs of religion a liberality is first discovered by his recognition of the rights of others. Toleration.

"Next in the estimation of the Bible if the discoveries of the higher criticism are followed there is second evidence.

"In the third place the person of Jesus stands out divine but not deity.

"Coming to the churches of orthodoxy the instances of liberality, so far are only sporadic. Certain individuals, ministers, laymen and women, rise and venture beyond the recognition of those immediately around them.

"They are happy in their own achievement and they feel that by remaining in their place in the midst of conservative brothers and sisters they are doing most in liberalizing them.

"For the great mass of people who stand outside the church the spectacle is confusing.

"In the first place with liberal orthodoxy the instances thus far are individual.

"Again the liberal orthodox will speak one day with the full spirit of the Unitarian and tomorrow with the conservative. It is but a reflection of the conflict that is going on while he stands on the double ground.

"'No nation can exist half slave, half free.' So no church can exist half liberal, half orthodox. Either liberalism must come or orthodoxy remain.

"The doors of the liberal orthodox churches are not yet open to the avowedly liberal Unitarians.

"In the Unitarian churches ministers and laymembers stand as living evidence of a struggle from ways of confusion and compromise with the clarity of the spirit.

"While the great transformation continues to go on the Unitarian church still stands with its doors open for all."

Rev. Francis Watry, speaking on "The Answer of Science," said in part: "The problems that we shall have to answer are the oldest problems that have ever faced humanity. I believe that the first questions that puzzled the first men were the queries that have come down to us through the ages, 'Whence am I? Whither am I going? Why am I here? As the question was simple so was the answer simple. As the problems that have confronted the human mind have developed and become more and more complex the answers have become more complex. Most men, I believe, have sought the simplest answers to their

problems. As the first man questioned and answered himself simply so all men through the generations have answered the questions in the same way. With the growth of the problem is coincident the growth of the answer.

"The answers given in the past have been satisfying. Their only fault is that they have been dogmatic. The men who made them were absolutely certain that they were adequate solutions of the problems of existence for all men. But the absolute answer to the questions 'Whence? Why? Where?' have never been given to this time.

"We have today new answers on the part of science but these are as dogmatic as the old. Science does not know the answer. It has no absolute explanation of the riddle of existence. The chief argument in favor of science is that its answers are more reasonable than the old answers. We seek a more satisfactory solution of our problems.

"This solution we will obtain when we have a science that is religious and a religion that is based on scientific fact as far as science is able to carry us."

Rev. Benjamin A. Goodridge gave "The Answer of Sociology," and we are pleased to be able to offer it to our readers.

TUESDAY, MARCH 13TH.

After a brief Devotional Service the Conference organized by the election of Rev. Francis Watry of Santa Ana as Chairman and Rev. N. Addison Baker of Santa Ana as Secretary.

Rev. E. Stanton Hodgkin asked that the "Pertinent Query: Why Are We Here?" assigned to him be transferred to Rev. Joseph Gail Garrison, since later in the day he would be called upon to speak. No protest being offered Mr. Garrison answered the question. His address, crowded out this month, will appear in May.

Reports from churches being called for, and in alphabetical order, Hemet headed the list. It so happened that Rev. William Pearce, the minister of the church had never before been able to attend a session of a Unitarian Con-

ference, and had not met any of his brother ministers. When a stranger arose to reply to the call, casually remarking that his name was Pearce, he was most warmly welcomed and brought to the front. He made an excellent address reporting from Hemet and giving some account of how one formerly a Baptist found himself a Unitarian preacher. By occupation he was an orchardist. He worked daily, generally from five to seven, excepting that he devoted Saturday afternoon to preparation and Sunday morning to addressing the Hemet Fellowship.

At the conclusion of the reports Dr. J. C. Biller of Pomona, spoke on "From a Layman's Standpoint, If I Were a Minister." In an inspiring talk he said that if he were a minister he would first of all go out into the wilderness and talk with God and then come back with the message for the people. Secondly he would turn the church into a spiritual gymnasium and find work for all the members.

The address was thrilling in its sincerity and earnestness. He told of his boyhood and of his inclination to devote himself to the ministry. Later he chose medicine and lost his old faith. He even felt that man must be mortal, and doubted of future life, and then, one early morning on the wide prairie he felt God, and knew that he was near. He was an evolutionist and could not find peace in the old creeds. He read Unitarian books and he attended Unitarian services. Sometimes he was helped and sometimes he was not. It sometimes seemed that Unitarian ministers preached about every thing but religion. A merely rational religion is not enough. It is merely the porch of the spirit, and one cannot live on the porch.

Dr. Biller felt deeply all he said and he stirred the emotions of his hearers in a manner not often experienced.

Rev. William Pearce opened the spirited discussion that followed. He said that if he were to put himself in the place of a layman he would suggest that the minister try to speak extempore, be profoundly sympathetic to all classes and conditions in life, and

above all put emphasis upon salvation by character.

Dr. Earl M. Wilbur of Berkeley said that in his observation through six years as field agent he never discovered but one minister who felt that difficulties in the parish work originated with him. He recommended an honest effort for mutual understanding as a way out of the difficulty and declared that true religious life would follow.

Charles A. Murdock, field agent for the American Unitarian Association, spoke on "Freedom and Faith." His address gave a review of a hundred years of the Unitarian movement in America, tracing its development and growth and showing how rich a heritage we have. The responsibility for further development rests with each succeeding generation. Two words express what seems the ultimate goal. Freedom and Faith. The first is absolute, our Faith must be strengthened and deepened until we reach self-surrender—the highest conception of the relation of the human to the divine.

This ended the morning session and the delegates and friends adjourned to Unity Hall where the ladies served a bountiful luncheon to a company of seventy-five or more. It was a delightful social hour.

At the conclusion the ministers gathered for a discussion of methods of church revenue. Rev. Christopher Ruess made a spirited and illuminating address and Dr. Eliot related encouraging Eastern plans.

An address by Dr. Abbey Fox on the work of the Women's Alliance featured the meeting in the afternoon. The rest of the time was given over to general discussion followed by the closing business session.

The Early Morning

The Moon on one hand, the Dawn on the other;
The Moon is my sister, the Dawn is my brother

The Moon on my left, and the Dawn on my right;
My Brother, good-morning; my Sister, good-night.

—HILARE BELLOC.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Interdenominational Conciliation

On the cover page of the monthly publications of the Association for *International Conciliation* one finds these words: "It is the aim of the Association for International Conciliation to awaken interest and to seek co-operation in the movement to promote international good will. This movement depends for its ultimate success upon increased international understanding, appreciation and sympathy."

With change of wording would not this statement apply to a sadly divided Christendom? Ought there not to be a greater concert of effort "to awaken interest and to seek co-operation in the movement to promote *interdenominational* good will"? And like the movement for international good will, does not this movement for interdenominational good will "depend for its ultimate success upon increased interdenominational understanding, appreciation and sympathy"?

Doubtless there are those alike in orthodox and heterodox camps who will re-act adversely to this suggestion. The heterodox will say: "Orthodoxy is either right or it is wrong. If it is right, we are wrong. If it is wrong we are right. There can be no reconciliation between right and wrong—there is a gulf between." The orthodox will reciprocate in like tenor. It sounds like a syllogism. But is it? It is catchy,—for those who like being caught that way. But is it true?

Surely it will be admitted that much depends upon what is meant by the word *orthodoxy*.

Does *orthodoxy* mean merely creed-standard and creed-test irrespective of what the doctrines may be? If so, then the Universalist denomination when it had a creed (the Winchester Confession) was orthodox. But it would certainly be contrary to all ordinary usage to call the Universalists orthodox. And vice

versa, the "Christians," Baptists and Congregationalists, all of them without denominational creeds, would not be orthodox.

If, however, the distinction between orthodox and heterodox is chiefly one of doctrine, then the Roman Catholics are orthodox and the Protestants are heterodox; the Protestants for the most part are orthodox and Unitarians are heterodox; Unitarians are orthodox and Secularists are heterodox; and so on ad infinitessimum.

Moreover, if doctrine is the test of orthodoxy might it not be reasonably inquire whether all the doctrines of any given church are equally orthodox?

To bring the point home to ourselves: Does the Unitarian agree with some of the teachings of orthodoxy? Do the orthodox agree to nothing that Unitarians teach? Is there between them no common grounds whatever?

It is true, we Unitarians cannot admit that orthodoxy is perfect. Dare we insist that Unitarianism is perfect?

Or is it indeed the case that when the Unitarian is comparing orthodoxy and Unitarianism, he means by orthodoxy all that is imperfect in orthodoxy and by Unitarianism all that is perfect in Unitarianism? If so, is he making a just comparison?

All these considerations tend to break up the hard and fast distinctions we sometimes make, and then warn us against "premature conceit of certainty," sectarian spirit, exclusiveness and perhaps pharisaism. Nor do such considerations make it any less our duty to see less clearly and support less consistently points of doctrine or principle in which we differ with our orthodox friends. Neither suppression, nor trimming, nor mental reservations, nor false compromise is required of us. But with entire honesty and consistency is it not for us to acknowledge that our own organizations are wholly inadequate to the world's total need at the present hour? And ought we not to exercise the con-

structive, forward-looking imagination which sees possibilities of progress in other churches as well as in our own? Is it falsely humble to inquire whether our own present equipment of doctrine, usage, organization is sufficient to the whole moral and spiritual problem of mankind? In whatever points it may be clearly our duty to hold our own, would it not be unthinkable to suggest that we now have a monopoly of spiritual truth, spiritual helpfulness and spiritual valor? If we desire to be understood and appreciated of others, can we rightly come short in such sympathy ourselves? If it is wrong for us to perpetuate the faults of orthodoxy, is it wrong also for us to perpetuate the virtues?

In fine, indiscriminate and unqualified opposition to all other denominations lacks prophetic vision, lacks historic imagination—sees flat—Unitarians are not going to be exclusively the future church or the church of the future unless many other churches turn corpse and decay,—and not then if Unitarians should ever be prevailed upon to imagine that all wisdom was born with themselves and so face the future, lightly dispensing with “the past that is.”

If there is truth in what I have said, there would seem to be some helpful implications for all of us Unitarian ministers:

1. Let us be constructive in our message. Let us “criticise by creation.” Audiences may be temporarily increased by attacking orthodoxy, but ground is often lost thereby,—ground for permanent good influence. By attacking, or by bad temper in repelling attack, we may increase bad will in our community,—and that is not our job; and we militate against larger co-operation. If it becomes expedient or necessary to set forth wherein we differ with our orthodox brethren or to respond to their attacks, there are ways so full of good will that differences are abated, co-operation enhanced and our own position strengthened. Let us not be misled by the large congregations that flock to a sectarian controversy. In every community there are ten times ten men that will go ten miles every Sunday—for a while—to see and hear the lion’s tail

of orthodoxy twisted, to one man that will join with others year in and year out to engage in the effective adoration of the spirit of Christ, and the effective practice of that presence.

2. Let us be friendly toward orthodox ministers. That does not mean an attitude of patronage. And it means more than outward civility. It means playing fair. It means some resistance upon our part to the temptation to build up our own work by adroit explanation of any tactical blunders upon their part. It means something more than armed neutrality. It means good will in spite of differences of opinion and a refusal to put difference of opinion into personal terms.

3. Let us remember that many an orthodox minister hesitates to join our ranks not because he agrees entirely with orthodoxy, but because he disagrees with what he believes Unitarianism to be; and that this failure, as we think, to like us is sometimes our fault, in that however correct he may find us negatively and formally, too often he misses a spirit, a truth, a usage that to him is essential to the life of a true church.

4. I believe it to be true, as I tried to say in my article on “Reformation From Within,” that every church and every group of churches must work out its own salvation. Nevertheless, in so far as differing groups can help each other forward it must be through contacts of good will rather than across gulfs of antipathy and distrust.

Surely there is neither hypocrisy nor timidity nor obscurantism nor weak reaction in believing that we Unitarian ministers possess perhaps exceptional opportunity, each in his own community and even in larger ways, to further the processes of constructive reconciliation among the scattered and broken forces of organized religious life and work. We can endeavor to build up such understanding, appreciation and sympathy as shall promote interdenominational good will.

W. G. E. JR.

The one comfort of age may be that whereas younger men are usually in pain when they are not in pleasure—old men find a sort of pleasure whenever they are out of pain.—TEMPLE.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph.D.

STUDENT ORGANIZATION.

EDGAR MAXWELL BURKE - - - - President
HURLEY BEGUN - - - - - Secretary

COMING EVENTS.

(Open to Friends of the School)
Chapel 11 A. M.

April 4 - - - - - MISS KREPS
April 11 - - - - - MR. SCOTT
April 18 - - - - - MR. BEGUN
April 25 - - - - - Finale—PRES. WILBUR
April 30—Examination period begins.

May 8 to 11—Pacific Coast Conference of Unitarian Churches at Berkeley.

May 11—Commencement Day. Address by President Southworth of Meadville Theological Seminary.

NOTES

President Wilbur addressed the congregations of Alameda and of Richmond during February on "Unitarianism in Poland and Transylvania."

On account of the great increase in the cost of living the Board of Trustees has voted a temporary increase in the scholarships of the School amounting to Twenty-five dollars a semester. The proportion of the scholarship to expenses is thus considerably nearer now what it was a year or two ago.

President Wilbur recently prepared a series of statements of the fundamental principles of Unitarianism which are being issued by the American Unitarian Association and printed in the Christian Register. They are intended for the use of Ministers and Churches. During December many New England Ministers gave all five Sundays to the first series setting forth the principal points of our faith. This series was followed in January by another course of sermons on some of the characteristics of Unitarianism.

Last semester faculty and students enjoyed a series of Wednesday evening devotional services which were a direct outgrowth of the visit of Mr. Sullivan to the School. The need of such a service in the midst of critical classroom work had long been felt. The spiritual life of the

School was deepened. We are glad to announce that another such series will be held this semester. Friends who are interested in the deeper life of the School and would like to attend should communicate with some member of the School. The services are purely devotional in nature.

In response to a telegram from New York the student body of the University of California recently set about to organize and finance a Red Cross Ambulance Corps for service with the American Volunteer Motor Ambulance Corps now engaged in rescue work in France. There are five hundred American College men representing the principal Universities of the United States carrying on this work. Believing that if any group of men ought to be interested in this humanitarian work it should be our future ministers, we conferred with the student body of the Pacific School of Religion for the purpose of organizing and supporting a small group of theological students in relief work at the front. Though we won the support of the students the faculties of the other schools around the Bay withheld their support. From our own School we secured the whole-hearted approval and co-operation of the faculty.

We believe that the opportunity is twofold; first, to serve the cause of humanity wherever we might be placed, in ambulance work or in the prison camps; and second, to give men who expect to be religious leaders of America in the future that actual contact with the European situation which will bring them a deeper understanding and appreciation of social and religious problems which have a world-wide significance in the present hour.

Therefore, we have communicated with the students of Meadville to consider the placing of a small number of men in the field. We have at least ten men from the five Seminaries about the Bay who stand ready to go. Though not belonging to our School they are ready to co-operate with us as individuals.

The Pacific Coast Conference

(Conducted by Rev. H. E. B. SPEIGHT, Secretary. Address 3008 Benvenue Avenue, Berkeley)

Arrangements are well in hand for the May Conference. The meetings will be from May 8 (Tuesday) to May 11 (Friday), the place is to be Berkeley (last visited by the Conference in 1900), and all that is needed now is the attendance of every loyal worker in our Churches from Vancouver to San Diego who can possibly be in Berkeley at the time. The program is partly arranged and will shortly be completed. Full particulars will be forwarded to the Churches during April. A draft program is given below.

HOSPITALITY

Members and friends of the Berkeley Church offer hospitality to visiting ministers and delegates for the period of the Conference and as far as possible to other visitors who send in their names by May 1. Names of those who would appreciate hospitality should either be given to the local minister or sent to the Conference secretary a few days previous to May 1 if possible.

DELEGATES.

Under the Constitution of the Conference each religious society or organization which, during the year prior to the Conference, has contributed to the general fund not less than ten dollars shall be entitled to appoint delegates;—three general delegates and one additional for each thirty families therewith connected. This year credential cards will be sent out to the Church officers and only those will be regarded as delegates who present credentials at the Conference. Visitors from societies not entitled to send delegates will be welcome at all sessions of the Conference.

FARES.

I am able to announce that if fifty persons attend the Conference from California points (except in the immediate vicinity of Berkeley) a special rate of one fare and a third for the round trip will be granted by the railroad. This rate has been applied for and if there are indications at a date sufficiently early that there will be enough visitors

to the Conference a circular will be sent to the Churches on the subject.

TENTATIVE PROGRAM (SUBJECT TO ALTERATION).

TUESDAY, MAY 8.

- 5:30 p. m.—Directors' Meeting.
- 7:30 p. m.—Opening Service. Preacher of Conference Sermon: Rev. Franklin Southworth, D. D., Meadville, Theological School, Meadville, Pa.

WEDNESDAY, MAY 9.

- 9:00 a. m.—Devotional Service conducted by Rev. Frederick L. Hosmer, D. D., Berkeley.
- 9:30 a. m.—Business Session.
- 12:30 p. m.—Luncheon given by Berkeley Women's Auxiliary.

The afternoon will be devoted to excursions.

- 7:30 p. m.—Public Meeting. Subject: Progressive Ideals in Education. Chairman, Rev. W. D. Simonds, Oakland. Speakers, Mrs. Aurelia Henry Reinhardt, President of Mills College, Rev. E. Stanton Hodgkin, Los Angeles, and others.

THURSDAY, MAY 10.

- 9:00 a. m.—Devotional Service.
- 9:30 a. m.—Business Session. Discussion of "Missionary Problems" opened by Rev. C. Ruess, Fresno, and continued by others.
- 10:45 a. m.—Round Table Conference. (a) The Open Forum, led by Rev. C. S. S. Dutton, San Francisco. (b) The Church School, led by Rev. Clarence Reed, San Francisco. (c) Young People's Societies, led by Mr. Chas. H. Thompson, Jr., Pacific Coast representative of the National Young People's Religious Union. (d) Business Management of Churches, led by Prof. W. H. Carruth, Palo Alto.
- 12:30 p. m.—Luncheon at Faculty Club, Berkeley, for ministers and laymen, informal discussion opened by Rev. W. G. Eliot, Jr., Portland, Ore.
- 1:00 p. m.—Luncheon at Oakland given by Women's Auxiliary of the Oakland Church.
- 2:30 p. m.—Meeting (at Oakland) of Northern California Associate Alliance.
- 7:00 p. m.—Dinner given by Laymen's League, Hosmer Chapter, in Unity Hall.

FRIDAY, MAY 11.

- 9:00 a. m.—Devotional Service.
- 9:30 a. m.—Business Session, Resolutions, Reports of Round Tables, etc.
- 12:30 p. m.—Luncheon for delegates remaining for afternoon Commencement Exercises.

3:00 p. m.—Annual Commencement of the Pacific Unitarian School for the Ministry. Address by Rev. F. Southworth, D. D., Meadville, Pa.

It will materially lighten the work of the secretary if ministers and others who receive communications regarding the Conference will give them immediate consideration and reply promptly.

H. E. B. S.

Selected

Stand Four-Square

Stand four-square to the world for praise or blame

Deserve, but touch no guerdon.

Name and fame,

Titles and useless wealth, leave them to them

Who can be paid thereby. Such be not thou!

True work, true love, can spare the laureled brow:

The great are greatest with no diadem.

—SEBASTIAN EVANS.

To President Wilson

Accept the tribute of our confidence and faith.

How shall we better serve our own great need,

Or pay thee thy dessert,

Than this? And now,

When anger flames

And party spites and racial hates

Are used to serve ambition's ends;

When selfish greeds their hands outreach

To fatten on some smaller people's fields.

So often halts our meed of praise

Until the bar is crossed;

Till bell is tolled and flags are draped

Or tardy Ignorance learns from Time

The debt it ever owes those larger souls

Who lead us on.

And then, on marble cold and printed page,

In pretty diction done,

Confess ourselves the fools

We mortals mostly be.

Great Teacher, first in school of youth,

And now in larger school

Of thought, of reason, and the public weal,

Hold thou the rule—as Guide, Preceptor

Master, o'er the many-headed Demos fool.

Great Captain of the Ship of State,

We pray no insane hand may "rock the boat"—

Our vessel, freighted with our own

And all our children's priceless heritage,

Keep thy firm hand upon the helm

Till storm of nations' hates

And lust of blood be past,

And safe into the harbor bring at last,

Her decks unstained with blood and tears.

—GEO. WHITELEY TAYLOR.

In the New York World.

Books

STARR KING IN CALIFORNIA.—Rev. William Day Simonds, Paul Elder & Co. \$1.25 net, attractively bound and illustrated.

To those to whom "Starr King" has been just a name, this volume will bring an absorbing story of a man of rare charm, who, though a bread-winner at fifteen, developed in the morning of life into a preacher, lecturer and writer, whose eloquence swayed and inspired large audiences in the East, and in the West earned for him the title of "The Saint of the Pacific Coast." It is generally believed that the word and work of Starr King, more than that of any other man, determined the destiny of California during the Civil War, and saved it to the Union. Facts of importance, which have heretofore been scattered throughout numerous documents, now have been gathered together for the first time by Mr. Simonds, and form the basis of his interesting work.

The book commences with an absorbing description of Starr King's early life in old New England—a review of Eastern experiences which helped to fit him for his larger work in the West.

Then follows a brief but vivid panoramic picture of California from the time of its discovery in the sixteenth century up to the year 1860—the critical hour in California's destiny—the year of Starr King's arrival in the Golden West. With the thought in mind that the first settlers in any community leave a lasting impress upon after generations, this chapter, descriptive of the character and customs of the people of California during the Mission Period, gives the reader a clear idea of the situation which Starr King had to meet. It was then that his powers quickened, his many-sided eloquence developed, and through his lectures he became a powerful patriotic leader.

But Starr King was not only an eloquent lecturer. He was a philanthropist, a patriot and a preacher of real religion. He gained the love of all with whom he came in contact. He died at forty, and was mourned as rarely falls to the lot of man.

This book ought to find wide acceptance and to be valued as the deliberate judgment of history on the worth of a really great man.

"UNITARIAN THOUGHT."—Ephraim Emerson, Professor Church History, Harvard University. MacMillan Company, \$1.50

This sterling book was published in 1911, but the wave of interest in Unitarianism, for which we seem to be indebted to Billy Sunday, has exhausted the last edition, and a new printing has been made necessary.

The dedication is a happy inspiration, and immediately establishes competency. "To four Unitarian Women of Four Generations—My Grandmother, my Mother, my Wife, and my Daughter."

"There are chapters in this book corresponding to the various questions we would naturally ask, as to what is the Unitarian thought about God, Jesus, the Bible, the Church, Miracle, the

Future Life, Redemption. But there is one chapter which is the key to them all,—the chapter on the Unitarian thought about the Nature of Man. Once understand that and the rest comes easily, flows from it, is related to it. Liberal religion places a high estimate on the nature of man, and that is the key to all its other thought. The old theology had a dishonoring opinion about human nature, and since our God is after all made in our own image, being the best we can think, the God of the old theology was such that Whittier had to say in protest: 'Nothing can be good in Him which evil is in me.'

"What is the Unitarian or liberal thought about man, about human nature? Well, the old theology builds a scheme first and then fits man in afterwards. Liberal religion starts with man, finite man, and builds up a religion to fit the problem, one which frankly is not perfect, but is to grow. To it man is a unit. It is admitted that he has a material side, a vital or life side, and a mental and worshipping side, but to the liberal these are not at war; they are co-operative, harmonious. The flesh and the spirit are not at war, but each helps the other.

"Moreover, the liberal accepts the development theory, evolution, unfolding, as the way of life, not any special and sudden creation theory. This saves him from the temptation of a doctrine of 'the fall' to account for the imperfection of man; man is imperfect because he is growing; all growing things are imperfect.

"Then the Unitarian sees God too as one, and knows no devil; liberal religion in none of its forms knows a devil. We recognize the fact of evil, we are not blind, but we deny the reality of evil. Evil is the negative of good, and negatives have only a relative existence, as shadow to light. The old theologians, says Professor Emerson, like some great painters, worked on the theory that if you got the shadows right, the lights would take care of themselves. Unitarians and all these liberals recognize the fact of evil, but deny its essential or separate reality. They simply change the life emphasis, the thought emphasis, from evil to good, from darkness to light, and find that this is a better working religion.

"And with such a conception of human nature one cannot hold the old conceptions of Jesus, or the Bible, or the Church. There is as great a change as when Copernicus discovered that the sun and not the earth is the center of the solar system."—C. R.

We must be able to forget ourselves before we can expect to have a place in the hearts of others.—*B. Jowett.*

If a book come from the heart, it will contrive to reach other hearts; all art and author-craft are of small amount to that.—*Carlyle.*

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity.—*Ruskin.*

From the Churches

BERKELEY.—Mr. Speight, in March, preached on "The Development of Life," "Incarnation," "The Truth of Inspiration," "Duty and Service."

The Channing Club held interesting meetings each Sunday evening, speakers of ability discussing practical questions relating to patriotic and international duties.

The Sunday School holds the banner for monthly records of attendance, in competition with all the schools around the bay.

A generous friend who wished to see finances in good condition and all indebtedness paid, offered to subscribe an equal amount to any additional pledges that might be made to March 11th, up to \$1,000. Others responded, oversubscribing by \$200 the sum indicated, so that all indebtedness is disposed of and the year's needs are provided for.

LOS ANGELES.—The work of our parish the past month has been largely local, yet its outline may be a hint for some other parish. Take some of the topics of the Social Service Class, for instance: "A Permanent Chatauqua Center for Southern California," "City Provisions for Recreation of the People," "The History, the Achievements and Plans of the Los Angeles Municipal League." Each and all of these would be valuable, and perhaps surprising, in any city.

Two of the mid-week meetings were favored with speakers from outside. Everyone enjoyed meeting that enthusiastic young man, Mr. C. A. Murdock, Editor of the PACIFIC UNITARIAN and Field Secretary of the American Unitarian Association. He gave a most delightful talk on "Pioneer Days in California." Surely "somebody must have told him," for the memory of youth runneth not so far.

On another evening Rev. Joseph Gail Garrison, recently of Eureka, gave an interesting study of Darwin. Mr. Hodgkin gave a report at one mid-week meeting of the Conference at Redlands, and at another told "How Our Unitarian Churches were Established."

The young ladies continue their pleasant home gatherings once in three

weeks, and, oddly enough, the young men are attending. Last time there were "boys enough to go round," a much-desired result but not always realized.

A memorial service for Rev. Eliza Tupper Wilkes was arranged by the Alliance. Several personal friends gave reminiscences, one lady read a beautiful quotation from a sermon of Mrs. Wilkes and all sang Chadwick's beautiful hymn, "It singeth low in every heart."

Much as we are all interested in Mr. Hodgkin's course on "Prominent Thinkers," yet we were glad to have it interrupted by the coming of Rev. Samuel A. Eliot, D. D., though it has led to a difference of opinion. People are still unable to decide whether they liked him better as President of the American Unitarian Association, telling his personal indebtedness to Phillips Brooks and giving a scholarly analysis of that wonderful preacher; or preferred him as an Indian Commissioner, for he appeared as both. He presented encouraging items showing that the Government is at last working out the Indian problem, and how Poor Lo himself is slowly taking up citizenship. All agreed with Mr. Hodgkin in the hope that Dr. Eliot might not wait ten years again before repeating his visit.

OAKLAND.—The annual dinner on March 6th was a great success. At the after meeting the officers for the ensuing year were elected. The Woman's Alliance, the Unity Club, and the Sunday School each gave very favorable reports of the work done in the past year, and the new church we hope to build (when the present property can be disposed of) was referred to by the minister, the Rev. William Day Simonds.

The evening services, which are a new feature, are a most gratifying success, particularly the National nights. On both the "Scotch" and "Irish" evenings, when excellent musical programs were arranged by our soloist, Mrs. J. M. Macgregor, the church was packed—scores of people being turned away. On the "American" evening the minister gave a most instructive, interesting lecture on "Washington and

Lincoln," illustrated by lantern slides. The audience sang patriotic hymns with unusual zest.

The fourth National night will be "Germany," on April 22nd.

Some of the big questions of the day have been discussed at open forums on occasional Sunday evenings. On February 25th George T. Bruce gave an able, thoughtful address, entitled "My Hero—Thomas Paine," whilst the following Sunday evening we enjoyed listening to Mr. Simond's talk on "Poland," which was illustrated by beautiful slides, many of which had been specially prepared for the occasion.

Two of the minister's sermons have recently been printed, "Billy Sunday in Boston," and "Napoleon and the Man of Nazareth," and copies have encircled the world. Miss Louise Palmer very kindly acted as reporter on both occasions. There is a movement on foot to publish one sermon a month, for we feel that our Sunday morning sermons are too good to keep to ourselves.

The Woman's Alliance meets every first and third Monday at 2 o'clock, and the minister reviews some of the latest books every third Monday at 3 p. m., the books for March being "Charles Frohman, Man and Manager," and "A New Poet of the Northwest."

Unity Club meets second and fourth Wednesdays at 8 p. m., when an interesting program is always given.

The pulpit calendar for Easter, and the Sundays preceding is as follows: The Universal Question: "*If a man die, shall he live again?*"

April 1st—"The Changing Vision of the Church."

April 8th—*Easter service and sermon*—"The Latest Word of Religion and Science on Man's Immortality."

SAN FRANCISCO.—Mr. Dutton fully sustained the usual high standard in his sermons for the first three Sundays in March. His topics were "The City That Seeth Four Squares," "Through Inspiration and Through Effort," and "If You Knew." In the last Sunday he preached at the Memorial Church at Stanford University and Rev. Clarence Reed supplied the pulpit, speaking on "Can'st Thou

Find Out God?" The open forum followed each evening service.

Mr. Read's large class in Comparative Religion has been engaged this month on "The Religion of the Vedas," "The Messages of the Upanishads," and in what we may learn from India and know of her temples, idols and priests.

The Society of Christian Work devoted its first meeting to music and songs, and on the 26th listened to an interesting address from Mr. Willis Polk on "City Planning."

The Channing Auxiliary celebrated its thirtieth birthday by a brilliant breakfast at the Palace Hotel, being addressed by Miss Elizabeth B. Easton, one of the founders, and by President Wilbur of Stanford University.

The Men's Club held a largely attended dinner on March 15th. Mr. Julean H. Arnold, who lived for many years in China, and was full of information and enthusiasm, held the close interest of his audience while he spoke of China and its people.

STOCKTON.—Our recently organized Lend-a-Hand Club is doing good work among our girls. They meet on the second and fourth Friday afternoons to sew, and on the first Saturday have a social session.

Mrs. Heeb has given us a fine idea in the "New Comes" afternoons. On the second and fourth Wednesday the different women of the church invite to their homes the new people in the church (all who have been less than three years in Stockton), also any other friend in their neighborhood, and a short reading of a current event by a "New Come" is followed by needle work and discussion, the idea being that the new people will become acquainted more readily with each other.

February 22 the Alliance held a Washington reception at the home of Mrs. Ralph Todd Stone.

The congregation lately voted to accept from the A. U. A. the lot at N. Center and Elm streets as the site for our future home, and to set afoot plans for building.

The last meeting of the Men's Club was addressed by Prof. Iliff on the High School, who is always enjoyed.

Sparks

Addressing a political gathering the other day, a speaker gave his hearers a touch of the pathetic. "I miss," he said, brushing away a not unmanly tear, "I miss many of the old faces I used to shake hands with."

Little William was standing at the window, watching an approaching storm. Great black clouds overspread the sky, when suddenly a bright flash of lightning parted them for an instant. "O mother," he said, "I saw that funder wink!"

A lady going from home for the day locked everything up well, and for the grocer's benefit wrote on a card: "All out. Don't leave anything." This she stuck on the door. On her return home she found her house ransacked and all her choicest possessions gone. To the card on the door was added: "Thanks! We haven't left much."—*Sacred Heart Review*.

A lady at an afternoon reception was approached by a dignified gentleman. "I wonder if you remember me," he said as he offered her his hand. She meant to say with a great deal of enthusiasm, "Indeed, I *do*;" but her tongue played her false, and she gave expression to "Indude, I dee!"—*Christian Endeavor World*.

A young clerk was called before the manager to explain why he was doing his work carelessly. "Mr. Jones," said the manager, "of late your work has been very perfunctory." Just as he was going to ask for an explanation, the young clerk broke in: "Mr. Smith, I've been working here for three months now, and, though I have tried my best, that's the first bit of praise I have received since I've been here. Thank you."—*New York Sun*.

Dr. Crothers tells about a committee on which he served once. They wished to secure speakers for a conference on Christian ideals in business; men who were successful in doing business in accordance with the golden rule. Several names were suggested when the chairman arose and said, "Gentlemen, has it occurred to you that all these Christians are Jews?"

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Abiding Christianity

Religion will be out of fashion when the blue fades out of the sky and the grass of spring ceases to be green. The tendency to prayer and homage is here, one of the deepest elements of human nobleness, and will not be eradicated by any advance of knowledge. It will change its forms; it will adapt itself to new conceptions of the universe and the power that governs it, but itself will grow larger, finer, nobler, more intelligent and more inclusive as the years go on.

It is thought that Christian faith will be displaced—will be outgrown. Many of its forms have been, its systems, its definable theology. But because its ethical ideals are the highest, the spirit and essence of Christianity will abide. Its history is a history of extraordinary expansion. It has shown the power of adapting itself to the most diverse forms of thought, and it will go on sloughing the ideas associated with it in days of darkness and superstition and will spread undivided in the world and will operate unspent by its own divine vitality. It contains the potency of normal, ethical and spiritual development and “will assimilate and absorb in the future all the best forces that enter our civilization, and yet will not lose its essential spiritual character.”

It is time we of the liberal faith were recognizing this truth. If we are to have any part in shaping the future religious development of the world, it will be as churches that are frankly and fearlessly Christian.

ANDREW JACKSON WELLS.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 314, No. 162 Post Street. Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

Office of **PACIFIC COAST CONFERENCE**. An attractive gathering place for those interested in any phase of Unitarian Activity. General Information Bureau for ministers and churches on the Pacific Coast.

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God our Father. Man our brother.

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Editorial

The fact that the United States is at war comes almost as a sudden surprise, despite the long period during which it has been a menace. We are not warlike by habit or by desire. We believe in peace and peaceful methods. We have tried to be fair and impartial and not to take offense. We have at any rate been patient, and now that patience has in the judgment of those who know the facts, ceased to be a virtue and we are getting ready to fight if we have to, we face the ordeal without enthusiasm. We dread it, and if it must come we pray it may speedily end. War is an anachronism. It ought not to be, but if it must come "woe be to him by whom it cometh."

In the meantime it is a dark cloud that obscures all the sun of normal life, and leaves sadness in all hearts. Yet, as when death and affliction comes, the daily life must go on, and its encouragements and its restraints are the more needed. We cannot afford to nurse our grief or dwell on the sad fact that against all our principles and in spite of righteous aversion we are embarking on a war of dire portent. It has come, and nothing is to be gained by dwelling on possible avoidance. It is today and tomorrow we are to consider—not yesterday.

When Grover Cleveland returned to the practice of his profession at the conclusion of his public life, some one asked him the secret of his great success. His answer was simple: "In all my public life I have been governed by just one consideration. Whatever has arisen requiring action I have tried to

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find out what was the right thing to do, and then I have done it without regard to apparent consequences." This is what every self-respecting man must do, in or out of politics, and whether he did it yesterday or not, and in spite of results of mistakes or wrong doings of others.

The basis must be the individual judgment and conscience, and if a man believes that all war is wrong and that he will not be doing right to stand by the decision of those who represent his country, let him refuse and take the consequences. Better ostracism than wrong-doing from policy. But a man must be very sure that he is right, and not obstinate and willful. There is pretty strong presumption in favor of practically unanimous public sentiment. "My country, right or wrong," is vicious, but "My country provided she agrees with my notions" is silly.

President Wilson has shown patience, and he has given to the world clear and lofty reasons for what he has felt compelled to do. It is no ignoble purpose of gain or advantage to our country that animates him, but a sense of honor and concern for human rights. We are making enormous sacrifices for what we believe to be sound international principles and the furtherance of final peace. We take the stand to which we seem to have been forced, and in taking sides we wrong ourselves if we allow hate and animosity to control us. A father who is forced to chastise a son who will not listen to reason, but must be controlled for the welfare of all the family, including himself, punishes not in anger but in sorrow.

The utmost consideration must be shown to those of our fellow citizens who must feel deeply the sorrow of the situation. The German love of Fatherland is intense and beautiful, and what-

ever the causes that have led to the deplorable position of today, the grief and even the sympathy is very great. Divided loyalty is a great trial and we owe it to our neighbors to be sympathetic and not to expect them to be too ready to condemn those who are responsible for the misery that saddens the world.

It is not unbecoming, we trust, to acknowledge publicly the satisfaction felt when doubt is relieved by considerate expression of appreciation. A recent subscriber, in remitting his welcome dollar, writes: "I also want to say, as a new subscriber, how much I enjoy its visit to my home. Its monthly arrival has stimulated a somewhat indolent interest in a wide and freer spiritual life."

It is such expressions that cheer and encourage. They are a lubricant to a dry and sometimes heated axle. One some times can but doubt whether it is all worth while, and whether the support of a dependent publication is a cause that deserves attention. It is also helpful in so clearly stating the purpose and aim of the publication. No expectation of great results is entertained, and denominational upbuilding is not primarily an object. To stimulate interest in spiritual life is exactly what we seek to do, and if we succeed at all we are thereby rewarded for the spending of our own time and the money of our friends.

A discerning man, observing throngs headed for the Christian Science Church at California and Franklin, while merely a respectable dribble sought the Unitarian Church at Geary and Franklin, exclaimed: "Why is it that most people prefer a sedative to a stimulant?"

Well, why is it, and to what extent should they? It may depend on the nature and character of each, and it may depend somewhat on respective needs. Sometimes people want what they need, and sometimes they need what they do not in the least want. Most people do not like to be stirred up, but most people need more or less stirring. But stirring must be done with discretion, and we do well to recognize that most of us have a real need of occasional comfort. Mustard plasters and poultices each have their place, and nature craves equilibrium.

But aside from lapses incident to over-zealous temperament, there can be no doubt that better service is rendered by the preacher who keeps us awake in reasonable discomfort than by him who soothes us when we are already too comfortable.

There is a large amount of moral and spiritual laziness in human nature, and what we most need is to shake off lethargy and be aroused to action. The preaching is best that appeals to the best in the most compelling manner. The minister who seeks by any means within his power to inspire, or arouse or strengthen his hearers, varies his appeal. To succeed he must have breadth and variety. His congregation has varied needs, and each individual also has varied needs, and no one person can reasonably expect to receive each Sunday just what he most needs or most wants. We are inclined to expect a good deal of our ministers.

But as to why numbers go here or there we need not worry. Standards rest on something higher than drawing power. We must offer what we believe to be the highest and best, quickening spiritual life, inculcating the most vital faith, embodying religious principles in the truest service of our fellow men.

And we will be wise if we restrain our tendency to judge others, and to criticize their methods or envy their popularity. We are responsible for our course and not for theirs, and if we can satisfy ourselves we will do well.

New catalogues have been issued for the six hundred and more choice books on the shelves of the Henry Pierce Library maintained at Unitarian headquarters, 162 Post street. These books, many of them not found in public libraries, comprise the latest and best publications on Religion, Theology, Sociology, Biography and Philosophy. They are loaned without charge to ministers of any faith or denomination, to students, and to all who appreciate literature of this character, the only qualification being responsibility, which may, if necessary, be established by a deposit. There has also been issued a separate catalogue of an equal number of books belonging to the Library, but loaned to the Pacific Unitarian School for the Ministry for the use, primarily, of its students. These, when not in actual use, or needed for impending work, may be withdrawn on application to the president or his representative, at Dana street and Allston way, Berkeley, so that those living on the east side of the bay that divides the San Francisco bay city, whatever it may be locally named, may be easily accommodated.

Catalogues will be mailed on application and books will be sent by mail if postage is paid. Address 162 Post street.

Honors and promotion are especially gratifying when unsought and unexpected. Miss Lucy Ward Stebbins, the competent and appreciated dean of women at the University of California, has recently been appointed associate professor of social economy, still retaining the

deanship. It is in entire accord with the fitness of things that Miss Stebbins should enjoy so large an opportunity for service in an institution of learning in the foundation of which her father bore so large a part.

The action of the Directors of the Pacific Coast Conference in postponing the meeting at Berkeley scheduled for May should not be understood as prompted by indifference or lack of interest. Nor does it imply that the church and its interests are to be allowed to suffer by reason of the importance of national issues. After careful consideration the suggestions that came from various friends whose judgment was valued, were felt to be so well taken that no other course was open.

A conference to be of value must command clear purpose and be vitally alive. As outlined by the committee this meeting was to be largely devoted to methods of promoting denominational welfare and efficiency.

There is a time for all things, but the time to successfully arouse interest in church support and administration is not when all minds are preoccupied by events and issues such as have recently been forced upon us. Uncertainty as to war has given way to a certainty of intense interest and anxiety. Anything save our country and our duty as citizens must be secondary. It is a time to make every sacrifice that may be called for, and to husband all resources that may be needed. It is a time when our churches may be trusted to be self-reliant and to carry forward the high purposes for which they stand without the support they gain from meeting in annual conference. It is no loss of interest or devotion that occasions the postponement of a meeting to which we have looked forward with pleasant anticipations, but because we feel that it is

better to wait till our best powers may be given to it unreservedly.

It is hard to account for such an inexcusable occurrence as the dropping out in a make-up of the final paragraphs of the report of the Redlands conference. The evening session of the last day was the culmination of a fine conference. Both Mr. Hodgkin and Dr. Eliot were at their best and both addresses should have been published in full. In the absence of a short-hand reporter or furnished abstracts, reliance was placed on the reports in the Redlands dailies, but they proved meager. As a rule the better an address the more inadequate the report, so the report presented "a lame and impotent conclusion," and such as it was it dropped out unnoticed in the make-up, leaving the notice of the business session incomplete, and omitting altogether the evening session—the most weighty of the conference. The excision was as follows:

The church at Redlands extended an invitation for the next conference, and it was accepted, it being assumed that the Pacific Unitarian Conference would constitute a Southern Pacific Division, which would meet for two years and then join a general meeting.

At 7:30 the concluding service was held and the conference culminated fittingly in two magnificent addresses. Rev. E. Stanton Hodgkin spoke on "Rational Optimism, the Faith of Free Church," setting forth in characteristic clarity and orderliness, the true basis of optimism, and the compelling demand that power shall be translated in terms of responsibility and not privilege.

Dr. Eliot had the last word in a convincing address on "The Church Rational," giving a strong affirmative answer to the question "Is it Worth What it Costs?"

C. A. M.

Baker—In Los Angeles, April 6, to the wife of Rev. N. A. Baker of Santa Ana, a son, John Hopkins.

Notes

Rev. James M. Heady of Salem, Oregon, promptly offered his services to the government, applying to the adjutant general of the state for the position of chaplain on March 26th.

The Woman's Alliance of the Unitarian Church of Spokane held an Easter sale on March 29th. A chicken pie dinner was served to business men at midday, and in the evening a supper was served at the church, followed by progressive whist.

A national Red Cross chapter for Fresno was organized on April 3rd. Mr. Chester H. Rowell was made honorary chairman. All the chief civic bodies and organizations of the city will be represented. At a mass meeting hundreds joined as charter members by signing the roll and paying the \$1 initiation fee.

On April 1st at San Diego Mr. Bard took Alfred Noyes's "Rada" as the basis of his sermon. In the evening Miss Maude Miner, probation officer of the night court of New York, spoke of her experiences at Beverly Home. Her knowledge and her familiarity with the pitiable night life of a great city constitute her an authority on one of the most difficult of human problems.

On the evening of April 1st, Rev. Charles Pease, at Sacramento, gave the third of a series of five lectures on "The Challenge of New Forces." Mr. Pease emphasized the truth that we live in the Age of Man, and that the religion we are developing is broadly humanitarian.

On April 17th the week-day meetings which had been held in the Portland Unitarian Church came to close in a patriotic service at which Rev. W. G. Eliot, Jr., spoke on "The Rebirth of a Nation." The church was well filled, many business men having given a portion of their lunch hour to take part in the services, which were of more than usual solemnity on account of the national crisis.

Rev. Fred Alban Weil has this month preached in the pulpit of Denver, Colo-

rado, where Dr. Utter is grateful for relief now and then.

Rev. Ralph E. Conner will preach at Santa Cruz on the morning of Sunday, May 6th, after which he will come north, taking part in the Unitarian Club dinner to be held on Monday, the 7th.

On April 15th Reedley and Dinuba liberals journeyed to the Fresno Unitarian Church for a joint service with Fresno, Hanford and Clovis Unitarians, followed by an indoor basket picnic in the church parlors.

Rev. Howard B. Bard has been elected a member of the Board of City Council of San Diego, receiving the largest vote of any candidate. If he can convince his associates that they cannot do better than follow his advice San Diego will be well governed.

Rev. William Short has resigned as minister of the church at Palo Alto, desiring to continue studies in connection with social reform. His resignation will take effect at the end of the present church year, July 1st. His people have become much attached to him and regret his departure.

Rev. Charles Pease of Sacramento vigorously protests against proposed legislation seeking to force the Bible into the public schools "as a direct attack upon the fundamental principles of democracy. The framers of our Constitution plainly saw that no sound national life is possible where legislation is permitted to interfere in the domain of moral and religious opinion.

Reform legislation in recent times narrowly misses being the most deadly menace to our Republic.

The sectarian in morals and religion disregards that majority opinion that is the safeguard of liberty. The effort to force the Bible into the schools is of a piece with this general tendency of sectarian morals and should be defeated. It is the first step toward that tyranny of opinion that is the most deadly foe of liberty."

Rev. Walter G. Letham of Victoria and Rev. John C. Perkins, D. D., of Seattle, enjoyed an exchange of pulpits on April

15th, which was mutually satisfactory. It is not often so easy to effect international intercourse.

"The Unitarian Attitude Toward Revivals: Once Born, Twice Born, Oft Born and Never Born People." was the subject of the short sermon prelude by Rev. Christopher Ruess at the meeting of the Reedley-Dinuba Fellowship the afternoon of Easter Sunday, April 8th.

Rev. Franklin C. Southworth, D. D., president of the Meadville Divinity School, with his wife, are spending his vacation in California. On April 15th he preached at Los Angeles on "The More Abundant Life." The following Sunday he filled Mr. Goodridge's pulpit at Santa Barbara. He preached at San Francisco on the 29th, and on May 6th will preach at Berkeley in the morning and Alameda in the evening.

Dr. Southworth goes north after the commencement exercises of the Pacific Unitarian School on May 11th, making his first stop at Eugene and arriving in Portland by the 20th. He will probably proceed to Seattle and return by the way of Canada.

Good Friday was sympathetically observed by a service at the San Francisco church. Mr. Dutton spoke on "The Martyrdom of Man."

"The central thought of Christ's gospel," he said, "was that some things could only be achieved or saved by dying for them. We give our lives and those of our children for the sake of great principles and weaker peoples, just as Christ gave His life on the cross for the things He thought right and true—the real principles of righteousness and brotherhood."

The Unitarian Young People's Fraternity of Portland, Oregon, a society composed of college and high school students, were hosts at a card and dancing party on March 30th. This is one of several such events which have proved most enjoyable during the winter season.

On the morning of April 8th, Mr. Ruess of Fresno chose as the subject of his sermon prelude "The Sin of Luxury

in Days of War." "Daring to Live as an Immortal" was the subject of the Easter sermon.

Some of the Eastern churches are very generous in their contribution for the missionary work conducted by the American Unitarian Association. The Arlington Street Church of Boston sent it \$3,286 as its quota of the amount called for.

On the evening of Sunday, May 6th, there will be held at the Unitarian church of Alameda a Unitarian rally, at which all the present and former members of the society are asked to join in a supper at half past six. At eight o'clock Rev. Franklin C. Southworth, D. D., will preach.

The Long Beach Church paid an appreciated compliment to Mrs. Clyde Burdick of Minneapolis upon her departure from California. She was one of the organizers of the church and has been foremost in the liberal movement. The Woman's Alliance served a supper in the patriotically decorated auditorium. Many expressions of regard and appreciation were voiced by friends and the entertainment concluded with a heartfelt singing of Auld Lang Syne.

The San Jose church held its annual meeting on April 3rd. The reports showed every department of the organization to be prosperous and growing. A number of new members have affiliated with the church during the last year; all branches are free from debt, and in some instances obligations have been met in advance.

Perhaps the most remarkable showing was made by the Woman's Alliance, which has not only more than doubled its membership within the year but is still increasing the number at a rapid rate. Stable conditions also obtain in the Sunday School and Emerson class.

Pledges, both moral and financial, made during the evening, augur a continuance of the general progress.

Dr. Earl M. Wilbur, on the evening of April 5th, gave a lecture at the Richmond church on "How the Gospels Grew." By means of charts he set

forth the various elements that went into the making of the Christian Bible.

In his Easter sermon Rev. Christopher Ruess spoke forcefully of the wickedness of extravagance and luxury in times of war. He said:

"To be extravagant and wasteful and luxurious may be a sin and I believe it is a sin even in times of peace, but in time of war, especially a world war like this one, it is such a sin as eventually to be treated as a crime.

"The first thing to learn for us plain, ordinary citizens,—women as well as men—is that the time for display of extravagance and luxury is over, and that luxury has now become indecent and inhuman and unpatriotic. If you have money to throw away, give it to the Red Cross. The innumerable conventions that are not necessary, the endless expensive celebrations that are not necessary, competitions in extravagance, are out of place. They do not become a serious people facing a serious situation."

At the first of a series of noon-day meetings held at the Unitarian Church, Portland, Rev. W. G. Eliot, Jr., in an address on "The Rebirth of a True National Spirit," said:

"The problem now is not so much one of military unification, as it is the securing of an efficient civilian unity of the 100,000,000 people in the United States, hailing from all quarters of the globe."

He expressed the belief that of the large number of so-called German-Americans living in the country 99 per cent will prove loyal. He said that they were naturally placed in a position which would mean anguish to them, and for that reason should command the respect of the other people of the country.

The Boston headquarters of the American Unitarian Association at 25 Beacon Street is on the corner of Bowdoin Street, adjoining the State House, and the Directors of the Association, thinking it might be found a convenient place for committee or office rooms, information or registry bureaus, or for the collection of supplies, placed at the disposal of the Commonwealth the entire first floor of

the building, together with the services of certain members of the executive and clerical staff. Governor McCall gratefully acknowledged the offer and intimated that it would probably be accepted.

Rev. M. M. Mangasarian of Chicago, who is filling the vacant pulpit at Spokane, is a native of Armenia, who left that country when a youth. He was at one time a Presbyterian minister in Philadelphia and afterward, for three years, delivered lectures from an independent platform in that city. For the last 16 years he has been lecturing for the Independent Religious Society of Chicago.

The subjects of his first addresses are: April 1, "What Is the Moral and Intellectual Standing of America?" April 8, "Two Modern Teachers: The English Shakespeare and the German Goethe"; April 15, "Peace Makers and Peace Breakers."

Rev. William Day Simonds believes in homes. He lately urged his hearers to "Buy a Home First." He said:

"There is something about 'Home, home, sweet, sweet home' that stirs the blood and nerves a man to his duty. But it is impossible to feel any kind of a thrill, as we sing 'Flat, flat, sweet, sweet flat.'

"The man doesn't live whose heart belongs to the possessions of another man as to his own. France has won for herself immortal honor in the present war largely because France is a land of home-owners, and for those ancestral homes no sacrifice was too great or battle too bloody. Therefore it may be accepted as true that a land of home-owners will be loyal and brave.

The Annual Ladies' Night of the Unitarian Club of California will be held at the Hotel Whitecomb, San Francisco, on Monday, May 7th. The topic for discussion will be "Liberty and Loyalty," the speakers being Rev. Ralph E. Conner, Rev. Chas. F. Dole, Mrs. Elizabeth Gerberding and Rev. F. C. Southworth. A general invitation is extended to all who would like to attend. Reception at six, dinner at half-past six.

Correspondence

The Reason Why

LOS ANGELES, MARCH 18, 1917.

TO the Editor of the PACIFIC UNITARIAN, San Francisco Calif. What was the great appeal of Unitarianism to poets like Longfellow, Holmes, Hawthorne, Lowell, Emerson and others of poetical talent also the great dramatic artists like Charlotte Cushman, Jas. E. Murdoch and many following the artistic and literary profession?

Kindly answer in the PACIFIC UNITARIAN and oblige.

Yours most truly,

W. H.

It is easy, or difficult, to answer such questions as these, according to the standpoint of the person to whom the appeal is made. One who has no sympathy with the attitude of thought that we call Unitarianism finds it hard to find any valid reason for any one ever to have been a Unitarian. At the same time he hardly could feel justified in claiming that so fine a body of men were all victims of delusion or misled by false doctrines. On the other hand one bred in the faith would find it difficult to discover any reason why men of intelligence and high idealism could fail to be Unitarians, but endeavoring to lay aside too favorable prejudices, and to preserve an unbiased historical outlook, confined to the time at which each of these distinguished people elected to be classed with the dissenting few, it would seem to be accounted for by some positive, convincing cause.

The many inherit religious affiliations. Lacking strong personal convictions sons and daughters accept family tradition and usages. But those who think and are free are apt to be independent and to question, and finally to find a form of faith that is in harmony with their general thinking and feeling.

It must be borne in mind that what is called Unitarianism is not a modern invention, a departure from any already established religion. Its early representatives were men of high character and strong conscience who had no other purpose than to be sincere and honest Christians. They had grown distrustful of dogmas that seemed to them out of

harmony with the spirit of Jesus. They were simply liberals in the Congregational church that had come down from their Puritan forefathers who were sternly Calvinistic. For years they were called liberals, but when they ceased to preach what were called evangelical doctrines, chief among which was that God was not one but three, they were first ostracized and then in opprobrium called "Unitarians." They had no desire to form a new sect. They felt they were true to the essentials of the religion founded by Jesus of Nazareth. When they could not persuade their brethren to come with them, they accepted the name and went on, not primarily to seek denominational success, but to do their part in the only way they could in bringing in the kingdom of God in the way that Jesus proclaimed. They became the church of the two commandments, and the Sermon on the Mount. They made life the test of religion instead of the acceptance of creeds they could not believe.

Poets are at least broad minded, and are gifted with imagination and aspiration. They are led of the spirit and spurn the literal. They are men of feeling, and religion would attract where theology would repel. There is also in the artistic temperament an antipathy to the grim and severe. Hope, trust and joy appeal. The soaring skylark inspires song. Safety and a cage stir no emotions. Poets and artists would be free and their minds abhor formulas. They are naturally liberals and are inclined to revolt from the accepted. They are not timid nor much concerned with orthodoxy in any form. They are accustomed to being in the minority and are not disturbed at being considered outside the pale.

Most of these people were of New England and they could hardly help being Unitarians for it was the accepted faith of most of the brave and the free of the time who were gifted with a high degree of intelligence. The appeal was in the air and found ready response, in the spirit that made them poets and seers.

—THE EDITOR.

Health is, indeed, so necessary to all the duties, as well as the pleasures, of life that the crime of squandering it is equal to the folly—SAMUEL JOHNSON.

Contributed**Rev. William A. Sunday in
Buffalo**

The eight weeks' evangelistic campaign inaugurated by Mr. Sunday in Buffalo on January 28 came to an end on March 25. As in other cities, the evangelist was given an extraordinary reception when he came, and an equally remarkable leave-taking when he went. No President or crowned earthly potentate could have had a greater ovation than this self-styled ambassador of Christ. Audiences aggregating close to 60,000 persons attended the four services on his closing Sunday. He bore away with him a certified check, signed on the platform after the evening session by the president of a leading bank, in person, for \$42,000, with a promise of more to come. The Twentieth Century limited on the New York Central Lines, which does not usually stop in Buffalo, was halted in the railroad yards long enough for the Sunday party to get on board, on their way to Winona Lake, Indiana, for Mr. Sunday's rest previous to undertaking the most ambitious campaign of his career in New York City.

To continue with a few statistics, the estimated attendance during the eight weeks at the tabernacle was 1,020,440. The number of "trail hitters" was 35,785. Besides the closing "free-will" offering to the evangelist, collections were made for campaign expenses, including erection of the temporary structure in which the revival was held, and the pay of Mr. Sunday's numerous assistants, of \$59,922.27 and for local charities of \$6,873.63. Buffalo thus fell behind Boston some 300,000 in attendance, 9,000 in trail hitters and \$10,000 in the free-will offering. Considering the much greater size of Boston and the far more thickly settled metropolitan district around it, Buffalo may be said to have done distinctly better for Mr. Sunday in proportion to its size and resources.

What may be said of the total effect of this phenomenal campaign on the life of the city as a whole? The question is a very difficult one for which to

find a satisfying answer. On Sunday, April 1, most of the leading evangelical churches, which supported the revival, reported taking in a large accession to membership, in one case claimed to be five hundred persons. Although it has been apparent that a number of liberal orthodox ministers have been anything but enthusiastic over Mr. Sunday's methods, there has been nothing like a public protest in any quarter except from certain correspondents of the newspapers and from the few unqualifiedly liberal pulpits. Leading business men and society women have given the evangelist their hearty support. He has spoken to selected audiences in some of the wealthiest homes, and before one or more of the principal clubs. His assistants have addressed audiences of working men in most of the large industrial plants of this manufacturing city. The newspapers have given cordial editorial commendation from beginning to end as well as most generous space in their news columns, both for Mr. Sunday's copyrighted sermons and for elaborate descriptions of his oratory and typical scenes at the tabernacle.

Mr. Sunday himself has impressed different observers most variously. He is not on the whole a magnetic person, as might be supposed. He is a master of practical psychology, and has learned by his unexampled experience to play upon the multitude at will. His chorister, Homer A. Rodeheaver, is a genius in his line, moulding the vast assembly by the power of song into a perfect unison of response to the passionate onset of the evangelist. The singing of the great chorus of 3500 voices is in itself a wonderful inspiration. Mr. Sunday's gymnastics on the platform have been described so often that nothing needs to be said of them here. Not a particle of reverence, or of the feeling of participating in a religious service, seems to be present. The whole business is taken as a unique sort of vaudeville. Even the trail hitters do not show evidence in most cases of special earnestness or consecration. How the churches can assimilate and utilize such material remains to be seen.

What stays most prominently in the mind now that the campaign is over is an impression of the consummate organization which seems rather to use the talent of Mr. Sunday for its purposes, than to be the creation of that talent, remarkable as it undoubtedly is. Setting aside certain violent extremes of mental attitude and physical gesture, the evangelist seems almost petty beside the system of which he is the center.

The reaction of Mr. Sunday's work upon the liberal churches has been most interesting and significant. The two Universalist churches have engaged in "rational" revivals, as they have been termed, with encouraging results. At the First Unitarian Church a series of seven Sunday evening services was held, closing on April 1. Mr. Boynton took for his general topic "The Unitarian Interpretation of Certain Current Doctrines." The subjects were The Bible, Creation, The Fall of Man, The Atonement, The Christ, Future Punishment, and The Resurrection. After each address, questions from the audience were answered. The church, which holds between five and six hundred persons, was filled throughout this series of services and several times chairs had to be brought in. The congregations were at least three-quarters of them from other churches. Their interest was marked. Several hundred free tracts were taken from the tables in the vestibule, and many copies of Dr. Pierce's "Soul of the Bible," and Dr. Sunderland's "Origin and Character of the Bible" were sold.

By saying comparatively little about the Universalists, Christian Scientists and Theosophists, and centering his repeated and bitter attacks upon the Unitarians, Mr. Sunday did his best to help us. Such remarks as "to hell with the Unitarians" on his first Sunday afternoon, and "God never heard the prayer of a Unitarian," quoted and discussed in the newspapers, did more than we ourselves could have done to advertise the Unitarian cause. In addition, large display advertisements were employed each Saturday in two morning and three evening newspapers. One morn-

ing and one evening paper printed extended synopses of Mr. Boynton's addresses, and the other papers printed shorter extracts. This exceptional publicity led to a widespread discussion of the Unitarian ideas, which has by no means subsided. There are indications that an unusually large number of new members will be received into the church on Easter Sunday. On the whole, however much or little the evangelical forces of Buffalo and the community in general may have profited from Mr. Sunday's visit, there can be no doubt of the advantage our own church has derived from it.

—R. W. B.

Mr. and Mrs. Lucius Phetteplace

Rev. Andrew Fish

It is with great regret that we record the death of Mr. and Mrs. Lucius Phetteplace of Eugene, Oregon. Mrs. Phetteplace died on February 21st, to be followed by her husband on March 5th. Both had lived for over eighty years and leave records of honor and good deeds. They were born in New York State; their early married life was spent in Michigan, and about fifteen years ago, after many years of farming in the Middle West, they came to live in Eugene.

They were closely associated with the Unitarian Church in this city, and their names are the first two on the church roll. Even before a church was organized Mr. Phetteplace occupied a place at the head of the provisional organization. Mrs. Phetteplace was a useful member of the Alliance, being especially interested in the work of the Post Office Mission. She was secretary to the Eugene branch of the mission. Up till the last few days she was keenly interested. Her labors were never perfunctorily performed but she looked to see the fruit of her work, rejoicing when she saw success and often speaking of her disappointment when others failed to respond to the reasonable religion that was so attractive to her.

On account of feebleness and age their attendance at church had been intermittent for some time but it is pleasant to remember that they were able

to be together in the congregation in January last when their friend, Dr. Earl M. Wilbur of Berkeley, preached. This was their last church service.

Mr. Phetteplace saw active service in Lincoln's army with the 19th Regiment of Michigan Volunteer Infantry. For some time he was a prisoner of war and spent four weeks in the famous Libby prison at Richmond, Va. He was exchanged and rose to the rank of captain in 1864. He was a man of more than usual force of character and universally esteemed for his integrity.

For some little time before he died he needed constant attention and this service Mrs. Phetteplace rendered in spite of her own weakness. It was obvious to all that she was overtaxing her strength, but it was characteristic of her loving devotion. It so happened that her powers gave out before his and after a few days' illness she passed away. He lingered a little while longer.

In their passing was no undue sadness. Full of years, esteemed by all, surrounded by friends, comforted by their religion, they took the Great Journey almost together.

The Religion of Good Will

Rev. E. Stanton Hodgkin.

In a time like this when the issues of peace and war hang in the balance, when strife, hatred, incrimination and unreason run riot in so many places the one thing we most need is the gospel of good will. It is possible for a nation to wage war in the spirit of good will toward its antagonist, though that is a severe strain upon human nature.

I feel that this nation is dominated today, as it always has been dominated, by a sentiment of good will toward all the nations of the world. Large numbers of the American people feel that war with the central powers of Europe is inevitable, though they harbor in their minds no essential feeling of ill will toward those powers; they simply feel that the passions of war have driven those powers into a course which we as a sovereign nation are bound in the very nature of things to resist, not simply for our own sakes, but for

the good of the world, the central powers included.

There are those in this congregation who feel very strongly that if we are drawn into this war we have forever thrown over the one sacred thing America stands for in the world and have become a perverted and degenerate nation whose ideals have been trailed in the dust.

There are others who feel just as strongly that if we recede from the position we have taken and refuse to back that position by force, if need be, we have virtually abdicated our position as a nation, have turned our backs on the one thing for which America stands and are for the sake of our own comfort and safety leaving others to fight our battles, we being too cowardly to fight them ourselves.

Momentous as the decision is, and must be, I feel that there is something even more momentous than that decision itself, that is the motive or feeling that we entertain toward our prospective antagonists. If we enter the contest in the spirit of bravado, selfish hatred and lust for power and position that attitude will eat out the very soul of our nation regardless of the military outcome. To hold aloof from the contest in the spirit of pharisaical self-righteousness, considering only our own sordid self-interest and comfort, the result will be equally deadening and destructive to our higher life.

It is most important that we as a people search our hearts, free ourselves from all cant and self-delusion and determine just how pure or how sordid are the motives that are prompting us to either the one decision or the other.

Reminiscences of a Pioneer

When preparations were being made for the anniversary breakfast of the Channing Auxiliary one of the charter members addressed another, recalling the days of beginnings thirty years ago. She failed to recall the fact that for eighty successive months she had edited the remarkable series of publications called "Scattered Leaves." She wrote:

So the Channing has a birthday party and is celebrating a generation of vigor-

ous work. None can feel the zest of it like the pioneers. I suppose that is what it means to be a pioneer.

Do you remember those chilly depressing days in the down town Post St. rooms where we started the Post Office Mission work before the present church was built; where we used to go twice a week for a long, grubby day? The great exhilaration being that wonderful Harriet Kelsey who could so fire one with enthusiasm that solid ground under foot was not necessary. And then later we did that series of calendars, beginning in 1891 and on up through those brilliant artistic and financial successes. It covered years. What talent and pleasure went into that work. Gone into the great silence are many of those workers, but you, dear Pioneers, are still with us. You held us all steady.

Then came the lecture courses and the open air dramatic performances. Of course you hold it in mind that the Channing gave the first out door play in our environment; "As You Like It," at Sutro's Garden, and how Mrs. Wilson made her great strike on the weather.

She won out with large odds. A friend in the church once said: "How you Channing people do blow your own horns." The obvious reply was: "Any craft in this foggy region that doesn't will be run down."

I have known but little of the work in later years, but of this I am sure, to the workers comes the greatest joy.

R. G. C.

An Interesting Letter

A literary executor searching the letters received by the late Dr. Bartol of Boston, lately came across perhaps the first letter written by Dr. Stebbins after his arrival in California. Thinking it might be of interest it was sent to a friend in San Francisco, and by a strange coincidence it arrived the very day that the Hardy memorial tablet was erected in the church over which he was installed on the day on which the letter was written.

San Francisco,
September 11, 1864.
Sunday.

My Dear Friend:

We are all arrived safely and well after a prosperous voyage. We suffered as little as we

expected from sea-sickness and tedium. On our arrival Wednesday morning the 7th September we found that the Overland Mail had been interrupted and that we must wait the steamer on the 13th to take our letters.

First impressions are agreeable and pleasant. A queer town for an American city, yet full of suggestion and all rough with life. We are at the hotel yet but hope to get into our own house soon. This morning the services of my installation were conducted with much impressiveness and interest to all. Guess the emotions that struggled in my breast as I put on dear King's gown! Did not the Immortal descend and kindly arrange its folds? A trying occasion and I am relieved that it is over. The people were all eager to see the coming man and hear him open his mouth. The intensest interest seemed to pervade the audience, to know how I looked, acted and used the mother tongue. They saw and heard and I guess were satisfied and breathed free. Many in the audience were weeping as I went in, the occasion and its suggestions bringing back the dear memory and holy sorrow. Mrs. King could not sustain herself to be present. I have met her and she is very cordial and desirous to render us any aid in her power. You cannot conceive how that church edifice is pervaded by King's spirit and presence. It is a noble structure, his beauty-loving soul in architecture. A copy of it will be sent to the A. U. A. in Boston, I am told. Bellows is well and full of life and activity. His presence here has been of unspeakable value to our cause. How dear all the former associations are to me at this distance! Do write me a letter now and then to keep up the electric circuit, and send me whatever you print.

Our love to you all and to Mary if she is with you. How I wish I had her still for a bearer.

Yours indeed,

H. STEBBINS.

Fragment

The ass that looks upon the stars
Is not less asinine;—the base
And cowardly that boasts of scars,
Or wears a crown, may take the place
Of generous spirits, in the throng
Where usurpation reigns; for men
Confound the worthy with the strong,
Nor weigh pretension's clamor vain.

The hollowest vessel sound the loudest,
The richest treasures deepest lie;
Yet piled up wealth, and rank the proudest,
Are but tumultuous vanity.
I am a prince—with princely spirit,
A ruler—if I rule my heart;
A titled heir—if I inherit
Of virtue, wisdom, truth, a part.

—DERZHAVIN. (Translated from the Russian by Sir John Bowring.)

The two great blessings of life are health and good humor, and none contribute more to one another.—TEMPLE.

In Memoriam Henry H. Wood

In a recent issue we briefly noticed the death of a man of sterling worth long associated with the San Francisco church. The facts of his interesting life were not then available, but his daughters consented to supply what they could.

Henry H. Wood was born in the little town of Walpole, Massachusetts, on May 7th, 1831. It was but eighteen miles from Boston, and by stage he frequently visited the city, and rarely missed its impressive fourth-of-July celebrations. One of his most cherished memories was of seeing and hearing Daniel Webster at a great Whig meeting at Bunker Hill on the tenth of September, 1840, an event mentioned by Starr King in his essay on Webster (Substance and Show).

Like most New England boys he went to work early, learning the trade of carpenter under his father, who was a builder. Later he engaged in railroad work and helped to survey the line from Boston to Providence.

When he was twenty-one, impelled by the gold rush to California, he and a young friend paid a visit to Boston early in February of 1852 and engaged passage for the May sailing. In his diary he writes as follows of the interesting trip:

"1852, May 3rd. Left Walpole for New York May 5th, left New York on steamer Northern Light via Vanderbilt's Nicaragua Route, had very pleasant passage to the Isthmus of 8 days and 19 hours. May 14th, left San Juan de Nicaragua and started up the river in small steamer. The water was very low in the river and we had to work our passage in the water most all the way.

"May 19. Reached the Castillo Rapids. Delayed here.

"May 23. Left Castillo Rapids.

"May 24. Arrived at San Juan del Sur, being 10 days on the trip up the river and across the Isthmus. Delayed here 22 days waiting for steamer coming around the Horn.

"June 15. Sailed on steamer S. S. Lewis.

"June 20. Arrived at Acapulco. Delayed here five days.

"June 25. Left Acapulco.

"July 7. Arrived at San Francisco, being 62 days and 14 hours from New York."

He became a building contractor in San Francisco, as had been his intention from the first—never having had the ambition to go to the mines. Among other buildings he built a home for Capt. Wm. C. Hinckley.

In 1856 he went home for a visit, going and returning by the way of Panama. Twenty years after he went by rail, visiting Philadelphia and enjoying the Centennial Exposition.

In 1870 he became interested in the San Francisco Laundry Association, becoming its secretary and a director. These positions he held for nearly forty-seven years—to the time of his death.

His people were members of the Unitarian church in Walpole, so he early allied himself with the church here, becoming a great admirer of Thomas Starr King. He was a constant attendant of the church, and loyally supported the successive ministers. He was married in 1878 and his home life was ideally beautiful. His children grew up in the Sunday school and his interest in the church was always great. He served as a member of the Board of Trustees for several successive terms. In November, 1899, the family removed to Oakland, but such was his devotion to the church that he usually crossed the bay to attend its morning service.

He was the most modest and unobtrusive of men, but made many staunch friends and enjoyed boundless respect from all who knew him. As a father he was most affectionate and adorable. He lived for his children and left nothing undone that contributed to their happiness.

He was a fine type of the transplanted New Englander. He never lost his conscience and his integrity, but he took on a kindliness and generosity that sometimes fails to bloom in a more austere climate. He was a Californian in his openhearted outlook on life and his self-forgetting love of his family and his friends.

Dorville Libby

When a man has reached, or nearly reached the age of eighty, perhaps the best fortune that can come to him is to be gently led away from the scene of his active, happy life, but Dorville Libby had not lost the zest of enjoying either nature or human nature. He loved the woods, the mountains, and the streams. He had stood at the summit of Shasta and Hood, he enjoyed blue skies, golden sunsets and even the storm-driven clouds. Characteristic of him was his thorough preparation, a few weeks ago, of rods and flies for fishing on the streams that reach Lake Tahoe which he loved so well. He knew the doubts that age and weakness offered, but he smilingly said, "If I cannot use them, somebody can." He was a man of absolute integrity and high ideals, well read and with fine literary taste. He was kindly, friendly, modest, genial and domestic, and with all these qualities and virtues he had a fine capacity for enjoyment. Life was serious and earnest but it had much of joy.

Dorville Libby was born in Portland, Maine, August 17th, 1837, son of Phineas Libby and Lucinda Harmon Libby. He was the seventh in their family of fourteen children. His early years were passed in Saco, Me., where he learned the trade of iron machinist, after graduating from the high school. At the age of twenty-one he decided upon a college education and entered Bowdoin College at Brunswick, Me., graduating with the class of '62. He took high rank in scholarship, winning the honor of an oration at commencement.

For the next six years Mr. Libby taught, being principal of the Saco High School, professor of mathematics in the University of Pittsburg, and principal of the Washington School, St. Louis, Mo.

In the summer of '68, when on a vacation in Kansas, while watching the glory of the setting sun, he suddenly determined to follow the glow and settle in California. He immediately closed his connections, went to New York and sailed for San Francisco, where he arrived December 3rd, 1868, light in purse, buoyant in spirits, in health and happiness abounding.

Almost immediately Mr. Libby made the acquaintance of Bret Harte, who had just begun to issue the new magazine, "The Overland Monthly," for which he accepted some articles. One, "The Supernatural in Hawthorne," appeared in February, 1869.

A little later Mr. Libby met Mr. John Muir in Yosemite, beginning there an acquaintance that developed into a lifelong friendship.

Several of those splendid early-day friends are still living. Among them are Mr. L. H. Bonestell, Mr. Warren Olney, Mr. Charles A. Murdock, Mr. Henry Payot. Their friendship was always tenderly cherished by Mr. Libby as being in some sort set apart and tinged with the care-free happiness of those early days.

Mr. Libby's business connection was always with books and publishing. He was head of the literary department of A. L. Bancroft & Co.; Pacific Coast manager of D. Appleton & Co. of New York for twenty or more years; one of the incorporators of the Bancroft-Whitney Co., and actively engaged with them for many years, retiring in 1905. He died at his home in San Francisco on February 15th last.

In religion Mr. Libby was always a Unitarian. He was one of the organizers of the Second Unitarian Church of San Francisco, and president of its board of trustees for many years.

Mr. Libby is survived by his wife, Josephine D. Libby; a son, Dorville Libby Jr., an assistant city engineer; and two grandchildren, John and Constance Libby.

House Blessing

Bless the Four Corners of this House,
And be the Lintel blest;
And bless the Hearth, and bless the Board;
And bless each Place of Rest;
And bless the Door that opens wide
To Stranger as to Kin;
And bless each crystal Windowpane
That lets the Starlight in;
And bless the Rooftree overhead
And every sturdy Wall;
The Peace of Man, the Peace of God,
The Peace of Love on All!

—ARTHUR GUITERMAN.

The right word is always a power and communicates its definiteness to our action.—George Eliot.

Events

Unitarian Club of California

On the evening of April 2nd the Unitarian Club held a meeting at the Palace Hotel in acknowledgment of a momentous world event—a change of government in Russia. It had a double purpose—an expression of interest and good will in the nature of a welcome to the family of free nations, and to gain a better understanding of what had really taken place and the conditions that led to the significant changes. The first speaker was Rev. Clarence Reed, who delivered an introductory address on "Russia the Land of Destiny," illustrated by many striking views of Petrograd, Moscow and the palaces and places connected with the revolution. He spoke briefly of the characteristics and history of Russia, and of her contributions to literature, art and music. He also referred to the extraordinary things she had already accomplished, especially the freeing of her serfs, and the drastic and self-sacrificing measures for promoting the sobriety of her people.

The next speaker was Mr. Jerome B. Landfeld, who has lived many years in Russia, under circumstances that gave him close insight and a thorough knowledge of the Russian people, and who has kept in close touch with events up to the present time. His address was in the highest degree illuminating and most satisfactory in giving a clear understanding of events and persons. He corrected much newspaper information, and traced the significant events of the past weeks far back to historic causes. Russia had not been an autocracy for three hundred years. No one man can rule so great a nation. The bureaucracy that had grown up was much in the nature of an enormous Tammany Hall, which formed a government beyond the control of any Czar. He outlined the revolutions of the past and their results and traced the development of the Duma, and the remarkably powerful organization of the *Zemstvos* and *Municipalities*. It is clear that the revolution, which is more a change of administration, is closely associated with the con-

duct of the war. The English, the French, and the army knew of it in advance. It was made possible from inefficiency in transportation and distribution and in distrust of officials who were accountable for unsatisfactory conditions in the prosecution of the war. The pro-German sentiment was not in the nature of disloyalty to Russia, but from a supreme concern to hold on to jobs. Every great war in which Russia has been engaged has been followed by great changes and a distinct advance in social and political conditions. The ruling class feared the loss of power after decisive victory and would have welcomed a separate peace. Those who seem to have affairs well in hand are among the strongest and most wisely conservative of Russian leaders. They may have leanings toward a Constitutional monarchy, but there seems to be no one to fully trust, and they may be compelled to accept or may be satisfied with a republican form of government. If they can control the course of affairs, the Duma is likely to be the great power, and to become a really representative body.

The Russian people, from the peasant up, are possessed of idealism. They have uncommon spirituality and are interested in ideas. A true Slav will spend the whole night in talking about how things ought to be done.

Mr. Landfeld felt that the Czar was hardly deserving of the newspaper ridicule. He is by no means so weak a man as has been represented. He has tried to govern well, but has been more a victim than a responsible cause of conditions. For twenty years he has labored to protect his people against vodka, and he approved the loss of \$500,000,000 a year of revenue for the hope it gave of a sober people.

Prof. Landfeld's address was listened to with intent interest and was heartily applauded. A fine male quartet furnished Russian music at intervals before, between and after the addresses, and gave fitting atmosphere.

Prof. Landfeld's complete talk concluded the program as arranged, but Mr. S. S. McClure came in during the address, and was asked to speak of some of his war experiences. He chanced to

be in the city, leaving the next day for Japan, and a trip around the world.

He said he hardly knew where to begin. He had lately published a five hundred page book and it was still mostly in his mind. As he began in a conversational manner to give inside information as to war causes, conditions and prospects it was evident that his experiences had been wide and wonderful and that his memory was minutely retentive. Such listening is flattering and persuasive, and he kept on and on. The Berkeley contingent, who always consult watches and bolt for early boats, simply couldn't. Not a man stirred. The chairman felt he ought to call a halt, but he seemingly couldn't, and when Mr. McClure smilingly stopped,—not half through, all cheered him, and being summarily dismissed found their watches indicated 11:45.

But eager questioners surrounded the unexhausted speaker, and at midnight when the reporter caught a car he was still talking.

Death of Andrew J. Wells

On March 20th, at the home of his daughter in Los Angeles, Rev. Andrew J. Wells breathed his last. He had endured with great patience and fortitude a long and painful illness, for more than two years being a suffering invalid, but clear in mind and serene in faith. The heroes of the universe are found in the sick room as truly as on the battlefield, and few preachers in the pulpit deliver as effective a message as a helpless but not hopeless invalid like Mr. Wells, whose spirit was undaunted and trust unabated by years of suffering.

Mr. Wells was born in Holmes County, Ohio, in 1843. He entered the Methodist ministry in 1865 and organized a church at Fort Wayne. For nine years he occupied various pulpits in Ohio, and in 1874 came to California, serving in Sacramento, Napa, and in San Francisco. In 1882 he was called to the First Congregational Church of Los Angeles, and for ten years was a Congregational minister in that city and vicinity.

In 1892 his religious convictions having radically changed, he could no longer continue service in churches called orthodox, and he became a Unitarian minister. Speaking of his change of faith he once said, "Many things we let go with pain. They are bound up with our early education. But they must go, and the gain infinitely transcends the loss. With joy and gladness and much compensation I follow my convictions."

He was minister of our church of Redlands from 1893 to 1896, when he



REV. ANDREW J. WELLS

assumed charge of the Second Church in San Francisco, serving it with great fidelity. He resigned in March, 1900, and he did not take another pulpit. His powers of mind and spirit were vigorous, but a throat trouble rendered speaking so difficult that he felt his place was not in the church. He engaged in literary work and had marked success in a series of booklets for the Southern Pacific Company. He was an accomplished writer, with great facility in precise and attractive statement.

He married in 1866, soon after entering the ministry. His domestic life was exceedingly happy. He was blessed by a wide circle of affectionate friends

and was warmly admired for his many admirable qualities.

After the death of his wife and the continued failure of his powers, he removed to Los Angeles to be near his devoted daughter, the wife of Judge N. P. Conrey, and until the release by death was most tenderly cared for. As long as he was able to speak without provoking fits of coughing beyond endurance, he dictated letters to friends and occasional articles of very great merit to the *Pacific Unitarian*. Letters to friends he signed with trembling hand in proof of his devotion. The last letter he was able to sign was in June, 1916. For nearly a year he had not been able to summon sufficient strength to trace the seven letters of his signature. He bore his invalidism with serenity. In December, 1915, he wrote, "I am not conscious of any depression or gloomy feeling nor have I the slightest feeling of rebellion. I can say, with the young woman who afterwards became Mrs. Browning, and who passed twelve years upon her couch:

I am content to touch the brink
Of pain's dark goblet and I think
My bitter drink a healthful drink.

"It seems to me in spite of wearisome days and nights that it is a good fortune that gives me a clear mind and an opportunity for mental growth and enrichment of life, and these I improve to the utmost."

As he lay with enfeebled body his active mind dwelt with the sorrows and sufferings of war. As a boy he had followed the Crimean war. Later the convulsions of the Civil War, the Prussian war in 1870, the Spanish, and the first Balkan war, "and now," he writes, "this half-world-wide carnage involving the greatest states of Europe. It tries one's faith in humanity and in the trend of things in the Universe, but I am not at all pessimistic. The war will do much to unify, to emphasize, the demand for peace and will quicken the religious sentiment generally."

On Feb. 14, 1916, he wrote: "If I had heard life described as an adventure, say when I was just getting married, I would have been quite interested

in it. It would have interpreted some of the experiences which lie between those exuberant days and these dolorous ones. But today Bergson's description fits better and is more scientific. He says: 'Life is an effort to climb up the incline which matter descends.' When there are no comfortable hours of consciousness, with weariness to the point of exhaustion, when there is no exemption from the tax on our courage, we know that life means climbing, and the drag of matter becomes steadily heavier. All our patience, all that is valiant in us, must be ralled, to meet the exigencies of the days and nights, but it is all right. I don't know how the old psalmist knew, but he said: 'The ways of the Lord are right', and a thousand years have approved the judgment."

"The warmer weather which has come enables me to get out on the porch in the sunshine and the green grass everywhere under the blue of the skies is part of the variety of that revelation which is the true one because the ever-continuing. God is equal to the whole of life, and we cannot sit out under the stars and watch the motion of the gliding heavens without feeling that there is One who is infinitely strong."

One of his last letters was written on October 25,—about six months before the end. He says: "This will appraise you that I still have hold of life, but with a feeble grip. I sit up five or six minutes to have the bed made. They read to me some, but I can't hear very much, and between sleeplessness and the aches and pain at awakening, like the hymn, 'I would not live always.'"

He was a lover of nature and heartily appreciated books that were genuine in their sympathy. He wrote: "I hope you know Mabie's 'Under the Trees,' and the delightful chapter with which it closes; it is not occult, it is not extravagant, and it seems to show us how rich our nature is and how rich our inheritance in the beauty and glory and fellowship of the world of nature and man around us."

Sometimes he could but question: "I do not at all see why I am kept here a prisoner of hope, but it is doubtless

much within my own control. We are apt to think that such days minister to growth spiritually, but I am heretic about much spiritual growth when the instrument that one must use is out of tune—a mass of broken strings and jarring notes. I suppose we may grow in being patient, bearing pain. I am sure we can consolidate our faith and get it on good foundations. * * * I hold fast to the conviction that I shall be satisfied when I awake in His likeness.

The funeral services were conducted by Rev. E. Stanton Hodgkin, who followed him as minister of the Second Church in San Francisco, and who has been a warm friend for many years. Mr. Hodgkin spoke of the notable calmness that characterized Mr. Wells through his long illness. His last words, uttered at the very moment when the spirit was departing, were, "How very interesting".

A brief extract from one of his last sermons in San Francisco will give some indication of his quality. He spoke on "The Deep Things of Life."

He began what he had to say with a careful analysis of Christ's qualifications as a preacher, then passed to his profoundly spiritual teaching as a reason for his failure. Then he said:

In that time we are told that many went back and walked with him no more. It was when his ministry began to have most to do with principles. So today men are living in the outward and visible and concerned about numbers, estimating success by count of heads and losing sight of the great laws which govern the slow evolution of character. And the church abides, because in spite of its follies, its want of insight, its narrow range, it has to do with the deep and abiding things of life.

It is the only society in the world that stands for all that human life means, for all the significance of character, for human hope above the tossing wrecks of fortune or the desolation of shattered health, for human nobility and the spiritual forces which bind society together. And if civilization itself is not to go down, then a multitude of men and women must learn here to get out of themselves into the higher realm of life.

Men are still living in the outward and visible; they are still hungering for the little stories, striking anecdotes, sensationalism, themes, exciting sermons. They are still delighted with small rhetorical toys cut out with a jack-knife and painted red and blue; only the few insight, the spiritual beauty, the moral hunger for the mere truth, the deeper glory which rises out of the life's inner formations like a sea of light. The many look for some short cut to success, some magic formula which will take the place of self-sacrificing action; mistake a thrill of emotion for a spiritual conviction, a glow of excitement for a religious act, and pleasure in a church for the will to conquer evil.

If the church is merely a social center, or if it is merely an institution for the propagation of doctrines, if the toil and money men give to it have no deep and vital relation to the growth of the soul in goodness and peace and joy, then there is nothing in it worth struggling for.

"In every age of the world there has been a leading nation, one of a more generous sentiment, whose eminent citizens were willing to stand for the interests of general justice and humanity, at the risk of being called, by the men of the moment, chimerical and fantastic. Which should be that nation but these States?"
—Emerson.

President Cleveland, fishing one day, dressed in oil-skins and a slouch hat, was addressed by an angler with: Hello, boatman! You've certainly got a good catch. What will you take for the fish?" "I'm not selling them," replied the man in oil-skins. "Well," continued the angler, "what do you want to take me out fishing tomorrow?" Mr. Cleveland, who enjoyed the joke, replied, "I can't make engagements except by the season. Will you give me as much as I made last year?" "You're a sharp fellow," replied the angler, "but a good fisherman, and I'll accept your terms. What did you make last year?" "Oh," replied Mr. Cleveland, "about a thousand dollars a week! I was President of the United States."—*New York Sun*.

Conference Address

Why Are We Here?

Rev. Joseph Gail Garrison
[Redlands Conference, March 12]

To attempt to answer a question in fifteen minutes which some of the ablest ministers in Christendom claim that they have only partially answered in the sermons of their lifetime and when you stop to consider the youth of the speaker, is enough to provoke a smile or at least put us all in good humor. When Mr. Hodgins suggested that I take this question, he did just what I shall no doubt do when I have accumulated a few more years and a little more wisdom, that is turn such a question over to some "fearless" youth, the predominant characteristic of whom, is to tackle without hesitation and with unfaltering confidence, anything from the fiercest beast of the jungles to the most subtle questions in the jungles of theology. At any rate I am just at the age that Jesus was when he did some of his best preaching. And was it not Jesus who placed a little child in the midst of a group which was considering this very question and said, of such is the Kingdom of heaven? Whatever I might say to justify myself in tackling such a question would only be regarded as an apology by you, both of which are forbidden by the best usages of homiletics.

How many of us ever stop to seriously consider this question? Life is so short, we are so busy living, and we are living so fast that in some vague way we simply take for granted that we are here, and for the most part, try to make the best of it. Is it not a fact that we live by questions as well as answers? If all questions were answered for us and we knew all things there would be no room for faith and such a condition would take all the conquest and adventure out of living and reduce life to a monotonous existence. And it may be that the best answer to this question, Why are we here? is to be found in the facts and events of our daily experience.

If we were Catholic, we would consult some priest for the answer to our question, and if we were not satisfied with what he said we could go the vicar of Christ, the pope in Rome. If we

were christian-scientists, we could consult a practitioner or an authorized lecturer from the mother church in Boston, and if we were not satisfied with what they said we could then consult the scriptures through the medium of Mrs. Eddie's infallible "Science and Health, with Key to the Scriptures." If we were Orthodox Protestants, we could consult our pastor, deacon, rector, or bishop, and if we were not satisfied with the answer given we could refer directly to the bible, the infallible, inspired and revealed word of God. If we were Spiritualists we could consult a medium. If we were pagans we could consult an oracle. If we were superstitious we could entrust the issues of life to the horse-shoe nailed over the door or a glance at the moon over our right shoulder. If we were fatalists we would chance the issues of life to the turn of a card or the flip of a coin. But being Unitarians we are free from the dictates of any superficial, superstitious, supernatural or delegated authority, and in seeking an answer to our question we may consult our ministers, trained and schooled in philosophical and religious thinking, but the minister can only act as an index or guide; we may go to the literatures for light and inspiration, but our final court of appeal must be the dictates of our reason and conscience and the facts of our experience. And in regard to this great question, the very fact that we are here seems to me to be an indication that the better we know the world we find ourselves in the better qualified will we be to know why we are here.

The watchword of our country is Evolution. The great principle of Evolution as discovered and practically demonstrated by the modern scientist is bringing about a revolution in our religious thinking. I am convinced that the facts of experience and knowledge correspond more closely to the theory of Evolution as an explanation of the genesis of the world order than the theory of fixed creation as it was laid down by the ancient and medieval theologians. I was brought up on the special or fixed creation theory, to which Orthodox Christians so tenaciously cling. But with my introduction to and understanding

of the great discovery of Evolution, the metaphysical fog that surrounded and gave a setting for the mirage world of theological fancy lifted and revealed the reality of a boundless and infinite universe throbbing with new meaning. The Universe, an evolving and unfolding experiment, an expression of and pervaded by Infinite Goodness. An organic Unity, infinite in extent, in which nothing is lost of substance or energy in the eternal drama of change. Old and worn out forms decay and are destroyed to make room for the new and better. And like everything else in the Universe, LIFE itself has developed and unfolded from simpler and more primitive forms to the higher and more complex. And with the eye of faith we seem to behold Man like a flower blossoming out of the very heart of the Infinite. Thus the molecule and morning star, the granite, the rose and the soul of man are not only a part of but also an expression of This Infinite Unity. At this point Science and Liberal religion join hands; science explains, religion appreciates; science speaks facts in the language of prose, religion speaks faith in the language of poetry, with the same pen that the scientist draws a chart of the heavens, the psalmist writes "The Heavens declare the glory of God." Thus as science gives us a hint of HOW we are here, so also may religion give us a hint of WHY we are here. The scientist speaks of the Uniformity of Nature, the philosopher speaks of the Thing in Itself, and the religious poet speaks of a Universal and Infinite something that is manifest in everything from the atom to the solar system and from the amoeba to the man. As one of our loving poets writes:

"A fire mist and a planet
A crystal and a cell,
A jelly fish and a saurian,
And caves where cavemen dwell;
Then a sense of law and beauty,
And a face turned from the Clod—
Some call it Evolution,
And other call it God."

W. H. CARRUTH.

If, in this, we are on the right track, and are not deceiving ourselves, we may be sure that light shall be shed on this question, not as the blinding

sun at noontide, but like the dawn, first dim, then growing brighter with beauty and splendor.

Thus I am inclined to believe that the great corollaries of our liberal religious faith, Fatherhood and Brotherhood are given deeper meaning and more value by the scientific discoveries of the last hundred years. All life from a common source, implying a common Parenthood and Brotherhood. Paul says, "Know ye not that ye are a temple of God,—and that the spirit of God dwelleth in you. For in him we live and move and have our being." Another writer declared that, "Now are we sons of God and it doth not yet appear what we shall be." How reluctantly and slowly has been the mind of man to grasp this great thought that we are a part of this Infinite "scheme of things entire" and that we are a manifestation and embodiment of the vital meaning and purpose which animates the whole and which has been referred to by one of our household of faith as being nearer to us than hands and feet and closer to us than breathing. It is stated in the last lines of Rev. Theodore Williams's beautiful hymn,

"When thy heart enfolds a brother,
God is there."

One of the secrets of living abundantly, of why we are here, lies in acting upon the faith that the meaning, essence, and worthwhile values possible for us to realize are inherent in who we are, and what we think, feel, say and do. If the world and all therein seems to be unfolding and improving by an infinite experimenting and perfecting process, one of the reasons we are here is that we may co-operate in carrying out the plan of evolution. There is nothing so good but that it can be improved. We have the task of working out our own salvation, assured by the fact that evil inevitably carries its own punishment and good its own blessing. We are here to realize that if we are immortal, we are living our immortal life here and now. Each one of us must realize as did the wise Omar, that

"I myself am heaven and hell."

It is in our power to make less of hell and more of heaven. "The kingdom of heaven is within you", said Jesus. At the same time, we must realize that the kingdom of hell is within also. Our task, then, is to accept people just as they are, and, with the wisdom of serpents, and the gentleness of doves, put into practice the golden maxim of living as laid down in word and example by our great leader.

Our task is to overcome the world or the world will overcome us. If we would be free from the bondage of superstition, we must toughen our minds to know the truth and face the inevitable. If we would subdue fear and distrust, we must make our hearts tender and susceptible to the influence of love, and if we would overcome evil, we must wisely train our hands to minister and serve our day and generation with goodness. Thus, we are here to proclaim and practice the religion that is easy to believe and hard to live. But, some may say, there must be something more. I can only say, with Edwin Markham:

"We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The Temple of the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of everyday—
Here on the common human way,
Is all the stuff the gods would take
To build a heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time."

What we need now is the power to engender in man the mental courage and moral backbone to openly accept the facts and make practical use of their value. We are here on this occasion for a very definite purpose. Besides his salary, a minister's greatest need, if he is to carry on a dynamic and successful ministry, is inspiration and enthusiasm. A minister needs the "*in spirito*" the assurance of the spirit within; he needs the "*en theos*" the consciousness of the God within. We are here to partake and impart this very thing. We retain the best of all we give, which is all the more reason why we should give the more freely. I

think that one of the reasons we are here on this occasion is to give each other courage and reassure each other that as Unitarians we have the grandest, most beautiful, most truthful, most helpful and hopeful faith that the religious aspirations of man has so far been able to conceive. Bound by no creed we are held together by a unity of the spirit, a new method in religion. Our covenant or bond of unity "In the love of truth and in the spirit of Jesus, we unite for the worship of God through the service of man." Gives us freedom and a sense of the divine meaning of democracy. If we teach and practice our liberal faith, we can each truthfully say,

"Each morning brings some fresh surprise
I feast at life's full board,
And rising in my inner skies,
Shines forth the thought of God."

—F. L. HOSMER.

The Service of Reading

I say the profoundest service that poems or any other writings can do for their readers, is not merely to satisfy the intellect or supply something polished and interesting, nor even to depict great passions, or persons, or events, but to fill him with vigorous and clean manliness, religiousness, and give him good heart as a radical possession and habit.—*Walt Whitman.*

A Good Book

A great book that comes from a great thinker,—it is a ship of thought, deep freighted with truth, with beauty, too. It sails the ocean, driven by the winds of heaven, breaking the level sea of daily living into beauty wherever it goes, leaving behind it a train of sparkling loveliness, widening as the ship goes on. And what treasures it brings to every land, scattering the seeds of truth, justice, love, and piety, to bless the world in ages yet to come.—*Theodore Parker.*

Courage is just strength of heart; and the strong heart makes itself felt everywhere and lifts up the whole of life, and ennobles it, and makes it move directly to its chosen aim.—*Henry Van Dyke.*

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph.D.

STUDENT ORGANIZATION.

EDGAR MAXWELL BURKE - - - - President
HURLEY BEGUN - - - - - Secretary

COMMENCEMENT

The Pacific Unitarian School for the Ministry invites all its friends to be present at its Tenth Commencement to be held in the First Unitarian Church, Dana Street and Bancroft Way, Berkeley, Friday afternoon, May the eleventh, at three o'clock. The address will be by President Franklin Chester Southworth, D. D., of the Meadville Theological School.

Au Revoir! Edgar Maxwell Burke, President of the Student Body, was born in Santa Cruz and spent most of his life in San Francisco. In Los Angeles he met and married Ethel M. Wilson, an Ohio girl, who has been his devoted companion and helper throughout his period of study in Berkeley. Both Mr. and Mrs. Burke have endeared themselves to students and faculty and friends. They will probably settle in the West. We are sorry to lose them but proud that the school has such to send forth. We wish them Godspeed!

Ernest John Bowden was born in Devonshire, England, under the shadow of the Dartmoor Tors. He entered the Methodist ministry at the age of nineteen, later spending ten years as a mechanical engineer because of ill health. Coming to Canada in 1905 he again entered the Methodist ministry and was joined in 1907 by Miss Katie Cheriton, who became his wife. Mrs. Bowden is also a native of England, born where the Cotswold Hills overlook the Severn and give a distant view of the Welsh mountains. They spent four years in the Indian mission field but a lifelong tendency toward progressive religious thinking finally brought them to the Pacific Unitarian School.

Through the loyal hard work of his wife, Mr. Bowden has been able the past year to build up the church at Alameda and at the same time maintain a high standard of work at the School. This devoted spirit which has won the love and honor of their Berkeley friends we know insures their success in the future.

Our warm thanks and good wishes are expressed to Dr. Dole, who gave four addresses before the School on his return from Honolulu. The last address, "The Gospel for Modern Hearers", was especially inspiring and valuable, as it held up for us an ideal of the ministry which is the result of a faithful life of service and love. Dr. Dole's strong, kindly, Christ-like spirit will long be a source of power to those who came in contact with him here.

President Wilbur will soon be leaving for the East. He is to have several unusual opportunities and honors. Among them are the Commencement addresses at the Tucker School in Boston and at Meadville Theological Seminary and a chapel service in Harvard College.

The Richmond Society, Mr. Kennell, minister, was entertained the past month with the reading of "War Brides" by Mr. Paul Ritter of Berkeley. The attendance was the largest Richmond has yet had.

We have a Friend who knows us better than we know ourselves, loves us better than we love ourselves, helps us when we cannot help ourselves, forgives us when we cannot forgive ourselves, and in the midst of our deepest despair breathes into our heart the breath of a new and divine hope.—*James Freeman Clarke*.

NOTE: The two departments,—“Pacific Coast Conference” and “Constructive Church Ideals”—were crowded out of this issue.

Selected**Response of a Historic Church**

All Souls Church in New York in 1861 rendered a great national service. Its minister, Rev. Dr. Henry Whitney Bellows, organized and conducted the Sanitary Commission, the Red Cross of the era. Its present minister, Rev. William L. Sullivan, and its board of trustees, lately sent to President Wilson the following letter:

Mr. President:

Feeling that at this time, when as heavy a burden as mortal may bear is resting on your shoulders, you will find in the expressed approval of your countrymen a source of strength and solace, the trustees and the minister of All Souls Unitarian Church in New York City send to you in the name of the congregation this declaration of unreserved support.

As in this church by its minister, Henry Whitney Bellows, was founded the United States Sanitary Commission in the early days of the Civil War, we are but walking in the way of our patriotic tradition when we stand beside you and beneath the flag as the Republic now enters its solemn undertaking.

War, we believe, is to be judged morally by its motive and its end. To look only upon its physical and material aspect in forgetfulness of motive and end is to reduce to one scale wars for liberty and wars for crime; and is to regard as on one level the aggregation of tyrants who would wreck the structure of civilization, and the resistance of patriots in whose graves the pillars of the temple of freedom rest. No war may be called right or wrong until we know what it aims to do, and whether the end is proportionate to so grave a means. Judged by this standard of straight-sighted ethics, the war now begun by the United States is just; for its purpose is to prevent a relatively small body of political and military leaders, who demand the world's recognition of their assumed right to kill innocent persons on the high seas, from winning their way now, and perhaps, in the event of their victory, from forcing this fateful principle into the body of international precedents. "Such a thing

must not be" is the prompt protest of our moral nature; and that it shall not be, all other means faithfully and patiently tried having failed us, we stand to arms. The patriot's duty and the Christian's duty here are one and the same. A righteous end is to be won and must be won; and if by force, it is not the first time in the world's history or in our own that men who hate war have had to turn to that last resource of right.

This declaration of approval from a Christian congregation, Mr. President, the character of our country's cause permits and inspires us to send to you. We add to it this word: that if the nation's need should so require of us, we hope we shall not fall behind our tradition in giving to the country all that we have and are.

Books

THE ESSENTIALS OF RELIGIOUS EDUCATION. — Charles William Heathcote. Sherman, French & Co. \$1.50 net.

During the past few years particular attention has been given to Religious Education. The aim has been primarily to train men and women for Christian service. There is a rapidly growing demand for trained Christian workers. The call for pastors' assistants, Bible teachers, missionaries, settlement workers, teachers in Sunday-schools and other religious workers is becoming more general. These particular courses are being more frequently placed in university, college, and theological seminary departments. There is a widespread interest among the laity which is becoming more and more apparent.

The author in this volume presents the historical, psychological and practical sides of religious education. He shows the development of religious education in the contributions made by the nations of the past and he traces its historical progress down through the centuries until it culminates in the great Bible School movement. In the psychological studies he points out the tendencies of child life to adult life in careful analytic studies and what each particular period of life requires to meet the problems before it. In the practical studies he indicates the training required by those who teach, the organization of the Bible School and its attendant problems, and what may be accomplished through carefully graded curricula.

This book is the outgrowth of the author's teaching and lecture work in the Temple University, where he has been a most successful teacher for several years. Many of his students and others interested in Religious Education outside of the University have expressed the desire for a work of this character, and in order to meet this need the author has prepared this

volume. It is a product of careful and sound scholarship. It is written in a plain, simple style, so that scholar and layman alike can appreciate the essentials of Religious Education.

HENRY FORD'S OWN STORY.—Rose Wilder Lane, Ellis O. Jones, New York City.

Few books of fiction are more thrilling and more strange than this well-told story of the Michigan farmer boy born fifty-four years ago, who has had so remarkable a career, and became one of America's best known men.

It is better than a fairy tale for it tells of a power better than magic, and points a way that all might follow, but few might hope to equal. What he has achieved is the result of an immense amount of hard work and pluck on the part of one blessed with a good degree of ability and unusual character. Leaving school at 14, and taking a job in a machine shop paying \$2.50 a week, with board at \$3.50 he met the deficit by adding a night-work job of four hours that paid \$2. After several years of mechanical work he went back to the farm, eventually married and thought he had settled down, but machinery lured him. He gave up the farm, took his wife to Detroit and took a job at \$45 a month. He soon began working on a gasoline propelled vehicle, in a shed at his house, and kept at it. After four years he had a one-cylinder car, about as big as a bicycle that would run. In eight more he completed a four-cylinder car, and after surmounting untold difficulties began to supply them. He was determined to hold on to a control and to make an inexpensive machine. He has always shared his prosperity with his employees, and constantly reduces the price of the Ford. His factories cover 176 acres, he has over 20,000 employees, and in spite of disregard of the usual methods of making money is said to be worth more than \$60,000,000.

From the Churches

FRESNO—On April 15th Mr. Ruess held a gathering of the clans in his Fresno church—a sort of an indoor picnic. Hanford, Reedley, Dinuba and Clovis were all represented. The general topic was "The Beauties and Duties of Being a Religious Liberal." Interest was promoted by the participation through brief addresses of a number of laymen. It was a very successful experiment. On April 1st Mr. Ruess spoke on "The United States of America, and the United States of the World." On the 8th his topic was "The Theory and Practice of Immortality." On the 22nd Mr. Ruess exchanged with Rev. O. P. Shrout of San Jose, who was much enjoyed. Mr. Ruess preached at San Jose in the morning and at Santa Cruz in the evening. On the 29th the sermon was

"Paul—One of the World's Greatest Men".

LOS ANGELES.—Mindful of the old saying about all work and no play, the Sunday school has varied its money-gathering by the sale of old papers, from which labor \$30 has been earned in four months, by a jolly Easter party where every one had a be-au-ti-ful time. The young people, not to be outdone, commandeered all the automobiles they found unattached or in some cases attached, and had a wonderful Sunday afternoon picnic in the celebrated Topanga Canyon. Their Sunday evening services are well attended and the papers read have been most carefully prepared. The choir gave a cantata, "Easter Eve and Morn", with the assistance of outside talent, in most creditable style. There has also been a stereopticon entertainment with very fine views of California scenery, a concert, a work meeting of the Alliance, a sumptuous dinner, and other lesser festivities. The Easter collection, amounting to \$450, was divided among the various denominational activities.

Six people were received into the church Easter morning. This month has been made happy for us by the visits of Rev. and Mrs. Clarence Reed and of Dr. F. C. Southworth and wife. Dr. Southworth preached on "The More Abundant Life." It is good for both East and West to see each other face to face.

The Social Service topics have all been worthy of mention, but one in particular deserves attention. It was given by Clayton Palmer, superintendent of the agricultural department of the city schools, his topic being: "What the city is doing to relieve the threatened shortage in our food supply." Ploughing, fertilizer, seeds, are being furnished by the city at practically cost as an incentive to general utilization of waste lots, and prizes are being offered for the best crops. Owing to a strike of the Mexican laborers, the beet sugar farmers were left in a bad state, but through the cooperation of the schools the situation is rapidly mending. Two hundred boys from the Manual Arts High School have already gone out as

helpers to the ranches and seven hundred more are wanted. They are to receive a satisfactory wage and as they are expected to work quicker than the slow-moving little brown brother, they will make "good money". This work will also count as credit for their school standing. If the war does nothing more than to get young America out of the office ambition into the land love, it will have reversed the false ideals of the past several generations.

In his sermon on "The Place of the Iconoclast,—Robert G. Ingersoll", Mr. Hodgkin gave a clear, well-balanced judgment of this eloquent preacher who yet was of no church.

Ingersoll clearly saw the accretions that had gathered around and overgrown Christianity, and accepting these accretions as the whole of Christianity, he attacked them in the cause of freedom. He was a passionate lover of freedom, but he saw that liberty was mental not physical. No person could call himself free until he could see life and its movements as they were, free from the delusions of the supernatural. So long as man's faith centered in the supernatural life instead of in the natural world he was in bondage; hence the first great step was to free the mind from its theological delusions. While it is true that the church influence permeates the whole of our secular life, the converse is equally true that the world is doing much to save the church, by its exposing of errors, its infusion of new truths into the innocuous desuetude of the age-bound church.

In "A Resurrected World", Mr. Hodgkin admitted frankly that he had no longer any pet theories and hobbies to defend; they had all come tumbling in ruins at his feet, and great was the fall thereof. The world is being crucified today on the cross of slavish adherence to an old order that has been outgrown. Our hope is that out of the crucified and broken body of the old order may come the resurrection of a new life and light and spirit and understanding that shall be far brighter and purer and better than anything that has existed before. Our hope is in

the resurrection of a new spirit rather than that the nations may survive the crucifixion and things be patched up with the old spirit still alive."

Few men in any country have been such profound students of history and international affairs as President Wilson, and the speaker did not believe that his change of attitude was because he is erratic or has been swept off his feet; he could not believe that the president and Congress had been stampeded. "So vital and so powerful are the currents of life that flow across the Atlantic between America and Europe that we are in this war, not because we want to be, but because the very interdependence of our American and European life put us there in spite of all we could do. The world life has become one organism with a single circulatory system, the currents of trade flowing through the whole organism almost regardless of national lines, but it has a dozen distinct brain centers, one in Berlin, one in Paris, one in St. Petersburg, one in London, one in America, all jealous of each other, each trying to act entirely for itself. Not until we recognize our organic life and establish a coordinating center can we have any real peace. So soon as each race and nation can feel itself secure in its own racial and national integrity by some power over all the nations, and is not compelled to give all its energy to merely maintaining its integrity, then it can develop the full bent of its genius and solidarity as it cannot do now. If the broken and crucified body of the old order must rest in the tomb of exhaustion and chaos for a time before the new life and the new spirit shall come forth, I know not. That there will be a resurrection and a new order fitted to the new needs will appear, I am as sure as that the sun will rise tomorrow."

OAKLAND. — An exceptionally large congregation attended the Easter Sunday morning service, when we had special music, and an inspiring sermon from the minister, the Rev. William Day Simonds,—"The Latest Word of Religion and Science on Man's Immortality."

The Church was prettily decorated with fruit blossoms and fleurs-de-lis. The evening lecture, one of much interest, "Great Events in the Life of Jesus," as depicted by the master painters of the world, was illustrated by many beautiful slides.

The Sunday evening services are usually well attended, and it is gratifying to notice that the morning attendance is not appreciably lessened.

At the meeting of the Unity Club on March 28th Robert Robertson, in his inimitable manner, told humorous stories of the different nations. At the meeting on April 11th the minister's instructive address on "The Great American Humorists of the Civil War," was followed by a specially good musical program, and a humorous reading by Mrs. Fred L. Slemmons. The last meeting of the season will take place on April 25th, when there will be a mock trial, but as yet no further particulars are available. The Unity Club meetings will recommence in September.

PORTLAND.—During the week preceding Easter, noon meetings were held in the church parlors. These meetings began promptly at 12:20 and lasted exactly half an hour, so that business men found it possible to attend and did attend in large numbers. Memorable addresses, all dealing more or less with the subject of Larger Patriotism, were delivered. Among the speakers were Mr. W. D. Wheelright, Prof. Norman Coleman of Reed College, President Porter of Reed College, Rev. Dr. Boyd of the First Presbyterian church, and Mr. Wm. G. Eliot.

The Sunday evening open forum meetings continue to be as popular as ever. Many vital questions are discussed in five minute talks by members of the audience.

Easter Sunday welcomed a large number of new members into the church. About 20 new members joined.

The Monday following Easter was a school holiday, so that the Sunday school took advantage of it to hold an Easter party in the Sunday school rooms. A large number were present and the children played games all the afternoon.

The Women's Alliance has pledged itself to conserve all fruits and foods likely to be wasted this summer that they can obtain and handle. These foods are to be stored in the church basement and are a patriotic offering to be used in time of great need by people in distress.

Two American Red Cross classes have been begun at the church. They meet twice a week.

SAN FRANCISCO—A month of good sermons and general activity, Rev. Chas. F. Dole, D. D., filled the pulpit on the 15th and Rev. Franklin C. Southworth, D. D., on the 29th. Both were enjoyed.

On April 1st there was a service of dedication to Memorial Tablets for Thomas Starr King and Horatio Stebbins, provided for under the will of William Hardy as an expression of the regard of himself and his wife for many years devoted members of the congregation. The bequest has been in the hands of the trustees for about eight years, awaiting decision as to form. The delay has been advantageous, for the money available has materially increased and the fund has been expended wisely, the tablets being simple and in good taste. Ambitious memorials of busts or in bas relief are rarely satisfactory. The spirit eludes material expression, and no likeness can satisfy all the people all the time. So, also, inscriptions that attempt to express the spirit of the subject seldom are wholly satisfactory. The effect of a solid bronze tablet in a church auditorium is somewhat gloomy, being suggestive of a tomb-stone, but the memorials for the two men whose names are so intimately associated with the San Francisco church, as designed and executed by Vickery, Atkins & Torrey, are very pleasing. They are of travertine and bronze in combination, 3 feet by 9 in size, and placed on the south wall of the church. The inscriptions are simply the brief facts: "In memory of (the full name) minister of this church —to—." Graceful in form, they combine ornamentation with fitting acknowledgment.

The Easter service was well attended and really enjoyed. The music was uplifting and Mr. Dutton's sermon gave a

view of death greatly to be desired. On the 22d he impressed most effectively "The Opportunities of Life,"—being ready, and acting.

On April 9th Mr. Dutton spoke to the Society for Christian Work on "Recent Poetry"—his comment and his readings being equally delightful. On the 20th Rev. E. J. Bowden gave a most interesting account of "Life Among the Cowichan Indians."

On the 19th the Men's Club was addressed by Mr. Sydney Coryn on the "Causes of the War,"—a subject on which he showed himself to be exceedingly well informed.

On the 13th the Young People's Society gave a very enjoyable little play, "The Worsted Man." The Sunday evening meetings were well maintained.

Mr. Reed's class shows sustained interest in his illuminating talks on Comparative Religion. On April 29th he spoke on "The Sikh Religion."

STOCKTON—Mr. Heeb's sermons for April have been deeply helpful. Dr. Ilief's lecture on "The Situation in Russia" proved of great interest.

On the 5th, at the home of Mrs. W. V. Shear, the annual election of officers of the Woman's Alliance was held. Mrs. Arthur B. Heeb, president; Mrs. E. K. Dupont, vice-president; Mrs. Fred G. Reston Jr., Mrs. Lee, Mrs. Ralph Todd Stone, trustees.

On Easter Sunday all children of the Sunday School were given flowering plants, which they will care for until "Mother's Day."

On the 11th the Newcomers met with Mrs. Shear, and on the 25th with Mrs. Reston.

On Saturday, the 21st, we had our annual church and Sunday School picnic at "Cooper Oaks," the beautiful home of Mrs. E. E. Clowes, where the day was spent under the trees with games or wandering about the beautiful grounds. At noon we had our basket dinner, and in the afternoon Mrs. Clowes served delicious ice cream and cake, as has been her custom in past years.

Mr. and Mrs. Heeb attended the conference of Social Workers at Oakland, April 23 to 27.

Sparks

An imaginative four-year-old was charmed at the thought of angels' wings in a fairy story. He pictured them as pink in color, like the cheeks of the girl who told the story. He has at home a toy telephone and the next morning he was overheard to call, "Central, give me Sky 6374J." Connection being established, he said, "God, is that you? Will you kindly send me a pair of angel's wings? Thank you." The next morning he called up the same number and said, "God, those wings did not come. I wish you would send them today." His grandmother was shocked at his easy familiarity and asked him not to do it. "All right, I'll stop," he said. But soon after he again called for "Sky 6374J and said, "Jesus, is that you? Will you please ask God to send me a pair of angel's wings?"

Albert, aged three and a half, had failed to respond to verbal reprimand, and at last his mother said, "if you don't behave, you will have to be spanked. You would not like that, would you?"

"I would not like Daddy to spank me," was the quick response.

"Why not?"

"He doesn't know how. He hurts." —*Life*.

The city's diners-out are hearing a new story this season. Rabbi Stephen S. Wise of the Free Synagogue says:

"Not long ago a mother of one of my little pupils came to me and said:

"'Doctor, how could you speak to my little daughter so cruelly? She came home from the synagogue in tears, and never wants to go back.'

"'What did I say to her?' I asked in astonishment.

"'You told her if she didn't come oftener you would throw her in the furnace,' the accusing mother asserted.

"'I thought it over, much puzzled, and then I recalled that what I really did say was this:

"'If you are not more regular in attendance I shall have to drop you from the register.'"

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Our country, dear, of thee we sing;
To thee our lifted hearts we bring;
Thou art our mother, and our love
Holds fast to thee, all else above.

From north to south, from shore to shore,
Thy children loyally adore;
Thy flag enfolds, and now set free
Wafts hope and cheer beyond the sea.

Its red, its blue, its stars of white,
Bid us to love, be true, seek right;
We'll follow where its beauty leads,
In trust that smiles at daring deeds.

And so ourselves we gladly give,
To die for thee, or bravely live;
Thine be the glory, thine the prize:
That peace shall reign, and man arise.

CHAS. A. MURDOCK

PACIFIC COAST UNITARIAN ACTIVITIES.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

We are so apt to assume that what has been must be. Routine goes unquestioned, but all manner of worms reach days of turning. Even the editorial worm faces the question: What is the use? and solves it by giving up continuity. One who takes the trouble to consult the index page of this publication will find inscribed thereon Vol. 26, No. 8, which indicates that for almost twenty-seven years the steady flow has been uninterrupted. With news or without, with or without anything of real value to present, three hundred and twenty numbers have appeared. No doubt the habit of letting bygones be bygones has relieved conviction of much repetition. Be that as it may we fly in the face of precedent and take a vacation for the month of July. This number is the June-July number, and if our readers are sorry we shall be glad,—that they are sorry. Little happens in July when many of our churches are closed and we hope we shall not be greatly missed. One practical advantage will be that what the subscribers lose the paper will gain, for the one hundred dollars it costs to print and mail one number will reduce its indebtedness in that amount. And we are pleased to assure our friends that this will practically cut our debit balance in half, for during the past year receipts have been \$142 in excess of expenditures, and our indebtedness on May 1st was \$224. So that freedom within the year seems a justified hope if we maintain our last year's gain and make this vacation saving. If it is our good fortune to become solvent our gratitude will be deep.

Among the gains of modern days is the growing appreciation and observance of vacations. Men seem to be learning that unremitted labor is a mistake, that nature craves at least a little rest and change, and that even in the matter of material output alone it is not advantageous never to let up.

And how it broadens life to spend a few days on the mountain height or at the sea shore; to meet people who differ from, or with us, or to be thrown into closer companionship with ourselves and be assured of how little, or how much, self resource we have and what beautiful objects we find trees, and how charming are flowers in their habits and manner. What a delight to feel irresponsible even for a day. Happy is he who can really vacate, move out of the too familiar surroundings and just get a little rest from the fretting harness of daily life.

FOUR CARDINAL PRINCIPLES



統一基督教の四大綱領

ウイリアム・ナサン・ニング・ガンネット

統一基督教教典の當初より漸次明瞭と確實とを加へ、今や吾人統一基督教の生命其者とも謂ふべき四大綱領存す。其は單に統一教若くは基督教のみならず、種々ある名目を以て稱せらる、自由宗教の根本生命也。統一基督教徒は須らく右四大綱領を暗記する事ながら使徒信經の如くならざる可らず。されど其は統一基督教徒の信條に非ずして寧ろ主張たる也。然らば四大綱領とは何ぞや。

一、自由 (教權に代りて宗教上の手段たる可し)

二、親交 (宗派心に代りて宗教家の態度たる可し)

三、品性 (儀式若くは信條に代りて宗教上の試金石たる可し)

四、奉仕若くは他人の救済 (自己の救済に代りて宗教上の目的たる可し)

教義は變化すべし。されど如上の綱領は教義よりも大にして不滅也。一層高遠なる信仰が將來如何なる名稱を以て顯はる事あるも、必ずや如上の綱領は其が四大根本原理たるべし。而して宗教的一致の希望は唯如上の綱領の内にのみ存す。其は信仰の一致に非ずして精神の一致たるべし。蓋し宗教的一致は唯其意味に於てのみ望ましかれば也。斯くして漸次、如上四大綱領の隅石の上に立つて、幾多の個別的禮拜堂を穿ぬる全人類の教會の建設を見るに至らん。

For the "banner on the outer wall" of the PACIFIC UNITARIAN fortress, we hung, for the month of March, an extract from Dr. W. C. Gannett's Germantown sermon, naming it "Four Cardinal Principles". It seemed to the editorial mind a sagacious and all-comprehending utterance, and evidence accumulates that others share the judgment. The "Christian Life" of London republished it on March 31st, and the May issue of "The Rikugo-Zasshi," of Toyko, Japan, gives it the place of honor,—the first article in an apparently excellent number. As a curiosity and for the delectation of those with discerning eyes it is produced in miniature.

Several good texts are suggested: Truth dropped at any given point spreads concentrically. The selection constituted a pebble falling in the world-pond at San Francisco, and the disturbed surface registered ever widening circles that reached almost simultaneously staid old England and brisk young Japan, and both saw that it was good.

Again: The unexpected happens and spiritual bread cast upon the waters is not lost. Results have little relation to the bulk of the cause, i. e., the seed of a parsnip is far larger than the seed of the *Sequoia Gigantea*. A little thing in a little paper may prove effective. Historical proof. David's little pebble made an impression on (or in) Goliath.

Once more. No man need count his congregation. Mr. Gannett thought he was speaking to a small church-full (more or less full as the case may be), but his winged word flew round the globe and reached Britons in the trenches and seething-minded Nipponese on the Britain of the Orient.

And now appears the ever-welcome *Christian Register* with its report of the last meeting of the Directors of the American Unitarian Association at

which it was voted to print for leaflet distribution both Gannett's "Four Principles," and Sullivan's "Faith," our Banner for April. This brings much happiness and a safe amount of pride.

Graphic illustration is carried to a high stage in these days, and education is affected by sledge-hammer blows. Pre-supposing that the lesson to be impressed is the growth of democracy: By the old method, to impress the truth, a fair-sized book would be required, indexed, cross-indexed, and buttressed by copious footnotes. Exhibits and diagrams would form a supplement, and a syllabus would introduce each chapter.

A Pathe film in about two minutes presents the whole matter so effectively that to forget it is impossible.

A map of the world in solid black shows that one hundred and forty-one years ago every square mile of it was governed by an absolute monarch. The divine authority of kings was unquestioned. Then the movement toward democracy and self-government is shown by flashing transformations. White signifies republics or democracies; gray indicates constitutional monarchies. The beginning of change is the thrilling appearance, on the dense double-continent map, of our United States, with the figures 1776. It looks by comparison small and insignificant,—a mere daring blotch, but soon on the shores of the Mediterranean a white spot outlines France, and in quick succession England's gray and South America's white reduce the gloom, and so the clean-up goes on, Russia's enormous glow of white in 1917 leaving but an irregular remnant of solid black in Central Europe, while across the blotch is outlined an interrogation point.

Such a presentation compels wonder, a touch of pride for the immortal band who dared to formulate the axiom that all governments derive their just power from the consent of the governed, a feeling of gratitude that the rights of man so established have steadily gained, and a firm faith that the darkness that typifies desolation must soon fade away and be lost in the white light of freedom.

There are various ways in which every citizen can do his bit in helping the government in this hour of need. The cost of war must be met and it is for the people, all the people, to loan to the government the money that may be needed in freeing the world.

It is the loan of a liberty-loving people to be devoted to the establishment of liberty in Europe and on the high seas.

It is the loan of the great democracy of the New World to redress the wrongs and support the cause of democracy of the Old.

Every American who subscribes to the belief that an American should stand by his or her country should subscribe to the Liberty Loan Bond issue.

Liberty Loan Bonds of the first issue of \$2,000,000,000 are to bear date of June 15, 1917, and to run for thirty years, except that the Government reserves the right to pay them fifteen years after date.

There are two kinds of Liberty Loan Bonds. Bearer Bonds are to be issued in denominations of \$50, \$100, \$500, and \$1,000. Interest coupons can be cashed at any bank the same as a United States Treasury note.

Registered bonds are to be issued in denominations of \$100 to \$100,000: checks for interest will be mailed out semiannually to the holders of these registered bonds.

Rate of interest paid, $3\frac{1}{2}$ per cent per annum.

They are non-taxable, which makes the bonds equivalent to ordinary corporate bonds or other investments bearing $6\frac{1}{2}$ per cent. The interest is paid June 15 and Dec. 15 of each year. Any bank or postmaster will aid applicant in filling out his blank and the other acts necessary to obtain these bonds.

IT IS A PATRIOTIC DUTY TO PURCHASE
THESE BONDS.

The importance of providing means for withstanding the temptations that come to young men who are idle or relieved from the usual restraints of life, when in training camps, cannot be overlooked. The Young Men's Christian Association has done a fine thing in furnishing at every military camp a large building called a hut, as a recreation centre for the men.

To build one of these huts and maintain it for a year costs \$10,000. This includes the maintenance of a staff of Y. M. C. A. secretaries, who live in the camp, and it provides music, entertainments, religious services, writing materials, and all other things which are fundamentally necessary to make this work efficient.

It is estimated that \$3,000,000 will be required to provide for the armies now being assembled, and it is gratifying to find that Unitarians are cooperating freely, not allowing the sectarian prejudice that disbars them from membership in the organization to stand in the way. A late number of the *Christian Register* reports King's Chapel of Boston as having raised \$14,000 toward the sum needed.

This example should be generally followed. Anything that preserves and promotes manhood and prevents loss of moral fibre is an excellent investment.

C. A. M.

Notes

Commencement exercises of the Pacific Unitarian School were held on the afternoon of May 7 at the First Unitarian Church of Berkeley. Rev. Earl Morse Wilbur, D. D., president of the school, spoke of the work of the school and of its hopes and expectations. Rev. Franklin C. Southworth, president of the Meadville Theological School, delivered a comprehensive address. The degree of Bachelor of Divinity was conferred upon Ernest J. Bowden, the only member of the graduating class.

Friday noon assemblies, interdenominational gatherings of a patriotic nature, planned for the season by several of Portland's leading ministers, began on May 4th at 12:20 o'clock.

At these meetings, lasting only 30 minutes, there was no admission fee and no collection. All the meetings were held in the Unitarian Church as the most central point. Dr. A. A. Morrison, rector of Trinity Episcopal Church, was the first speaker. On succeeding Fridays the speakers were Dr. Luther R. Dyott, Rabbi Wise, Father E. V. O'Hara, Rev. J. H. Boyd, Rev. Joshua Stansfield, Rev. Calvin B. Waller, Rev. H. H. Griffis and Rev. W. G. Eliot, Jr.

Dr. Chas. F. Dole, in his sermon at Palo Alto on May 6th, noted the decline of sectarianism and the approach of church union. He quoted Professor Carruth's famous lines, "Some call it evolution, and others call it God." He referred to the present time as the testing time for religious theories and declared that the golden rule does work in business as well as in all relations of life.

In referring to the present war, he urged that the churches and the people have more hope and less fear and that they show more good will to each other than ever before.

The Unitarian Church at Berkeley has relieved Rev. Harold E. B. Speight of his duties as pastor for a season and he has actively entered the field work of the American Red Cross everywhere,—a work which he is particularly well qualified to do. His services are entirely voluntary, being an expression of a de-

sire to do something definite for the government. He fills the pulpit on Sundays but during the week is relieved.

At Fresno on May 13 Rev. Christopher Ruess preached on "The Best of Battles—How to Fight the Good Fight." The sermon prelude was by Mr. Al. Braverman on "The Red Cross, What it is and What it Does."

Rev. J. D. O. Powers of Seattle spoke on May 6th on "The One Thing Most Needed in Seattle and the World." He said if the churches would unite in preaching the gospel of Jesus Christ, people might hope for a lasting regeneration at the end of this crisis. What Seattle and the world need most today and above all else is a baptism of real religion—not theology—but religion. It is not pleasant to face the fact that 60 per cent of our population worship at no altar, have no education of their spiritual nature.

Rev. William Day Simonds on May 8th spoke before the Ebell Club of Oakland on "Tolstoi and the New Republic of Russia".

The open forum service of the Oakland Unitarian Church for Sunday evening, May 6, consisted of an address by Ng Poon Chew, editor of *The Chinese Daily News* of San Francisco, on the topic: "The Relation of China to the Great War." The address was followed by "floor talks" by members of the congregation.

Sunday morning services will be omitted during May and June at the Unitarian Church, East Lexington, Mass., so that men members of the congregation may have time to work in their gardens. An evening service will be held at 7 o'clock. The pastor has enlisted in the naval reserve.

The minister of the First Parish Unitarian Church, Lexington Center, has invited the women of the church to bring their Red Cross and relief work sewing to the services every Sunday as long as the war lasts. He expects them to sew during his sermon.

Dr. Franklin C. Southworth on May 11th delivered the address at the commencement exercises of the Pacific Unitarian School for the Ministry. In the

evening of the same day he took the train for Oregon. Saturday he stopped over at Medford, going on to Eugene Sunday morning and preaching there in the evening. The most of the week following he spent with his brother, and preached in Portland on May 20th, visiting Seattle the following week, and preaching at Victoria in the morning and Vancouver in the evening of the 27th.

Rev. Christopher Ruess on May 13 preached on "The Seven Deadly Sins and Cardinal Virtues of Our Day." The former he found to be three sins of freedom—indifference, homelessness and exclusiveness; three sins of power—waste, disorder and business witchcraft; and a final sin of virtue—hypocrisy.

"Our seven cardinal virtues include the three major virtues of our day and four new reverences. The three major virtues are tolerance, cheerfulness and work." The four new reverences are: for woman, for the child, for the animal, and for the poor.

The First Unitarian Church of Salt Lake City held its annual meeting and election on April 26th. Reports were received from the church, the Sunday school and the Lloyd Alliance.

Mrs. Robert H. Davis, corresponding secretary of the National Alliance of Unitarian Women, spoke on the progress of Unitarian work in the United States and Canada. It was stated that the line of churches established in Canada would have to be largely sustained during the period of the war by help from this country.

By the reported wrecking of a life insurance company in which Rev. Francis Watry had invested more than \$2,000 in providing for a twenty-year endowment due in 1921, he probably loses it all. He says of the calamity: "If the company goes under it will prove a heavy loss to our family, since we had been counting upon that \$3,000 nest-egg for our declining years; but we're not bemoaning, only regretting."

The fourth annual meeting of the Long Beach Church was held on April 27. Eighty enjoyed the social period preceding the business meeting at which

encouraging reports were given by the different organizations of the church, and an official board elected.

Rev. Wm. Day Simonds of Oakland and the Rev. Oliver P. Shrout of San Jose exchanged pulpits on May 20th. Mr. Simonds spoke on the Optimism of Emerson.

On the evening of May 23rd Rev. H. E. B. Speight of Berkeley addressed a public meeting in Visalia on matters pertaining to the Red Cross movement. He is one of the most active volunteers in the field service of the Pacific Division of the American National Red Cross.

In his sermon on Religion and the Public Schools at Los Angeles on May 13 Rev. E. Stanton Hodgkin said:

"It is sometimes said that our schools are pervaded by a spirit of irreligion, and that the reason for this is the absence of any distinctly religious instruction in the schools. As a matter of fact we never have and never can exclude religion from our schools. Religion is entirely too subtle and vital a thing to be controlled by enactment. It goes wherever life goes. What we have excluded from our schools is the teaching of theological dogmas which are only the dry husks of religion and not religion at all.

"Every teacher teaches all the really vital religion she has to her children all the time, and she does this all the more effectively from the fact that she is compelled to leave her theological dogmas outside. She teaches her religion unconsciously by her attitude toward her pupils, toward the world, in the ideals she is ever holding up to them, and above all through her personality, which is the most important element a teacher possesses.

"If our schools are irreligious it is due more to our homes, our churches and our Sunday schools failing to do their part rather than to the deficiencies of the schools themselves."

Rev. Christopher Ruess is encouraging his laymen to take part in church services. At a late "Gathering of the Clans" in the Fresno church "The Beauties and the Duties of Being a

Liberal in Religion" was the theme of short talks by J. E. Dickeson of Fresno, E. Seligman of Dinuba, P. M. Morgan of Clovis, and Mrs. Frank Scoggins of Reedley. E. R. Nash of Hanford spoke briefly on "Christianity, Human Nature and Automobiles," Judge H. F. Briggs of Fresno on "Difficulties in Applying Christianity to the Courts and Jails," and Maurice Rorphuro of Fresno "On Trying to Combine Christianity and Business."

Rev. J. D. O. Powers of Seattle in a recent sermon on "The Coming of Christ," said:

"The coming of the Christ is not a material reality; it is spiritual. The real and eternal Christ is an ideal, a mental and spiritual vision, and like all ideals and visions, comes only to those who open their souls and put themselves in a receptive mood.

"The Christ is a spirit of truth, a spirit of justice, a spirit of righteousness, a spirit of love and purity, a spirit of sympathy and of progress, a spirit of aspiration and hope and faith, and is inclusive of all that is good.

"The Christ coming into our midst today is democracy.

"A charm, an innocence, a credulity, and many other things are gone; a seriousness, a reasonableness, a width of outlook, a power to deal with real things, sanity and self-control have come. The idea of the Fatherhood of God is fast taking the place of the idea of the despotism of God. The despot goes out, the brother comes in. All these things and many more cluster around the word democracy. This is the Christ that is coming today. Will America awaken from its sloth to help in this new birth? For that is what this world-war means."

The Unitarians of Hanford have offered the Unitarian chapel to the local Red Cross chapter for headquarters, or for the first aid classes, or military aid classes, or such other use as may seem best until the close of the summer vacation. The Unitarian church in Fresno has made a similar offer of the use of its building to the Red Cross chapter of Fresno.

The program of the Boston May meetings is as tantalizing to those at a distance as a sheaf of oats to a muzzled horse.

Rev. Chas. F. Dole, after a pleasant week in the Yosemite Valley, revisited Santa Barbara, where he preached for several weeks eight years ago. He filled Mr. Goodridge's pulpit on May 20th.

Rev. H. E. B. Speight enters his protest against the exemption of ministers and theological students from conscription. "I believe the vast majority of ministers will deplore it," he says, referring to the exemption. "Those ministers and students who have not yet abandoned their work to enlist have refrained from that step for no different reasons, I am sure, than those which hold men of other callings. I hope there will be a general and an organized protest by the ministers throughout the country on the ground that the only sufficient reason for any man's exemption should be one which applies universally to all occupations."

Rev. E. Stanton Hodgkin of Los Angeles on May 20th preached on "Conflict and Cooperation." He said: "Nations are great cooperative units in spite of their conflicts. This war is demonstrating how vitally dependent they are upon each other. This great war, dreadful as it is, is but an incident in the onswEEPING cooperative movement that is gripping the nations. They are thrown into temporary conflict because, while vitally cooperating, they were giving themselves to that cooperation grudgingly and savagely, each trying to get the best of the bargain, instead of giving themselves to it whole-heartedly and willingly, which would have meant great gain for all.

"Immediately after the war is over they will enter into closer relations with each other than ever before, because that is the fundamental law of life."

Both the Fresno and Reedley-Dinuba Unitarian churches on May 14th, following action taken on Sunday, dispatched telegrams to President Wilson, as follows: "Our congregation has gone on record unanimously in favor of national prohibition as a war measure to conserve

the food supply and man power of the nation."

Rev. D. M. Kirkpatrick of Redlands and Rev. Christopher Ruess of Fresno have arranged for an exchange of pulpits for the first week in June. Mr. Kirkpatrick will lead in the Laton-Hardwicke-Hanford picnic and Mr. Ruess will make a survey and canvas of the Redlands church community.

On May 20th at Stockton Rev. A. B. Heeb spoke on "God in Humanity." "The life of God in your soul is like the flowing stream. It begins, not in the mountain springs, but in the mystic heavens of blue, from whence the rains come. You are to guard this life, guide it over the rocks, deepen it and widen it. As it flows through the valleys it must enrich all that comes in contact with it. It must carry burdens, happy, generous, beautiful burdens. In a thousand aspects and places it must bless, help and not harm. Stop, it cannot.

"Friends, in the stream of your life is God. Seek not a bridge to cross the stream, dark, troubled and grim at times. Men promise you a bridge in the sedative religions. I cannot. To stimulate you to revealing more of God is my happy lot.

"Deepen and widen this channel to the end. Beware of the delta towards life's close. Beware of the idea, 'I have served, now let others do it.' Make life deep enough at the end so the the great ships of your godness may float majestically out on the infinite bosom of God."

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces and took their changes and chances in this mortal life like men, facing rough and smooth alike as they came.

—Charles Kingsley.

"A finer place shall be wrought out of pain
Than the stars in their courses know;
Ah me! but my soul is in sorrow till then
And the feet of the years move slow."

Not so in haste, my heart!
Have faith in God and wait;
Although he lingers long
He never comes too late.

—Bradford Torrey.

Correspondence

San Francisco Relief Home

An Appreciation.

Readers of *The Pacific Unitarian* can be so confidently counted upon to feel sympathetic interest in the work of the "National Conference of Charities and Correction" that their attention is called to the following "press notice" extract, referring to the meeting of that Society at Pittsburgh in June:

"Housing experts are preparing plans to be presented which will make life more livable for destitute old men and women in county poor-houses all over the country. No other class of dependents has been so completely neglected as the aged." Dr. I. L. Nasher of New York is quoted as stating "There are scores of works dealing with the child in the home and in institutions. Until recently there was not a single work on the institutional care of the aged."

In view of the attention being given to this subject, and the increased interest which will be aroused by its discussion at the National Conference, the writer desires to briefly refer to an institution of precisely the kind alluded to which is sustained by the City and County of San Francisco, and of which the authorities and citizens may well be proud, known as the "Relief Home for the Aged and Infirm", and in order that due weight may be given to what he is pleased to write it should be known that he is an inmate of the institution and speaks from practical experience and observation "*from the inside*".

"BEAUTIFUL FOR SITUATION"

wrote the Ancient Psalmist of his beloved city, and the same term applies to the Relief Home, which is located on the western slope of the Twin Peaks, with the Sutro Forest for a background. The municipal tunnel, which is to be opened in July, runs directly under the grounds at a depth of about 60 feet and its central opening is just across Seventh Avenue from the main gate, so that, if the anticipations of many real estate investors are realized, the Home will, ere long, be surrounded by some of our city's most charming

and desirable residences. The grounds of the institution are thereby cultivated and while much of the land is used in raising vegetables for the inmates a skillful landscape gardener has provided plants and shrubs and flowers in profusion whose fragrance and beauty gladden senses that are growing dull with age and invite trembling limbs to walk about the extensive grounds. About 1400 persons are at present sheltered within the commodious buildings whose architect deserves great praise, for they are not only attractive in appearance but are so admirably arranged as to secure the largest possible amount of sunlight and air, and are kept scrupulously clean and neat.

LIMITED EMPLOYMENT

is provided, so far as possible, to those who are able and ready to do some light work, and special privileges are granted to such; in fact, the requests for such opportunities are in excess of the supply. Students of "Social Welfare" might profitably study the fundamental question of public provision for the unemployed at this place.

To one who has hitherto had no other information regarding institutions of a similar character, save such as was gained from reading, the management of the Relief Home is a revelation of how to do it. What special training or previous experience the Superintendent may have enjoyed previous to taking charge here, is not known to the writer, but he has certainly "made good", as is manifest not so much in the discipline maintained (which is no more apparent than in any well ordered family), but in the general atmosphere of content and decency which prevails.

THE ACCOMMODATIONS

exceed any reasonable expectations; the sleeping accommodations are all that can be wished; the food is simple, but wholesome, abundant, well cooked and nourishing; abundance of water, hot and cold, is supplied for laundry, bathing and sanitary purposes; religious services of various forms are held in the chapel; the Social Hall and the Amusement Hall (both large, well lighted and ventilated) furnish social recre-

ation; the latter has a phonograph, player-piano and lantern for "movies", besides a large stage where visiting friends give occasional "shows"; a large library building is well stocked with light literature, mostly books which the city's public library has donated; needed articles of clothing may be obtained upon application and a weekly supply of tobacco is among the necessities not overlooked.

FRIENDLY VISITS

by those who are interested in the welfare of the aged and infirm would not only be an expression of such interest which would be appreciated by the management as well as the inmates, but would bring a warm glow to the visitors' hearts from realizing that such generous provision was made for the comfort of those directly benefited, and the writer (whose name can be obtained from the editor of the *Pacific Unitarian*) would be glad to meet such and extend them the courtesies of the institution. Any further desired information will be gladly furnished upon application by letter.

D.

My Country

(Melita. L. M.)

I sing of thee, my native land,
In strength and beauty thou dost stand,
The pilgrims' hope, the patriots' pride,
For thee they strove; for thee they died.
I sing the land that gave me birth,
A friendly land to all the earth!

I sing thy fair and broad domain,
Thy valleys rich with golden grain,
Thy mighty rivers' quickening tide,
Thy lofty hills that treasure hide;
I sing thy cities' wealth and power,—
Our favored nation's precious dower.

I sing thy faith and large increase
In knowledge, virtue, justice, peace;
Thy gates swing open wide and free
In welcome to humanity.
I sing thy trust in man and right,
In reason's power and freedom's might.

I sing, O God! thy bounteous hand
Which still hath kept my native land,
Whose mercies o'er all peoples poured,
By all invoked, by all adored,—
O may its blessing ever rest
Upon the land I love the best!

—Charles W. Wendte.

May, 1917.

Contributed

[For the PACIFIC UNITARIAN]

Russia 1917

Just seven long and strange sad centuries—
So much of good confused with so much ill—
Since Freedom saw her brute oppressor rise
And Rurik bowed before the Tartar will.
And what succeeded—why recall? It gives
A spice to present joy,—the feudal prince,
The Muscovite, Serfdom, the base intrigues
And all the line of Czars that follow since.
Should I recite the story of those years,
Draw out the tale of wrong and suffering,
Call Ivan back to revel in the tears
He wrung from human lives, or even bring
The last ill-fated Nicholas to view
That we might see him as he stood avowed
A foe to man when his own power he knew
Conceived in Force, man's soul would not
allow

Once it resolved to grow,—should I repeat
The suffering that these years have meant
and then,
Forgetting Czars and Empire and the great
Tumult and pomp of war, attend
But to this greater task, I'd show you that
All history is false save as it shows
The hearts and souls of men, and yet
All governments and outward powers disclose
A valuation of mankind, its worth
In hopes and deeds and sympathies. Men's
lives
Mount upward or are ground into the earth
With these her forms, as Freedom lives and
dies.

Autocracy is doomed! The human soul
Will never more be bound by Force alone
The Power that rules must so combine the whole
That every soul impartial right may own
To live, aspire, enjoy the beauty of
God's world. The meaning of Democracy
Is just in this,—the value and the love
Of every single soul, its right to be
Untrammelled, honored, unoppressed, and free!

From Europe's charnal house, a form is seen
Emerging! Back the war clouds drift! Lo,
Hope
Is in that form! E'en now all is not vain!
The heart of Russia leaps! Her soul is free!

—HURLEY BEGUN.

Life May Have Need of Death

[For the PACIFIC UNITARIAN]

Life may have need of death. The buried seed,
For all its pledge of life and of re-birth,
Cannot release the vital thought
Within its spirit rife.
Till it resolve its elements to earth,
Who knows but what, e'en though unsought,
Our wistful earth-imprisoned love may need
The kindly, helpful hand of Death, to lead
Unto a larger life?

—JAMES T. WHITE.

The Religious Outlook

Rev. Oliver Jay Fairfield.

There are many signs which clearly indicate that our Christian faith is being questioned and tested in the crucible of a fierce and tremendous experience. And the end is not yet. Do we not believe with all our heart—can any of us doubt—that the message of the church of God will emerge from the furnace purified and refined as by fire, a spiritual religion that will more than ever command the reverent attention of the world and claim its loyalty?

The religious news for our time tells of the decline of dogma, of the decay of the old-time theological doctrines, but it tells also of the release and rise to influence of a spiritual faith that is making all things new.

Russia overthrows her tyrants and puts in power the rule of the people. Though they are still untrained in statecraft and will make terrible blunders she grants them universal suffrage and freedom of speech and freedom of religion. Think what that means to the Jews of Russia; and to the Christians who persecuted the Jews! A short while ago the calendar in Russia was shoved ahead from the 18th of April to the 1st of May, a gain of thirteen days, making their calendar like ours. In the events of the last two months the people have advanced still more, a sweep of centuries. See how China has moved forward to become a republic; and now, within the month, has seen the very last of the trade in opium among her people; the release from a curse once thought the worst in the world.

See how reforms move and gain momentum even in this time of world trial when it seems to some of us that we cannot think of anything else in the world than what the moment brings us. There is the sweep of prohibition sentiment around the world; Russia dry. France and Great Britain closely restricted, America fast approaching war prohibition, which means prohibition for all time. Or the advance in votes for women even in slow-moving England. In America eight states changed over since

the beginning of the year; three during a single week in April.

In war preparation America blunders along, revealing the fact that as a democracy we are incurably pacific and the poorest of war makers, but in matters of inward growth a new impetus is felt among us. Said President Nicholas Murray Butler of Columbia University: "There will be more advance in social organization in three years after the war than would have been possible in a hundred years without the war stimulus." The advance is toward a freer spirit in religion, an advance in which we can all rejoice. The outlook for spiritual religion is still upward and onward.

Billy Sunday and Liberal Lethargy

(Extract from a recent sermon by Rev. E. Stanton Hodgkin.)

Billy Sunday is the most conspicuous type of a widespread element that pervades our present-day life in a multitude of ways, in our yellow journalism, our Charlie Chapman theatres, in the highly sensationalized vaudeville pulpit. The minister that will not or cannot produce fireworks of some kind has a rather lonesome time of it.

The more refined and liberal ministers and laymen of the orthodox churches justify Billy Sunday as a sort of disagreeable necessity. They freely admit his vulgarities, his militant intolerance, which at once sends every one to hell that does not agree with him; his archaic theology, entirely out of harmony with the forward-looking tendencies of the age; his lack of a social gospel, the crying need of our time; they freely admit they have very little in common with his message or methods; but such things must be tolerated for the sake of reaching the kind of people that can be reached in no other way. A few people do find themselves and do take up a better life as a result of one of these campaigns. So do earthquake, famine, pestilence and war call out the heroic; but we would not, if we could, bring on those disasters for such reasons.

They say Billy Sunday is sincere. Perhaps so. The saber-toothed tiger of

a million years ago was sincere in devouring every other creature;—absolutely. So was Torquemada, the terrible Spanish inquisitor, sincere. Every crime in the calendar has been committed by men who were sincere.

Billy Sunday has shown a special dislike to Unitarians. Well he may. We are the farthest removed from his god and heaven of any people on this earth. Where there are few or no Unitarians he opens the vials of his wrath; but in Boston, the heart and home of Unitarianism, he never mentioned or denounced them.

None are more responsible for Billy Sundayism and all that goes with it than we are. It is the direct result of the ignominious failure of religious liberalism. If the liberalism of America could have gathered itself into a corporate life with momentum and contagion, the liberal church today would be far stronger than all other Protestant churches combined. But the average man, as soon as he grows out of orthodoxy, becomes simply a detached individual with very little feeling of responsibility for his faith. His question is: "How can I get most out of this for myself?" not "How can I give myself best to make this faith gather power for good as it goes on?" There is nothing in our liberalism that reaches out for people, takes possession of them, carries them on and puts them to work.

When Billy Sunday comes here next fall, I hope to be on hand, and I want you to be also. I propose to preach about three times a week and to set forth just as positively, clearly and forcibly as I can, our gospel of life, so that seekers can see the two gospels side by side. I want a committee from each of the auxiliaries to plan. I want you who can to go down into your pockets. We ought to be ashamed that it takes a Billy Sunday to rouse us out of our lethargy. But we ought to rejoice we can still be aroused. In time of sensationalism, violence, hysteria and unrest, our gospel of sanity and good will is the gospel of all the gospels that is needed. We have only to make it dynamic, contagious, and give it corporate momentum. Let us not be found wanting.

A Civil War Relic

Miss Cordelia Kirkland of Los Angeles favors the readers of the *Pacific Unitarian* by sending a bright poem by her brother, Major Joseph Kirkland, who, in 1864, was home from the war invalided, and contributed to a paper published at the instigation of his younger sister (Elizabeth), to raise money for the "Sanitary Commission." It was called the "*Prairie Chicken*," being located on an Illinois prairie, and jokingly called chicken because its life was limited for one year and no one would want a paper that had become a prairie hen. It lived a bright and profitable life, realizing over \$400—for the great national charity.

Musings of a Visitor.

Major Joseph Kirkland.

THE VISIT.

A visit! What is it? Imagine a time
When all "the amenities" glow in their prime—
Warm hospitality, without prodigality—
(The former's a virtue, the latter a crime);
Unfailing attention bestowed on the guest—
A part being seen, and imagined the rest,
For much of the kindest regard and respect
May be shown by a little judicious neglect:
It helps you to keep from a friend the sensation
Of having incurred any great obligation;
In this case, as others, a good rule to run by
Is the one that says, "Do as you'd like to be done by."
Here are some of the things—not to be too explicit—
That make up my *beau ideal* of a visit.

THE TIME.

The whole year is good, but I think the best of it is
About at the season of Christmas festivities.
The length of the stay must depend on good taste;
Do not make it too long, nor depart in great haste;
The farewell should come as the first check to merriment,

While still in full tide of successful experiment:—
You'll be well contented, unless you're a dunce,
To give your friends cause for rejoicing *but once*.
Your arrival a pleasure to all should impart,
But to make them glad twice is not nearly so nice—
Glad to see you, and gladder yet when you depart!
But a visit too short might excuse in your host
The thought when you left him, "Here's Love's Labor
Lost."

Three kinds have earned, each, a distinct appellation—
There's the "Vis," and the "Visit," and the dread
"Visitation."

A very good principle here to imbibe is
The Latin *in medio tutissimous ibis*.

THE GUEST.

The guest should be welcome, well-dressed and well-bred;

Well-disposed to be pleased, well in health, and well-read;

But if, besides being good-natured and witty,
 He happen to come from some far-away city,
 So much the better; let him (or let her)
 Bringing town gossip, and scandal, and rumors,
 Retail it all in the best of good-humors.
 And so, between laughing, and chatting, and reading,
 And last, but not least, super-excellent feeding,
 Tea, dinner and breakfast, at home or with neighbors,
 And soft beds to rest in from all these hard labors,
 The time passes quickly, uncared-for, unheeded,
 And parting-day comes quite as soon as it's needed.

THE HOUSE.

Small matter the size of the hosts' outward mansion;
 Be their *hearts* large enough 'twill admit of expansion:

Still, let it be spacious, well-placed and well furnished,
 The servants well-ordered, the silver well burnished;
 A good patent heater would make it completer,
 By helping to keep it both warmer and neater,
 The greatest convenience on earth, though, of course is
 A handsome and *freely-used* carriage and horses.
 ["Had the author writ now, he would doubtless have
 thought o'"]

Endowing his host with a stunning new auto!"']
 Oh, had I the pen of a Dickens or Thackeray
 With what an unceasing delight would I whack away
 At all the small follies and great affectations
 Of this most affected of civilized nations!
 Nor would I forget, 'mongst the rest, to disparage
 Those *pareneus* who, having set up a carriage,
 Instead of improving and making the most of it,
 Go a-foot, in remorseful dismay at the cost of it,
 And think that by giving it stingy employment,
 They save in expense what they lose in enjoyment.
 One thing I forgot: don't neglect (if it may be),
 To furnish the house with a splendid young baby!
 That well-spring of pleasure, that troublesome treasure—

That source of alarm and delight beyond measure!

AFTER ALL.

It strikes me my muse a most dreadful digressor is—
 She's used all this space on the merest accessories,
 For visiting, give me the dwelling whose boast is
 A generous host and a lovable hostess!
 Many thing do I hope for in this world of ours—
 Fame, fortune, long life, clearer light, and new
 powers,

But I'll lose some of these, and find ample amends
 If one pleasure be left—entertaining my friends!
 The honors of earth, howe'er thickly they come,
 Poor substitutes make for the comforts of home,
 And even one's home towards selfishness tends
 When it's home for one's self and not home for one's
 friends!

So if the kind Fates have for me but in store
 Such a home, and *so furnished*, I'll ask little more,
 Such are, as I know, not too plentiful here,
 "But oh! if perchance there should be a sphere"
 Abounding in Mansions so bright and so fair,
 I'll pray my last visit of all may be there!

Not to satiate one's self with food is
 the science of health.

The food from which a man abstains
 after he has eaten heartily is of more
 benefit to him than that which he has
 eaten.

The Proposed Meadville House in Connection With the Uni- versity of Chicago

The Meadville Theological School was founded at Meadville, in northwestern Pennsylvania, in the year 1844, by Harm Jan Huidekoper, primarily to prepare missionary preachers for the then new West. For nearly seventy-five years, the School has furnished Unitarian and other liberal ministers to all parts of the United States and Canada, as well as to foreign countries. Meadville graduates have occupied and are occupying some of our leading pulpits and posts of denominational responsibility.

While the privileges of the school will always remain open to men and women of practical, rather than of purely academic, training, the larger demands of the churches require that collegiate preparation be insisted on whenever feasible. To this end, the school has allied itself with the University of Chicago, and after a successful experiment of sending a professor and students for two years to Chicago for the summer quarter, it now proposes to erect a Meadville House, for use all the year round, on land generously given by the chairman of its board of trustees—Hon. Morton D. Hull of Chicago. The lot is close to the University, and diagonally across from the First Unitarian Church.

An appeal is hereby made for the sum of \$60,000, one-half for the building, and one-half for its partial endowment. A form of pledge will be sent on request. Payments may cover two years from July 1, 1917, if desired. Address all communications to the chairman of the building committee, Rev. Richard W. Boynton, 83 Ashland Avenue, Buffalo, N. Y. Committee—Rev. Samuel A. Eliot, D. D., Boston; Hon. Morton D. Hull, Chicago; Rev. John H. Lathrop, Brooklyn; Dr. Rowena M. Mann, Chicago; Rev. Eugene R. Shippen, Detroit; Rev. Ernest C. Smith, Chicago; Pres. Franklin C. Southworth, Meadville; and Charles H. Strong, Esq., New York.

Misers mistake gold for good, whereas
 it is only a means of obtaining it.

—*Rochefoucauld.*

America Doing Her Duty

Rev. Benjamin A. Goodridge

[From sermon published in full in Santa Barbara Press.]

The war that we are entering upon is in behalf of peace. The vigorous and skillful prosecution of it will shorten the road to the peace of the world. Duty plainly points us that way. The decision that the nation has made is the right decision. The cost has been counted. The worth of that for which we shall have to pay has been duly valued. With sober determination we bend our energies to the unaccustomed business of making war.

We have been slow to enter this war. Yes. To our shame? No. It is to our credit that we have been slow to believe that there is not for us a higher duty. When almost all the world was at war, it seemed as if the best service we could render was to maintain a broad area of peace, from which we could exert our influence to mitigate the horrors of war, and use every legitimate means to bring it to an end. As a nation we were believers in peace as the only path of real progress for the world. We felt that it was degradation to our national ideal to choose the old brute method, if any other choice were possible.

No, we are not going into this war with any praises of war upon our lips. We never hated war as we do now. And we are going into it because we hate it so much.

It is true, as the president has said, that we have nothing to gain for ourselves by going into this war. Our gain will be in the welfare of the world that is to come from putting an end to the struggle. And, in a sense that will be for us a great gain, also. For it is now our world as it never has been before. Henceforth, for good or ill, we shall have our place in its councils, our share in all its fortunes. We must see to it that it is a world in which free men can live and prosper.

The wise for cure on exercise depend;
God never made His work for men to
mend.

—DRYDEN.

Events

Unitarian Club of California

When it was expected that the annual conference of the Pacific Coast churches would be held at Berkeley, May 8th to 11th, the council of the Unitarian Club of California planned to use the annual ladies' night in entertaining the delegates and their wives, and had arranged an attractive program. When the conference was given up that energy might be given, and resources conserved, for the needs of the Nation, it was determined to hold the dinner with a necessarily modified program. The meeting was held at the Hotel Whitecomb, recently completed, and specially fitted for receptions, since on the eighth floor, superimposed on the roof, is a majestic room commanding all the sun and all the view that San Francisco can claim. Here at 6 o'clock there was held a general reception to Dr. and Mrs. Chas. F. Dole, Dr. and Mrs. Franklin C. Southworth, and Rev. Ralph E. Conner.

At 7 o'clock the company of about ninety dropped down to the dining-room and enjoyed a dinner, which, in accordance with its uniform practice, ministers and their wives enjoyed without other consideration than their presence, while members and guests were served at somewhat less than cost, so that no conscience suffered for questionable expenditure. The general topic for discussion was "Liberty and Loyalty". The Council's call read: "Not the least important side of preparedness is clear thinking and an uplifted spirit, that loyalty may be enlightened and we may be prepared to act wisely and to bear with courage whatever comes."

The first speaker was Rev. Ralph E. Conner, late of Gardner, Mass., who arrived on the day of meeting from Southern California, where he has generously supplied pulpits, and also delivered many well-appreciated lectures. He spoke upon "The One Thing Needful", and very happily opened the discussion.

He emphasized the duty of loyalty and of steadfast support of those entrusted with the responsibility of governmental control in these days of trial.

Dr. Dole spoke on "Our Contribution to the Public Good in Time of War". He left no doubt of his regret that war had come and urged that we cherish humane views and avoid hate and wholesale condemnation of all the people who oppose us. We must beware of falling into the old error that sharply divided between the sheep and the goats. The fact is that the best of us have somewhat of the goat in our composition, and there is a little of the sheep in the worst of men. He favored generosity and suggested that it would have a good effect if rich America should step in at the end of the war and settle indemnities imposed on the defeated.

Mrs. Elizabeth Gerberding spoke briefly but well on "Loyalty of Church to State", setting forth some of the possibilities, and dwelling on what individuals might do for and through the church.

Dr. Southworth closed the discussion in pointed consideration of "The Loyalty Which Liberty Demands". His address was constructive and firmly supported absolute loyalty that liberty might be preserved. The spirit of the evening was fine. There was enough difference in conclusions to remind all that the rights of free speech are worth making sacrifices for.

Interest in Comparative Religion

Rather a remarkable testimony to the general interest felt in religion as a whole has been given by the success attending the course of addresses each Sunday morning at ten o'clock at the Sunday School of the First Church in San Francisco by Rev. Clarence Reed.

In September of 1916 he took charge of the adult class that for many years had been taught by Mr. Horace Davis, the attendance of which for the six preceding years had averaged twelve. He has given carefully prepared lectures on the religions of Egypt, Babylonia and India, especially emphasizing the expressions of the ideals of these religions in their scriptures, architecture and sculpture.

During the year 100 have enrolled as members of the class, and the average attendance has been 41.

He gave a general introduction to each subject, suggesting bibliography so that those especially interested could continue the subject. He only incidentally touched on the philosophy of religion, believing that a person should be thoroughly acquainted with the history of the great religions and their expression in sacred scriptures and the fine arts before he is fitted to intelligently study religious philosophy.

He read freely selections from the scriptures of the different religions, and the members of the class were so interested that a mimeographed collection was prepared. He secured slides of the greatest temples and sculptures of Egypt, Babylonia, and India, and once or twice a month illustrated his talks.

The members of the class have asked Mr. Reed to continue the lectures after the vacation season. If he does the subject for next year will be "The Religions of India, China, and Japan." In other years would follow "The Religions of Persia, Greece and Rome," "The Hebrew and Mohammedan Religions," and finally a year devoted to "The Evolution of Christianity."

The attendance has demonstrated that people in general have a real interest in the history of the various religions, and many who belong to other churches, or who attend no church have been regular in attendance. Incidentally it has in some degree strengthened the church, as some remain for the service. It is also helpful to the Sunday School, as some parents bring their children to the school and attend the lectures themselves. Mr. Reed, as a free offering, has given most of his time to the preparation of these lessons. A class contribution provides the slides, which have been very attractive. A feeling of gratitude is earnestly felt and it is sincerely hoped that he may be able to carry out his comprehensive plan.

"The gospel is no gospel if it does not turn the hearts of men toward each other, as well as toward God. It is no gospel if it does not unite all believers in wise, well-considered, and earnest movements for the cleansing of the world and the better ordering of all human life."—*Ames*.

Memorials to Two Ministers of the San Francisco Church

On Sunday, April first, 1917, at the First Unitarian Church of San Francisco, tablets were dedicated in memory of two remarkable men, whose united term of service covered a full forty years.

The tablets are of travertine with a gothic frame in bronze modeled and cast in bold relief. The letters are also cast and applied on the face of the travertine slab. The soft, variegated color of the travertine harmonizes strikingly with the patina of the frame and the effect is such that it blends with the ground color of the church. They were designed and executed by Vickery, Atkins and Torrey of San Francisco.

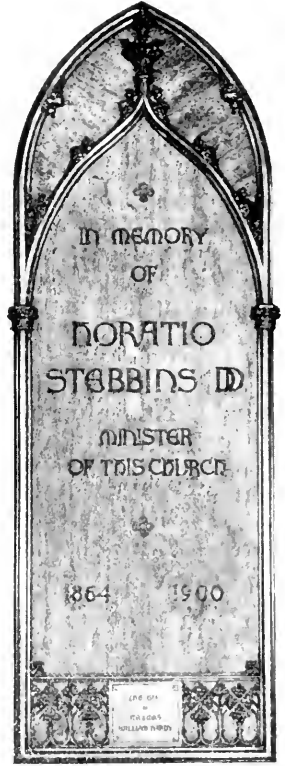
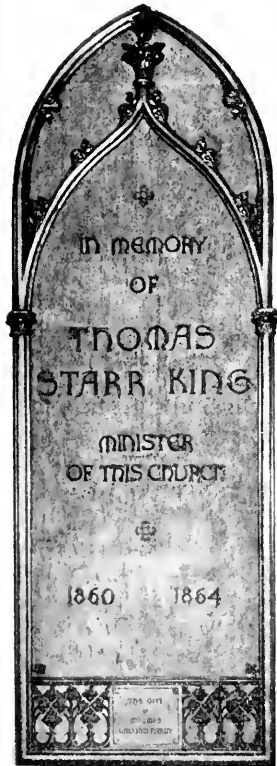
They are the gift of Mr. and Mrs. William Hardy, devoted parishioners, who were almost constant attendants of the church for forty-four years. Mr. Hardy, born in New Hampshire, came to California in 1850. He became a mining superintendent and expert of high standing. His wife, Caroline S., born in Massachusetts, came to

to the great ends of life abides with us. May we walk worthy of their fellowship, which is our inheritance, and with loyalty and devotion carry forward the tasks bequeathed to us by them. That our thought of them may be quickened in this church and as an enduring testimonial to their beloved memory we now dedicate these tablets.

California in 1861. They were married by Starr King, but for two years resided in Sacramento. In 1863 they removed to San Francisco and both were devoted to the church for the remainder of their lives. Mrs. Hardy was for many years president of the Society for Christian Work, organized in 1871, and discharged the duties of the office with marked ability. They were both fine types of New England integrity and steadfastness. Mrs. Hardy died in 1907 and Mr. Hardy in 1909. By his will he bequeathed \$1500 to provide fitting memorials for the memory of the two preachers with whose names and service the First Church is so intimately associated.

As a part of the service of dedication, the congregation joined in repeating the following:

In this place where we gather to worship Him before whose face the generations rise and pass away, we call to remembrance this day two faithful ministers of the truth. They have left the light of their love to shine in our hearts; and the memory of their full devotion



The first Unitarian service on the Pacific Coast was held in San Francisco on Oct. 21, 1850, in Simmons' Hall on Sacramento Street, above Montgomery. A church society was soon organized, the meetings being held in various halls until July 17, 1853, when the first church building, on Stockton Street near Sacramento, was dedicated. Five ministers served the church for the first ten years of its existence, during which time it grew slowly. In 1860 Thomas Starr King, the beloved minister of Hollis street, Boston, was persuaded to come to California for an expected term of two years. His coming gave new life to the church and it leaped into prominence. The second church building on Geary

near Stockton, was dedicated Jan. 10, 1864, and the present building on Feb. 9, 1889.

The story of Starr King in California, as lately told by Rev. William Day Simonds, deserves to be widely and thoroughly known by the present generation. He died, in his fortieth year, March 4th, 1864. Upon his death the importance of securing a fitting successor was strongly felt. Dr. Henry W. Bellows of New York City, most eminent of our denominational leaders, fixed upon Horatio Stebbins, minister of the church at Portland, Maine, as the one man able to hold what King had gained. He placed him in his own pulpit for five months and came to San Francisco to comfort the stricken church and prepare it for new leadership. On September 7th, the chosen man arrived and on Sunday, the 11th, preached his first sermon.

Horatio Stebbins was a very strong preacher of another type. Less magnetic, more reserved,—in comparison severe, with a strong emotional nature held firmly in check. He had little of popular charm. He was independent, original, of marked intellectual power and profound faith. He was of large size in body, mind and soul,—a great man. He was powerful, but with a wonderful tenderness and delicacy. Those who did not know him or tried to patronize him sometimes thought him cold. He was beyond pretense and could not assume fictitious friendliness, but he had a generous throbbing heart and was the staunchest of friends. He was the most considerate of men. One who spoke contemptuously to a servant forfeited his respect. Every hack-driver or policeman who crossed his path found kindly and respectful treatment. As a sermonizer he was strong and inspiring. He was deeply spiritual, and his mountainous faith transfused the weaker faith of those he led. His lofty thoughts were clothed in language of great beauty. His expressions were often purely poetic in form. His voice was never to be forgotten,—rich, full and thrilling. His presence was impressive, almost majestic. He had little of the surface affability of the over-cheerful.

He was kindly in a large way. His nature knew the depths of suffering, but he stood erect in serenity of trust. His influence in the community is not to be estimated. His own service, especially to the cause of education, was great, and what he inspired in those who looked up to him cannot be measured.

A church led for forty years by two such men surely has received much, and of it much has been expected, and not wholly in vain. Time has removed most of those who knew and were helped by these great builders, but traditions are sustained and character persists. The high ideals, the steady pursuit of truth, that marked the beginnings are firmly held and are strongly presented under the changing conditions of the eventful present. It is entirely fitting that to such men permanent memorials should be placed, and it is fortunate when the form is so pleasing.



Church, Franklin and Geary Streets, San Francisco.
* Grave of Thomas Starr King.

Faith in Song

Joy and woe are woven fine,
A clothing for the soul divine;
Under every grief and pine
Runs a joy with silken twine

—*Wm. Black.*

Be like the bird, that, pausing in her flight
A while on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she hath wings.

—*Victor Hugo.*

I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails;

I shall believe the Hand which never fails
From seeming evil worketh good for me;
And though I weep because those sails are
battered

Still will I cry, while my best hopes lie shattered,
“I trust in Thee.”

—*Ella Wheeler Wilcox.*

Picnic at Lake Wahtoke

The churches in the San Joaquin Valley combine for a picnic and open-air service. Last year they held the first meeting, and about 160 responded to the call. On May 20th of this year about 200 gathered and it was an enjoyable and profitable occasion.

To find a lake for a picnic ground dwellers in Fresno strike east and travel over thirty miles to where the foot-hills begin. The body of water, by courtesy called a lake, is in reality a water ditch that lazily curls around a large knoll, on the banks of which willows and cottonwoods have formed a natural grove. A kindly rancher, Mr. W. H. Rohrer, has made it attractive and throws it open to any who enjoy it. There are boats and are supposed to be fish, but they are indifferent, or able to withstand temptation. It is a wonderful drive from Fresno, through orchards and vineyards tremendously impressive and vividly green. Figs, olives, peaches, alfalfa and boundless acres of grape vines stretching in vistas that melt into the horizon. From every direction come autos of every size and varied designs—from humble Fords of early vintage to the aristocratic Stutz of graceful lines, unsuspected speed and pleasing hues.

Many towns contribute, Clovis, Dinuba, Hanford, Hardwicke, Laton and Reedley send delegations. All are conspicuously labeled and thereby introduced. Intercourse is free and friendly, and the best of feeling is manifested. Luncheon follows a process of voluntary selection and absolute freedom, excepting that the Reedley delegation exemplifies its belief in service. Its leader passes from table to table dispensing coffee as a free-will offering.

At half-past two the service is held. There is singing from distributed hymn and service cards, led by Mr. F. H. Parker as chorister. Judge George R. Church conducted the responsive service.

Then followed various addresses, all limited, but with varying limits. The first speaker was Field Secretary Murdock, who, traveling the greatest distance to attend the meeting, was therefore given the longest limit of time. He spoke on "Authority and Responsibility," up-

holding as a far-reaching principle that they must lie together. Whenever they are separated disaster follows. Two great wrongs offend,—to exercise authority that is not ours and to shrink responsibility that is ours. In affairs, in the family, in politics and in government, whenever responsibility is called for, the authority, including the necessary power to reach the result must be vested. The primary source of authority is the Author of Finite Being. God authorizes every human being to do what he knows to be right, to do what he believes to be right, to do all in his power to make the world better. He leaves man free to do wrong, for in a moral and spiritual world he must be free, but he does not authorize any man to do wrong.

The greatest achievement of man is his discernment of God, his recognition of responsibility to Him, and the consecration of all that he is to His service. This is religion. Religion is the water of life that makes human nature fruitful. The church is one of the irrigating ditches that leads the water that transforms the land. There are many ditches and all seem needed. Our responsibility is for the Unitarian ditch. Our greatest need is to fully recognize our responsibility and to stand up to it like men.

"God a Democrat," a fine little poem, was read by an enthusiastic visitor, who owned that he was a Baptist.

Then followed three five-minute testimonials. The first by Mrs. Frank Scoggins of Reedley was so fine a brief historical sketch of the Unitarian church that we print a good part of it.

Unitarians affirm that their Belief is a return to primitive Christianity. The Faith is usually considered a heresy of modern days, but Unitarians believe it is the oldest kind of Christianity.

It is the form that prevailed for two centuries after the death of Christ. The entire period prior to the council of Nicea (325) may be considered the Unitarian epoch of Christianity. Three hundred years after Christ the Roman Catholic church was divided under two great leaders, Arius and Athanasius. The Arians believed in one God, the Athanasians that the Son was equal with the Father.

Six times the Arians banished Athanasius and branded him a heretic, and it was not until 380 that the Roman Emperor drove the Arians (or Unitarians) out of the churches, and by the power of their legions installed the followers of Athanasius. But they were not yet Trinitarians. The Holy Spirit, or the Holy Ghost, was not included in the faith until A. D. 589, and was not formally indorsed by any Christian church until 1215.

This remained the orthodox view for many centuries, but the controversy was never closed and may be traced down through the Middle Ages, in the great school-men. Men like Aristotle belonged to a school of philosophers that stood separate and distinct from the Roman Catholic church, and which believed in but one God. In any modern and mediaeval history may be traced the growth of the Roman Catholic church and the development of the doctrine of the Trinity, first from one God to two, and finally nearly 650 years after to three Gods,

The Protestant churches are of comparatively recent date. The Lutheran and the Episcopal churches were established during the sixteenth century, the Presbyterians some time later. The Methodists about 250 years ago, the Christian Church of Alexander Campbell less than 100 years ago. The Unitarian Church in America was organized a little over 100 years ago, although a good many churches were established in various countries of Europe in the sixteenth century.

Unitarians cannot point with pride to a large membership, or to making of many converts, but rather to the character and quality,—the true culture,—of those who have found it their church home.

I mention a few not for the glory they add to our ranks, but that they who know and love them for their true worth may take courage to think for themselves.

[The names quoted included statesmen, educators, scientists, poets, authors, humanitarians and reformers that seemed to omit precious few of those of first rank.]

It was gradually, after many centuries, that the simple gospel of Jesus was overlaid by the inventions of theologians and ecclesiastics. The great reform needed today is to slough off those inventions and return to the simple principles of "Love to God, and Love to Man." "To seek the Truth, and the Good Life, to help bring about a better and more beautiful Social Order."

Mr. P. M. Morgan of Clovis told the story of his own religious life. Trained a member of the Campbellite Christian body he affiliated with the Methodists when they seemed the nearest to his convictions, but he later felt his position was not honest. Then at Fresno he learned of the Unitarian faith and it had been a comfort to him. A good beginning had been made at Clovis, and they were hopeful for the future.

Mr. J. Seligman of Dinuba spoke of the satisfaction it had been to him to have the opportunity of hearing Unitarian preaching in his home town. He said he was a business man and not a talker, and he made no effort to reach the limit.

Mr. Pickett, in charge of a school at the successful Socialist colony at Llano, was given ten minutes to tell of what they were doing and how they were doing it. There are a thousand people. They began with almost nothing, in money. They have made it possible for people to do what they really felt desirous of doing and what they could do best. They paid good wages to the members who worked, \$4 for eight hours being the minimum. So far they were prosperous and living in peace and harmony. They sought economic justice, feeling that political power could be gained later.

Mr. Maurice Raphuro spoke very interestingly of war conditions with which, through correspondence and reading, he is very familiar. He regards neutrality as an impossibility. Any man who has a mind must take sides. Let no American think he is fighting for England or France or Russia. They are quite as truly fighting for us.

Mrs. W. P. Miller, an accomplished reader, held the close attention of the company while she read a "Son of the Greater Fatherland," a thrilling dramatic sketch by a San Francisco writer, founded on the execution of an officer

who refused to obey an order of his superior that he shoot two harmless old people and innocent children—suffering execution himself for his disloyalty.

Rev. Christopher Ruess closed the exercises with a fitting tribute to Wordsworth, including the reading of two fine sonnets. His love of Nature and the beauty of his language were fully harmonious with the out-of-door service, truly reverent, in beautiful surroundings on a day that was absolutely perfect.

Seattle University Unitarian Church

The trustees of the church, believing that memorial gifts constitute one of the most precious and inspiring conditions of church life, have gladly welcomed such marks of affection and attachment. One of the first memorabilia to be given was a fragment of the historic Plymouth Rock, taken from it many years ago, before it was preserved as at present, and given the church in memory of Miss Maria E. Morton, who was greatly interested in this Unitarian venture and whose birthday was the same as the dedication day of the church lot. In her memory also the carved oak lectern in the church was given by her sister, Margaret Bradford Morton. The handsome carved oak pulpit, in memory of Mrs. Samuel T. Hooper, the first woman to be vice-president of the American Unitarian Association, and for nine years a director, was given by her niece, Mrs. J. C. Perkins. In her memory also has been given a beautiful brass vase, fashioned by the Gorham Company of New York, by her nieces, Mrs. Joshua Crane and Mrs. Samuel Stevens. An impressive covered gateway, known in church architecture as a Lych-gate, giving entrance to the church-yard, designed by Mr. Ellsworth Story, architect of the chapel, has just been completed and is the gift of Prof. and Mrs. Walter E. Roloff in memory of their young son so sadly killed a year ago. Thus do the spirits of our past join with the endeavors of the present to consecrate and magnify our religious life.

Rev. Fred Alban Weil Called to Denver

Rev. Fred Alban Weil, who has given ten years of devoted service to our church at Bellingham, has been honored by a unanimous call by the church at Denver, Colorado, and has accepted. Rev. David Utter will remain as Minister Emeritus. The new pulpit will be occupied on September 1st, Mr. Weil and his family leaving Bellingham some time in the month of August.

This promotion is deserved, and Mr. Weil's friends rejoice with him in his being called to a wider field of influence, but to us on the Pacific shore, especially to those of the far North, it can but bring a share of regret. He will be missed, and his society at Bellingham will be tested as to its strength and loyalty. A popular man sometimes fails to root his people in love for the church or the cause he represents. A mere personal following is no evidence of enduring regard for the church as such, but Mr. Weil seems to have done more than win personal regard and esteem. He has stood manfully for the cause of liberal religion and has commanded respect where there was little to begin with. He has not been content to serve his immediate community, but has done considerable missionary work in localities remote from Bellingham. Services have been held at Blaine, Sedro-Woolley, Lynden, and at more remote points on Fidalgo Island and elsewhere. He has made the Unitarian faith both known and respected. He is a strong, energetic man, and his early experience in newspaper work has been of help in encouraging enterprise and initiative. Academic fastidiousness and bashfulness unfit for pioneer work, and a man without self-reliance and determination is at a disadvantage. Mr. Weil has not been content to go over into Macedonia when called, he pushes to points where he is not consciously needed and where desire has never been felt. But he has made friends and will be missed. At Bellingham the proximity of his attractive little church to the large normal school has given him an added opportunity of which he has never been unmindful, and

it is quite safe to say that many teachers of influence not to be estimated know much more of the Unitarian faith, and think more favorably of it, than they would have had not its representative been so energetic and fair-minded. To fill his place satisfactorily will not be easy, and the result will depend in good part upon the little band of faithful followers whom it will be hard for him to leave behind him. The best proof they can give to him of their love and loyalty is to stand firmly and cheerfully by the church he has planted and nurtured, carrying forward the work he has sacrificed much to establish, and now leaves confidently with them.

The Associate Alliance

The Spring meeting of the Associate Alliance of Northern California met in Starr King Hall, Oakland, on May 10, 1917. A time of friendly greeting was followed by luncheon, and at 2 o'clock the meeting was called to order by the President, Mrs. Lloyd Baldwin.

Opening exercises were conducted by Mrs. Dutton; reading, singing and recitation of our Faith, and Bond of Union. Mrs. Sisson, President of the Oakland Alliance welcomed the visitors on behalf of her society.

A poll of delegates taken; 117 present: Alameda, 5; Palo Alto, 3; San Jose, 23; Berkeley, 29; Oakland, 32; San Francisco, 25.

Word had been sent out from both Santa Cruz and Stockton of an intention to participate but none responded to the call, greatly to our regret.

Reading of By-laws followed by music, three songs by Mrs. McGregor of Oakland.

Minutes of previous meeting were read and approved. Corresponding Secretary reported 24 letters and 27 postals sent, and 14 received. The Treasurer reported a balance on hand of \$22.91.

REPORTS FROM SOCIETIES.

ALAMEDA: Mrs. Plummer reported no change from last meeting.

BERKELEY: Mrs. Dushak reported the Bazaar given up for next Fall by reason of general conditions and the state of the country. They have a hos-

pitality committee to make neighborhood calls and report to the minister.

Are very much interested in the Federation of Church Women in West Berkeley. Intend to keep up the sewing for the Red Cross through the summer instead of taking the usual vacation. They are helping the Channing Club.

OAKLAND: Miss Van Harlingen reported doing the same things in the same way. P. O. Mission in charge of Mrs. Wood doing good work, and the book reviews by Mr. Simonds were popular.

PALO ALTO: Mrs. Morrison reported a variety sale of candy, light refreshments, etc. Hopeful for the future though the society is smaller this year than last.

SAN FRANCISCO: Mrs. Lyser told of Red Cross work being done. Two units of ten each meet at headquarters for sewing and other helpful work, and the classes meet in the church parlors daily, all expense in connection being borne by the Society for Christian Work. They still cling to the bazaar and have been very successful with it, over \$800 being realized from the last one.

A letter was read from Miss Pecker expressing appreciation of the kindness shown her on her return from China "weary of body and sore of spirit", and sending to all her warm thanks.

Miss Peek of San Francisco Headquarters reported 687 visitors, 238 of whom were Alliance women from far and near. 329 books loaned, averaging 40 monthly.

The travelogue is ready to be passed around, and societies can secure it by addressing Miss Atherton of the National Alliance in Boston.

Alliances were urged to renewed efforts to increase the subscription list of the PACIFIC UNITARIAN because of the good work it is doing, and in conclusion particular stress was laid upon the necessity of sending from each Branch immediate notice to Headquarters of all changes in officers or time of meeting, or any other matter of interest to the Society.

San Jose reported 97 active members.

A motion was made that hereafter reports from Branches be given annually,

the other meeting being devoted to helpful suggestions for the good of the Society; seconded and carried.

According to a notice given an amendment to Article VI. of the By-Laws was moved and seconded; the Article amended to read: "Meetings shall be held in the Spring and Fall of each year at the call of the President. Carried.

Mrs. Dutton read notice of the meeting in Boston, on May 21st, of "The Alliance of Unitarian and Other Christian Women."

The report of the Nomination Committee was next called for. The following names were submitted:

President Mrs. O. P. Shrout, 20 N. Lincoln Ave., San Jose.

1st Vice-Pres., Mrs. E. N. Wyckoff, 2500 Durant St., Berkeley.

2nd Vice-Pres., Mrs. Adele N. Swett, 1315 Castro St., Oakland.

3rd vice-Pres., Mrs. Thos. A. Hanson, 324 Mission St., Santa Cruz.

4th Vice-Pres., Mrs. J. A. Miller, 206 Emerson St., Palo Alto.

5th Vice-Pres., Mrs. H. Bretherick, 1916 Pine St., San Francisco.

Recording Sec., Mrs. Raymond Holmes, 800 Geary St., San Francisco.

Treasurer, Mrs. A. Manuel, 2111 Clement St., Alameda.

Corresponding Sec., Mrs. L. B. Wilson, 296 S. 13th St., San Jose.

Moved and accepted that report be accepted as read and the Secretary instructed to cast the ballot. Carried, and the officers declared duly elected.

Mrs. Stebbins urged the Branch Alliances to invite Mrs. Wyckoff, her successor as Director of the National Alliance, to visit them at least once every year.

Mrs. Morrison invited the Associate Alliance to come to Palo Alto for the Fall meeting. A motion to accept was made, seconded and carried.

Mrs. Speight then introduced Miss Helen Kreps, who said it was the first time she had tried to formulate her reason for entering the ministry. She had thought it strange there were so few women in the pulpit, in view of the great success by those who had taken up the work, the natural attainments of women making her especially fitted for the ministry. Miss Kreps paid a fitting

tribute to the sweet and gracious personality of Miss Florence Buck; spoke of the great work of woman in war time in the past, and the greater work in the present, and said that woman's entrance into the pulpit would supply just the touch needed to fill to completeness her work for the good of humanity. Mrs. Speight followed with a most vigorous inspiring paper.

Mrs. Southworth brought greetings from the Alliance women of Meadville, Pa., and said the papers read had given her inspiration to carry back of the work of the Alliance here.

Mrs. L. B. Wilson of San Jose, urged aggressiveness in whole and in unit. We must be alive if Faith is to be alive. The young must get a consciousness of Christianity; our church will not live if we be not alive.

Dr. Bearby, San Jose, said we must not live on the north side of life, but move on the sunny side of activity and effort if we would grow and prosper.

Mrs. Terrill, Oakland, thought the urgent duty of life was to do good, brother to brother.

Miss Van Harlingen, Oakland, was pleased at the trend towards positiveness. "Let us have done with 'don't believe' and tell what we do believe. There is too much denial in the world, too little affirmation."

Mrs. Lyser, San Francisco, spoke of the devotion of the retiring President, and a rising vote of thanks was given Mrs. Baldwin in token of appreciation of her labors. Mrs. Baldwin then introduced Mrs. Shrout, the newly elected President, who made a short address.

Motion to adjourn was seconded and carried and the meeting was declared adjourned by the President.

LENA P. HOLMES,
Recording Secretary.

"I believe," says Mr. H. G. Wells in his "War and the Future," "that only through a complete simplification of religion to its fundamental idea, to a world-wide realization of God as King of the heart and of all mankind, setting aside monarchy and national egotism altogether, can mankind come to any certain happiness and security."

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

"With the Cross of Jesus Going On Before"

"Unitarians do not deny the divinity of Jesus. They believe in the divinity of Jesus; because they believe that all men are divine. All men are divine; Jesus was a man; therefore Jesus was divine."

This is an imaginary quotation. But does it not sound familiar? Who of us has not said it or heard it said time and again!

And why not?, some one may say. Is not the faith that all men are divine a bigger and truer faith than the faith that one man was divine? Nay, is it not contrary to the truth, contrary to Jesus himself, to affirm that only one man in all history was divine?

Before questioning this familiar article of current Unitarian orthodoxy, let us acknowledge its partial justification and truth,—for "the only way of extricating any man from a falsehood is to do justice to his truth."

The doctrine indicated by such phrases as "all men are divine", "human nature is divine", "the divinity of man" is a worthy reaction against Calvinism or any other dogmatic system that dishonors both God and man by demanding as logical links in its endless chain such monstrous imaginations as predestination by Divine decree of some to be saved and some to be damned, total depravity, a Divine wrath to be appeased,—and infant damnation. Under such a system, the divinity of Christ was the only factor mitigating the barbarism of God!—and to affirm that man was not divine was a compliment to human nature!

There is a sound motive then in the typical Unitarian reaction. So far as it denies a false teaching, it is true. If not wholly justifiable, it is understandable and pardonable.

What then is the falsehood from which it is high time we were extricated?

It is the falsehood inherent in all pantheisms. From "Jesus is not divine, but human", it is but a step to "Jesus was divine, because all men are divine". From this it is but a step, and a slippery one, to "everything is divine"; and from this but a step, and the most treacherous of all, to an utter blurring of all distinction whatsoever between good and evil.

Some of the present day preaching of a Finite God may sometimes seem a bit raw; but it is the only answer to an infinite need. The deep, deep heart of man, never satisfied with a bloodless Absolute, cries out for a blood Relative! What we are getting back to, or going forward to, through all the bewildering movements of the past fifty years, is the conviction that the battle between good and evil is God's fight; that God would be a very finite Creator indeed if he could not and did not create creators; that creation is not a mechanical act but a moral and spiritual process; that possibilities of unlimited evil are necessary if spiritual progress is to be real; that God would be a very finite Infinite indeed if He could not be at least sufficiently finite to share our human love and sorrow, our human strivings and sacrifices,—if, we in Him and He in us, in an identity not excluding real difference of persons and with individualities mutually enriched and completed, He could not be the oft-defeated, ceaselessly triumphing Spirit.

"There's heaven above, and night by night
I look right through its gorgeous roof;
No suns and moons though e'er so bright
Avail to stop me; splendour-proof,
I keep the broods of stars aloof;
For I intend to get to God."

True,—but only half the truth. Turn upon human history other eyes than those you use for things; look inward with other eyes than those you have for external use only, and you will realize that God intends to get to us!—and frequently succeeds.

Any one who has veritably experienced the Spirit of Christ feels humbly and very deeply its final adequacy. He is delivered alike from the mere surface of things, and from the deadly pantheisms which make a meaningless blend of all moral distinctions and teach him "safety first" for his own precious skin. He is convinced that in the Spirit of Christ he knows the Spirit of God, and has found the living tissue of a genuinely catholic church and of a new social order. For him at least is found and verified the final fact that redeems from sin, heals the broken heart, shames arrogancy and deceit, inspires brave effort and standardizes life and society.

"Christo-centric"? What of it! There are as many centers to the universe as there are souls, and concentric spheres may share one center and not the less keep their own.

He who says "man is divine; Jesus was a man; therefore Jesus was divine" has a questionable premise and a sterile conclusion. On the contrary, he who sees that Jesus was divine and how and why he was divine and also sees that Jesus was a man, has no conclusion left but this: that all men may aspire to the same experience of God's life and love and effort, may themselves embody the Eternal in time.

Billy Sunday cries: "Hit the trail! Come to Jesus! To hell with Unitarianism!" Is it adequate response upon our part to cry in our hearts if not with our lips: "To hell with Billy Sundayism! Man is divine already,—and therefore Jesus must have been divine!"?

"Unitarianism" is at the cross-roads. It may become the narrowest and most exclusive and most atomistic of the sects; or it may set up the standard for the free and catholic church of the future. It may say "all men are divine, therefore Jesus is divine"; or it may believe and preach and live and organize the truth that Jesus is divine. It may plead with every man, plead by example and with persuasive power, to consent to that Spirit as the creative center of the life of God in humanity and in the social order.

Which shall it be for us and our beloved fellowship; a glorying in the fact that to an indefinite degree we differ in doctrines and ideals and a calm regarding of doctrines and ideals with complacent objectivity; or shall we more and more clearly and more and more unitedly find in Jesus the mark of man's high calling in God, share with Jesus the descent of the Holy Ghost, and fully and freely consent to the tenancy of that Spirit in our lives as a final principle of truth and good,—a true catholicism?

In the uncertainty of the world's great hour, here is certainty; in the strife of sects, here is a rallying standard; in the tumult of social philosophies here alone is the clarion of a true and abiding order.

W. G. E., JR.

Selected

Three Singers

I and the bird,
And the wind, together,
Sang a supplication
In the winter weather.

The bird sang for sunshine;
And the trees for winter fruit,
And for love in the spring time
When the thickets shoot.
And I sang for patience
When the teardrops start,
Clean hands and clear eyes,
And a faithful heart.

—ARTHUR C. BENSON.

"If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again; and what we call time enough always proves little enough. Let us then be up and doing, doing to a purpose, so that by diligence shall we do more with less perplexity."

—Benjamin Franklin.

The most dangerous thing in the world is fear. Fear is produced more ways than is any other one thing; fear is also the root of most failures, scandals, suicides and premature deaths. Therefore it is wise to look into all things and "hold fast to that which is good."—*McIvor Tyndall*.

Books

WOMEN OF BELGIUM TURNING TRAGEDY TO TRIUMPH. Mrs. Charlotte Kellogg. Funk & Wagnall's Company.

The only American woman member of the Commission for Relief in Belgium has written a book that should be read everywhere in this country. It records Mrs. Charlotte Kellogg's own personal observations and experience in that smitten country. The introduction is by Herbert Hoover, that great American through whose tireless efforts as chairman of the Relief Commission, the deplorable condition of the Belgian people is being alleviated. Mrs. Kellogg's husband had charge of Belgian relief at the Brussels headquarters of the commission and her opportunities for eight months were such as no other woman has known. She has given to the world, therefore, a most intimate view of women's work, and courage, and sacrifice, made necessary by the desolations of war.

This unique volume is not a "war-book" in the sense that it details horrors of battle, but rather it covers a period, a tragic history, a marvelous philanthropy, never before known. It recites the splendid courage and the noble service of true human brotherhood and sisterhood. To read it is an inspiration and a delight, even if many of its pages are brimming with pathos. You can help the hungry and homeless Belgians by ordering a copy, for not a cent of the profits from its publication goes to author or publishers or any one else except the Commission for Relief in Belgium. It has 230 pages, is well printed and illustrated, is bound in cloth, and will be sent to any address, post-paid, on receipt of \$1.10, by Funk & Wagnall's Company, 354-360 Fourth Avenue, New York City.

WILLIAM ORNE WHITE. A RECORD OF NINETY YEARS. Edited by Eliza Orne White. Houghton, Mifflin Co.

This delightful little volume gives a charming picture of the simple, wholesome life of a New England minister of the last century, mostly in passages taken from his own letters, which have been edited by his daughter, herself now better known than her father. He was born in Salem in 1821, the son of an honored judge; graduated from Harvard College and Divinity School; and had his longest settlement—1851-1878—in Keene, N. H., a New England town which, like many a similar place, had perhaps more to offer as a place of residence fifty years ago as the center of a region chiefly agricultural than it has today as a busy industrial community. Mr. White was an admirable specimen of that class of highly cultured, but not wealthy New Englanders of whom Emerson is the typical example. His salary as minister was always small, but he found life rich and happy. He writes from Keene in 1860: "They (the parish) showed their good will by adding fifty dollars to my salary, which evens off the frac-

tions and gives me four hundred dollars twice a year, besides my wood, which is worth about ninety more."

Mr. White's early letters give interesting glimpses of methods of life and of travel of nearly eighty years ago. After graduation from college he went to India as supercargo on a sailing vessel, spending a year or two in Europe on his way home. When he left the Divinity School he acted as supply for the Unitarian pulpit in St. Louis for a few months, during the absence of Rev. W. G. Eliot, to whom he found the St. Louis congregation "devotedly attached". The sight of a negro woman being sold away from her children on the steps of the court house in St. Louis in 1847 made a lasting impression upon him, and doubtless contributed to the vigor with which he supported the cause of the Union during the Civil War. The account of his relations with the ministers of other denominations after his settlement in Keene illustrates Mr. White's breadth of mind and charity of spirit, for he was evidently highly valued by his colleagues, though there is one episode where a young "Orthodox" parson for a time preached violently against Unitarians, announcing among other things "that one Unitarian church did more harm in a town than twenty liquor saloons." As Mr. White was an early and ardent temperance advocate this was a little hard! On the whole, however, Mr. White found that the minister in question did the Unitarians more good than harm, and that he was "a good pudding stick in the community." One particularly delightful chapter in the volume is that filled with letters to a child, namely his little daughter, letters full of charm and of the whimsical humor which runs throughout his correspondence.

Mr. White retired from Keene in 1878 when he was fifty-seven years of age, supposing, probably, that he had not many years of retirement before him, but he lived happily until 1911, in good health and vigor save for the last few months of his life. Toward the end he came to look forward with the hope of reaching his ninetieth birthday, and it is a satisfaction to know that when the day came he was conscious of having reached the goal, though then lying in his last illness.

This simple but delightful story is that of one who never made a great name for himself in the world of men, but who was by birth and education a member of that class which has given New England its moral and intellectual prestige. He was always deeply interested alike in the great moral issues of the day and in the best literature. In his old age he amused himself by reading again the Latin authors which he had studied in his youth. There are still many of the older ministers in our denomination who will remember him with much affection, and for those who never knew him, but who are interested in the old New England life, the book will have value and charm.

H. W. F.

From the Churches

BELLINGHAM.—For the last three Sundays in May the sermon subjects were "Animism," "Egypt," and "Confucius." The four Sundays in June will be devoted to "Buddha," "Zoraster," "Mohammed" and "Christianity." The annual picnic will be held at Chuckanut Bay on May 26th. Flower Sunday will be observed by the Sunday School and the church on the morning of June 3rd. The final church service before the summer interim of July and August will be on June 24th.

Mr. Weil, on invitation, has visited Denver, Colo., and has since been honored with a unanimous call. We can hardly expect him to decline such an opportunity for wider service, but we shall feel lost without him.

EUGENE, OREGON.—The annual banquet was held on Monday, May 7th, at the Hotel Osburn, when about fifty people sat down to the well-prepared and tastily served meal we have learned to expect on such occasions. The meeting which followed was held in the beautiful palm room of the hotel and was divided between business and entertainment. Mr. C. A. Brown, chairman of the trustees, presided over the business meeting; for the remaining time the gathering was in the hands of the president of the Alliance, Mrs. H. D. Sheldon.

Mr. Jack Newhall, the secretary, and Mrs. A. N. French, the superintendent, reported on the work of the church school, and Mrs. Y. D. Hensill read the report of the Alliance. Both were satisfactory. The retiring trustees, Mr. L. H. Potter, Mr. Dugald Campbell and Mrs. A. A. Bancroft, were re-elected for another term. The financial statement given by Mr. H. M. Mayo showed that with all accounts paid there was a small sum in the treasury. Mr. Fish reported that nine new members had been enrolled, a net increase of five since last September.

The program was contributed to in varying ways by Miss Van Der Sluis, Miss Cochrane, Miss Ogsbury, Mrs. Eric Allen and Mr. Dugald Campbell. Addresses were given by the Rev. Stephen Peebles (pastor emeritus) and by Rev. Andrew Fish (pastor). Farewells were said to Mr. Ben Williams, a member of

the board of trustees, who left the following day for the Officers' Reserve Camp at San Francisco.

The Women's Alliance have petitioned the Mayor and Council that clocks be put forward one hour for the summer months; especially in view of the fact that so many people are cultivating vacant lots to increase food production. The ladies of the Alliance have also formed an auxiliary to the Eugene Chapter of the American Red Cross.

LONG BEACH.—The annual business meeting of the church was held on the evening of the 27th of April. This was the fourth annual meeting. The ladies of the Alliance served supper to about eighty people. Most of these remained for the business meeting which followed. The usual reports were given by the respective officers. All bills were paid and something was left in each treasury except one. A Sunday School with an average attendance of about fifteen has been organized during the year. This meets every Sunday morning at 10 o'clock. Also a young people's society, organized a few months ago, meets every Sunday before the service in the evening. Nearly all these young people remain and assist in the singing at the service. The attendance at the Sunday service has been very good during the winter months.

LOS ANGELES.—The Sunday school and young people march on their way rejoicing, their home meetings, dances, picnics, religious services, all bringing the sense of togetherness and loyalty to the faith.

The Alliance is busy on the things worth while, sewing for the Needlework Guild, an organization affiliated with the Red Cross, but returning unused articles to the local force; then there has been their care of the church interests, financial and otherwise. At this month's luncheon they had as guests the women of the Church of the People, formerly The Fellowship. There was a large attendance. The guests told of the work of their various committees, motion picture, social service, including work with prisoners, and Santa Fe Court, a branch of the Housing Commission activities.

An agent of the Junior Protective Association told of their most important work. At the annual meeting the same board of officers was re-elected. Considerable quiet work is being done for temperance. A petition was sent to the National Alliance, urging united action on the lines of forbidding use of grains for making liquor, safe-guarding army posts, and restriction of sales.

Valuable Social Service talks have been given each week on "The Need of City Planning"; "The Enforcement of Law"; "The Activities of the Red Cross"; and "The Prophetic Element in Education."

Two of Mr. Hodgins's sermons attracted special attention, "The New Mysticism", comparing *New Thought* and *Christian Science*, and "*Billy Sundayism*". In this last, Mr. Hodgins gave the dry bones of Unitarianism a much-needed shaking up.

OAKLAND.—The minister, the Rev. William Day Simonds, is now giving a series of timely sermons upon "Great Optimists," which are being greatly appreciated, and are most helpful in these days of pessimism. May 6th, "To Whom Shall We Give Heed—to the Prophets of Light, or the Prophets of Darkness?" May 13th, "Emerson's Interpretation of Nature and Life." May 27th, "The Stalwart Optimism of Robert Browning." These discourses will be continued during the month of June, with original studies on Victor Hugo and Walt Whitman, concluding with a general survey of the Prophets of Light, who, during the so-called Christian centuries, cheered the hearts of suffering humanity. May 20th the Rev. Oliver P. Shrout, of San Jose, exchanged pulpits with our own minister, preaching on "The Higher Truth and the Diviner Life."

Obedying President's injunction to cultivate back yards, Mr. Simonds, unfortunately, injured his back, and on April 29th was unable to be with us. Professor William S. Morgan occupied the pulpit in the morning, the subject of his scholarly address being "The Imitation of Christ." In the evening Mr. John D. Barry, of the San Francisco "Bulletin," lectured on "The United States of the World."

May 6th, at the evening service, the wonderful Chinese orator, Ng Poon Chew, spoke regarding "The Relation of China to the Great War." May 13th Miss Annie Florence Brown lectured on "The Passion Play at Oberammergau," illustrated with stereopticon views.

The Associated Alliance met for lunch on Thursday, May 10th, when there were over 100 persons present—six autos coming from San Jose. The meeting is reported elsewhere.

The Sunday School is in a very flourishing condition. On Mothers' Day some of the children, trained by Mrs. Adele F. Sweet, came into the church and sang three hymns very sweetly. The first Sunday of each month the children send a contribution to the Baby Hospital, which they have been doing very generously for the past two years.

The last book review took place on May 21st, when Mr. Simonds reviewed the highest and best American poetry, and also his own book, "Starr King in California."

SAN FRANCISCO.—Mr. Dutton's topics for May have been "Open Windows," "Broken Plans," "The Vision of God," and "The Rank and File,"—all fine, strong, helpful sermons that deserve far wider hearing.

The Channing Auxiliary was addressed on May 7th by Dr. Barton W. Everman, of the California Academy of Sciences, on "Modern Natural History Museums."

The Society of Christian Work, under the guidance of Mrs. George Child, on May 14th considered "Landscape Gardening," and on the 28th was addressed by Miss Janet Peck on "The Balkan Slavs", who strongly impressed her hearers and made them want to help.

The Men's Club on the 17th held a very large and enthusiastic meeting at which Dr. Thos. W. Huntington spoke from intimate knowledge of the organization and work of the National Council of Defense, and Mr. T. S. Bailey, an expert on submarines, explained in very lucid and entertaining manner their construction and operation. After his address he invited questions and they came in quantity, and all found ready reply.

STOCKTON.—On May 3rd the Alliance held a business meeting and the newly elected officers were installed. The newcomers met with Mrs. Snook.

Sunday, 13th, was observed as Mother's Day, the children having a special program at 10 a. m. At 11 Rabbi Franklin of Temple Emanu El, brought us some splendid thoughts for the day. The singing was especially good.

The Alliance held a good meeting on May 17th. A special trustee's meeting was held on the 21st. On the 31st the Alliance had a social meeting at Oak Park, the last one of the summer. We hope that in the not far-distant future we may have our church building around which will center our various activities.

VICTORIA, B. C.—On May 15th, at the home of a parishioner, Rev. Walter G. Letham was the guest of honor at a reception tendered by the people of his parish, the function being somewhat in the nature of a surprise, and during the evening it was made clear to him that the object of the gathering was to give expression to the sincere regard and esteem in which he is held by the members and friends of the church.

He was presented with a handsome initialed club valise and other convenient gentlemen's tonsorial accessories. In awarding the gift Mr. Morgan expressed the general regret of the congregation at the termination of Mr. Letham's pastorate. He spoke with appreciation of the high average of consistency maintained in his scholarly discourses and their close adherence to Unitarian principles, their advocacy of a broad faith and deeply spiritual life with an abounding charity.

Mr. Letham, in accepting the mementos as souvenirs of his pastorate in Victoria, warmly thanked the donors and expressed his deep sense of appreciation of the occasion and the thoughtful token of good fellowship which he had received. He expressed his satisfaction with the experience of his pastorate in Victoria, and many happy memories of these associations would remain with him no matter where he might go.

Sparks

A husky youth from Tennessee, willing to enlist for the war, was subjected to an exacting examination. He met all requirements excepting as to his teeth. What he had were sound and strong, but he was shy as to the full number and so was rejected. When told of his shortcomings he drawled: "Well, I didn't aim to *cat* those Germans."

"O mother!" said little Jane, running into the house. "Teacher says I must get a new reader." "All right, my child," said the mother. "Did teacher tell you the name of the book?" "Oh, yes," replied Jane. "It's 'Mary's Little Lamb's Tails,' by Shakespeare."

—*Harper's Weekly.*

A gentleman going into church just as the rest were coming out, asked his friend, "Is it all done?" "Why, no; it's all *said*, but there's very little of it *done* yet!"

A peddler called on an old lady to dispose of some goods, and inquired of her if she could tell him of any road which no peddler had ever traveled. "Yes," said she, "I know one, and only one, and that is the road to heaven."

In 1791 laws were passed for the protection of the Heath Hen. The act was entitled, "An Act for the preservation of Heath-Hen and other game." The honest chairman of the assembly, being no sportsman, read the title, "An Act for the preservation of Heathen, and all other game!" which seemed to astonish some of the members who could not see the propriety of preserving Indians, or any other heathen.

An English lady, who sent out New Testaments to our Tommies at the front, received from one of them this request: "I have read St. John xiv., and in the fourteenth verse it says: 'If ye shall ask anything in my name, I shall do it.' If you would send me a pipe I should be pleased."—*Christian Life.*

"She died," says a Brooklyn paper telling of the death of a woman of that city, "without medical assistance."—*Macon Telegraph.*

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That brought us to this hour of our free will
With our life's gift to thee. Be thou as strong
To keep the cause we labor for and die!

It is not easy to destroy and kill,
For we have caught the meaning of the soul:
We cannot wish that lives like ours depart
And cease to know the beauty of the world,
The deep sweet joys of life and kindred hearts.

Yet if our going helps to make the way
For Truth and Justice clearer and more sure,
God could decree no higher fate than ours:
To lay all thought of selfishness aside,
And with our light and our own efforts striving,
Make thee among the nations just and strong
As we conceive thee in our hopes and dreams—
If only for a month, a day, an hour—
Makes life complete though it should end too soon.

—HURLEY BEGUN,

Allentown, 1917

U. S. A. A. C.

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God our Father. Man our brother.

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Editorial

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The fact is that real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible. Every true word deepens our sense of truth. Every sacrifice broadens the nature.—HENRY WILDER FOOTE.

Nothing can be more important in the present crisis than just views of feeling and conduct as to the war in which we are engaged. It is a matter of supreme personal interest and is also vital to the good will and forbearance that must be found in churches and other organizations if their life and value is to be maintained.

In the first place the right to differ must be conceded and freedom of conscience and of action not only tolerated but so far as possible sympathetically considered. Final judgment may cause separation and divided allegiance, but good will and brotherly kindness should be tenaciously held. If we are really brothers, now is the time to show it. Surely the spirit of peace should possess all, and there is no room for hate in any true heart.

Let it be clearly recognized that there is presented a condition that naturally and reasonably divides men and women in approving or disapproving the action of the government of the United States in engaging in war. The presumption is against war. We are at least nominally a Christian nation, and no Christian loves war. On the contrary we love peace, and only depart from it when the demand seems imperative. We should especially recognize that a Christian minister is a disciple of peace, and that he believes mightily in the power of love and the things of the spirit. The way of life is to overcome evil with good,—and war is not good. We can but question the sincerity of the minister who displays passion, who judges harshly and

who seems ready and glad to fight on small provocation.

It is never a mistake to concede the best possible motives, and both sides may profit by viewing any question of difference from the standpoint which they do not occupy.

It must be plain that there is a distinction between justifiable judgment and action before war was declared, and since. And though the past is of little comparative importance it may profitably be considered, as it should influence the transcendent present. When the war in Europe began the government and the people of the United States pursued, from tradition and principle, a consistent neutrality. As the struggle spread and became more ruthless it was increasingly difficult to be impartial. When the lives of our own citizens were taken we protested earnestly. The Lusitania was a rude awakening and the U boat destruction marked the fact that we were actually involved in the war. It was not of our choosing, it was deeply deplored, but it brought squarely before us a decision as to our national duty. Can a nation fail to protect its citizens and ignore a responsibility shared by other nations in the defense of principles to which our democracy is pledged? Could America in honor allow the Allies to fight its battles unaided? Did not self-defense, and defense of civilization itself, demand all the sacrifice and consecration that our fathers pledged for liberty and righteousness—"our lives, our fortunes, and our sacred honor"?

The question was presented to a divided citizenship. All abhorred war. It had been a rude shock that at a time when we felt that civilized people had left behind so barbarous a manner of settling differences to find the na-

tions of Europe engaged in ruinous war. We had been complacent that we were at peace and fervently hoped that our distance and our pacific principles would protect us from the great evil. But while all deplored war there were those who could conceive it justifiable under certain circumstances, and those who could not. War is wrong. Murder by wholesale is as wicked as by a person. Might does not make right. Nations, like individuals, should be amenable to reason. It is never right to do wrong. The way of peace is the only true way. We can trust to love, and must overcome evil with good. When we think of the barbarism of war, its wicked waste of precious lives, its train of misery and vice, and the awful burdens that the innocent must bear, it seems to make pacifists of us all, and ought to make us careful of harsh condemnation of those who, for conscience sake, dare to stand with the minority, and subject themselves to suspicion of disloyalty.

But, there may be, it seems to others, worse things than war. War may be the lesser of two evils. Suffering and sorrow may be the price we pay for a greater blessing than peace and comfort. War ought not to be, but apparently it must be until man outgrows his lower inheritance and is led by the spirit. Selfishness, greed, desire for power, and the coveting of things control. Good will gives way to fear, distrust, hate, and nations are but accumulated individuals, and their purposes and ambition are uncontrolled by considerations of righteousness. When gain is the only end, and might is unrestrained by right, war is sure to come, and as an individual who is by nature peaceful must protect himself from brutal and wicked fellow-men who would take his life or his property, so

nations must, when the necessity arises, conduct defensive war.

The individual who would not use force when force alone can avail to preserve his life or to safeguard his rights is not respected. If he fails to defend, by his life if it need be, the honor of those dependent on him, he is a despicable coward. The man we most highly honor is not he who never makes a sacrifice or endures hardship, he who seeks peace and comfort at any price, but he who consecrates himself to the highest ends, who "bears the heaviest burdens cheerfully" and who dies for his principles if called upon.

And so, the people of the United States, under the wise and patient leadership of our President, by an unmistakable majority, solemnly decreed that the nation should bear its part in a world contest that had become an embattled protest against the doctrine that might makes right and a defense of the rights of man against autocratic struggle for world dominion. It would seem that no higher motives could actuate a nation to enter war. We have no purpose of gain in any form. It is war with great sacrifice rather than peace with dishonor.

And now that the decision has been reached it is a source of great satisfaction that those whose principles led them to protest war to the last have almost unanimously accepted the verdict, and feel called upon to stand by the government in its purpose. Surely love of country will hold from dissension. To accept the will of the majority is a fundamental principle, and every test shows a united people. That those who stand by the lofty ideals of the spirit can be in full sympathy with what is being done need not be expected, but they should be judged as they ought to judge, each giving those

with whom they have differed, or still differ, credit for high motives and conscientious judgment.

We enter the war in virtual self-defense and in defense of humanity not from a people or a nation but from a dehumanized war machine. We enter the war to hasten the end of this war and to do our part in ending war.

It is plain that the entry of the United States in a world war entails great responsibility, and it must be firmly met. It may be possible that terms of peace may be modified by our participation. We ought to strive earnestly for absolute justice and impartiality and a final result that shall be as far as possible a guarantee for conditions favorable to long-enduring peace, if not the substitution of judicial methods of reaching justice. Permanent peace cannot be reached without national good-will, and that cannot be looked for if any nation is to be absolutely crushed. Neither can we cherish hate and condemn a whole people because of acts of warfare that are abhorrent to us. War is a ruthless proceeding and its methods are never nice. If this tremendous example proves its futility, so that future reliance may not be entertained, it may be worth all it has cost. At least this experience has proved discouraging, and it should be concluded in a manner calculated to make future plans for national gain to be of a wholly different character.

We do not enter the war with any misapprehension as to the sole culpability of the central nations or the complete innocence of our allies. We must be prepared to judge righteously and to be just to all. The causes of the war are many, and we need not go into them with complete understanding, so far as their economic and political fea-

ures are concerned. The cause we are concerned with is moral. The general reliance on strength and physical and material ability, irrespective of considerations of right and wrong, is what has been tried and found wanting, and all the nations have shared the lesson.

The parable of the man who filled his barns and thought to take his ease is writ large. "This night thy soul shall be required of thee" is heard in every council chamber, and on every battle-field.

For better or for worse we have entered the list, and in the mighty adventure our country calls for the support and co-operation of every citizen. Those who cannot add to the strength of armies may minister to the well-being of those who serve, and those who are doubtful of the justness of the war may refrain from harsh judgment and unjust criticism, and keep strong and sweet a trust in good. It is a time where unity and harmony are endangered. The line of conscientious difference may run through families and through churches, and the utmost consideration is called for. It is folly to ignore differences, no head need seek the sand to shut out facts. Each soul makes its decision and takes its stand, but it may well be done modestly, and with kindly sympathy, and if necessary, forbearance. Let us be patient and let us hold on to all we have in common. The open mind, the generous heart, the aspiring spirit, and in God's good time, peace shall come and righteousness shall bless all the nations of the earth.

Perhaps nothing so distinguishes the time in which we live as the development of National Highways. Good roads are doing more to develop the country and to modify life than any other agency, and so quietly and stead-

ily is the great work being prosecuted that we are surprised when we learn the things that are done or doing.

The movement is Nation wide, and will not end till means of communication and transportation in every direction will affect almost every inhabitant of the country. The Lincoln Highway opens one great thoroughfare from east to west, and on this coast we are making great progress on the Pacific Highway, reaching from Mexico to Canada. Soon this 1700 mile boon will be open to us. Individually many of us will use very little if any of it, but it is ours by right of conquest and will pass to our children by right of inheritance. Hence we ought to know something of it.

Starting from the Mexican border the road goes north along the coast of California, following the old Spanish road from San Diego to San Francisco, a distance of 612 miles.

It is a beautiful ride northward from San Diego along the bluffs overlooking the ocean, and through San Juan Capistrano and the Santa Ana region to Los Angeles. From Los Angeles the highway continues northwesterly over a beautiful mountain pass in the coast range to Ventura. Thence it runs along the seashore to quaint Santa Barbara.

Just beyond Santa Barbara the road turns more nearly northward again, going through San Luis Obispo, Paso Robles, Monterey, San Jose, and Palo Alto to San Francisco. Here ends the southern portion of the Pacific highway—"El Camino Real."

After ferrying across San Francisco bay the Pacific highway branches into two routes, one through Vallejo and thence directly north; the other, going from Oakland, easterly to Stockton, and then northerly through Sacramento. The two branches join again at Tehama, a few miles south of Red Bluff.

One of the most interesting examples of highway construction in California is the new concrete trestle over the Yolo basin, more than three miles long, which cost about \$400,000 to build. It is said to be the longest concrete trestle of its kind in existence, spanning the marshy expanse which is flooded more than six months of each year.

From Sacramento this eastern branch of the Pacific highway goes northward through Marysville and Oroville, and after joining the western branch at Tehama there is but a single route to the north. It goes through Red Bluff to Redding. From Redding the route is up the Sacramento river past Castle Crags and Shasta Springs, beyond which it climbs out of the canyon and for miles curves around the base of Mount Shasta, 14,380 feet above sea level.

Continuing northward, the route passes through the agricultural and gold mining districts of Yreka and the Klamath river to Hornbrook, California; thence across the state line into the similar country of southern Oregon, and on through Ashland, Medford, Grants Pass, Roseburg, and Eugene, to Salem, the state capital. After passing Oregon City the route is direct to Portland.

From Portland the highway crosses the Columbia river and continues northward through Olympia, the state capital, to Tacoma and Seattle. The distance from San Francisco to Seattle is 1015 miles.

From Seattle the highway continues northward through Everett, Mount Vernon, and Bellingham to Blaine, Washington, the northern terminus, which is right at the Canadian border, and only about 85 miles from Vancouver, British Columbia, with which the Pacific highway is joined.

C. A. M.

Notes

Rev. C. S. S. Dutton and family are enjoying their vacation at Lake Independence in a quiet spot of great beauty at a high altitude.

Rev. and Mrs. E. Stanton Hodgins went East for a vacation, visiting friends in Minneapolis, and enjoying complete change from their engrossing life at Los Angeles.

Rev. Mr. Speight and his family are enjoying a camping holiday in the Yosemite Valley and finding rest and change greatly needed and fruitful in results.

Mr. Charles U. Thompson, Jr., active in the Berkeley church, and Pacific Coast director of the Young People's Religious Union, is in training at the officers' camp at the Presidio, and has already received a commission.

Rev. N. A. Baker of Santa Ana seems to be the only preacher on the Pacific Coast who maintained services during the month of July. Rev. Francis Watry, former minister of the church, preached on July 22, and the services were followed by a picnic dinner in the park.

Rev. Francis Watry is experiencing his first church vacation in many years. The trustees of the Long Beach church granted him a vacation on pay from July 1st for two months.

On June 26th, at the annual meeting of the First Unitarian Church of Stockton, a call was extended to the pastor, Rev. Arthur B. Heeb, to return to the pulpit for another year. General discussion of church matters was opened and a lively interest manifested itself in all departments of the organization. A plan for broader and more clearly organized church work was offered by the pastor, which will be given careful study by the board of trustees at an early meeting. No action was taken relative to building and it is the general impression among the churchmen that no attempt will be made during the summer to take up the matter of a new church home.

Rev. H. E. B. Speight of Berkeley has been very active in support of the

Red Cross work, having spoken in twenty-four different localities in the State—from Red Bluff in the North to Bakersfield in the South.

Mr. Hurley Begun, who had practically completed his course at the Berkeley School for the Ministry, volunteered in Red Cross Ambulance Co. No. 2, and is now in training at Allentown, Pa., expecting early departure for France. On his way East he visited his former home in Kansas City, and preached acceptably in the Unitarian church.

The final church service for the season at Los Angeles was held on June 30th. Rev. E. Stanton Hodgkin spoke on "The Spirit of '76, '61 and '17." There was special patriotic music by a quartette choir. Admiral Robley D. Evans G. A. R. Post and Corps attended in a body. During the vacation season the young people's society will hold informal services each Sunday morning.

Rev. Frank R. Kennel of the Berkeley School for the Ministry preached at his home town, Salem, Ore., on July 1st and made a good impression. On the 6th it was his happy experience to be united in marriage to the one woman in the world. Rev. Wm. G. Eliot Jr. coming down from Portland to perform the ceremony, in which he was assisted by Rev. James M. Heady.

Rev. J. D. O. Powers is preaching a series of sermons whose purpose is to inspire and uplift the people during these disturbing days of destruction. The subject on July 8th was: "Is This a Moral Universe? A Plan of Salvation Adequate to the World's Needs." On July 15 the subject was "The First Great Commandment in Life;" July 22, "A Neglected Commandment of Christ;" July 29, "The Message of St. Paul to the Men and Women of America." On August 5 it will be "The Ministry of Wealth in the Needs of Today," and August 12, "The Open Door to Freedom, Peace and Power."

Many years ago Mrs. Sarah B. Yule of the Oakland Church compiled a book of choice extracts of prose and poetry which she called "Borrowings," and published for the benefit of the church.

It met with such encouragement that a second volume followed, being named "More Borrowings." The copyright of late has been in the name of the Dodge Publishing Co. of New York, who have paid a royalty to Mrs. Yule, who has yearly paid it to the church. Mrs. Yule died November 1, 1916, and a friendly petition that the administrators of her estate pay over \$91 royalties for 1916 has been granted by the judge of the probate court.

Rev. John Malick of Salt Lake is alive to present day dangers and extreme regard for liberties. In a recent sermon he said peace societies have become all at once attractive to men who have laughed at peace all the years and filled the land with violence. The Quaker garb and the Quaker church have become all at once a desired haven for many suddenly stricken by a tender conscience. New voices have all at once become interested in the abuse of our liberties, in brotherhood and international good will. Mr. Malick said that in every time of national peril we must have our minds prepared for the appearance of liberty as a cloak to hide every plausible and treacherous thing, and that we must scan the form beneath the cloak and the face behind the mask.

"Veritas," in a letter to the San Francisco Chronicle, thinks Mr. Simonds, hardly justified in implying that Starr King's memory has been slighted or his services forgotten. He admits, as King declares, that "great oratory, the most delightful and marvelous of the expressions of mortal power, passes and dies with the occasion," and that the greatest of passions subside, and concludes with this tribute: "Time is a great obliterator. It succeeds in nearly wiping the slate of memory clean, but it will be many years before King's devotion to the Union will be forgotten by the people of San Francisco, who have honored his zeal for a great cause with a monument of enduring brass."

The Fresno church held its last service before vacation on June 10th.

Mrs. Edith D. McClellan of the Business Women's Club of the Y. W. C. A. spoke briefly at the Community Religion Prelude on the Y. W. C. A.

Summer Camp for Girls known as Camp Warner. Rev. Christopher Ruess, minister of the church, preached on "The Ministry of Change." This was the last service at the Fresno Unitarian Church till September 15. The minister will be in Oregon during the summer. The church building has been loaned to the Red Cross during the church vacation.

At the regular Friday noon assembly at the Church of Our Father, Portland, Ore., June 29th, Rev. William G. Eliot Jr. delivered a lecture on "The World in a Day of Judgment." "The world is passing through a day of judgment. A power higher than ourselves is winnowing grain from chaff. Great moral issues are being decided. We, as a nation, should have five great aims: The advancement of social democracy; the advancement of such an international order as shall conserve the liberty of individual nations, however small, and check the aggressions of individual nations however large, by means of such leagues among the nations as shall effectively enforce international law; the guaranteeing of free communication on the ocean and to the ocean; the speedy reconciliation of the warring peoples after the war is over; and, lastly, the revival of religion."

Rev. Arthur B. Heeb of Stockton, in his sermon of June 17, outlined the Unitarian gospel from his individual standpoint. He said:

"The only 'good news' I have to offer is a gospel of undisturbed trust in God. By the light I have I can say no more than this.

"The best religion I know is also the simplest. Elaborated creeds and ceremonies are a bane to true religion. Outworn traditions are a curse. The penetration and cultivation of the soul life with God is the basis for true living. Formalism discourages it.

"When the disciples of Jesus came to Him and asked, 'Teach us to pray,' He began, 'Our Father.' It matters not about the words that follow. Here is the key to the noblest religion.

"Books without number cumber the shelves of libraries, all trying to answer the question, 'What was the religion of

Jesus?' Not by reading, not by voting in a religious council may we approach the true answer. No. Turn to your own hearts. The fruit of thinking is a clear, unshaken trust in God. Not science but common sense says God is our Father."

Services were suspended during July, and will be resumed the first Sunday in September.

On June 17th Rev. O. P. Shrout of San Jose preached on "Where and What is Heaven." His concluding sentence was a pretty complete answer: "We may stay right here in San Jose and yet live in heaven and hell and the earth at the same time. We may live side by side with our friends while they are in one world and we in another. All worlds are God's worlds and he is as much in one world as another and our highest heaven comes in realization of this fact and we come to live the life of absolute trust. There is absolutely nothing in the fact of death to change the habit of thought, feeling and action. Heaven is a state of being rather than a place. Heaven is within you. Heaven is open to you here and now, and always—in this life and all life—and you will enter heaven whenever and wherever you grow into it and not an hour sooner. Nothing short of a life out of which heaven comes as a resultant can ever bring you into heaven."

The thirty-seventh anniversary of the organization of "Unity Church", Greeley, Colorado, was appropriately observed on the Sunday preceding the summer vacation. The present "Unity Home" was purchased in 1909. Rev. Paul M. McReynolds, who has been the minister since September, 1916, is the fourteenth in succession. In closing, he expressed strong appreciation of the opportunity of minister and people to continue in the spirit and courage of the past year.

Rev. Oliver P. Shrout of San Jose has been secured to fill the pulpit of the Alameda church on Sunday evenings for the year. The first service will be on Aug. 5th.

Rev. and Mrs. Ernest J. Bowden sailed for Victoria on July 21st. Their friends in Alameda gave a number of

farewell dinners before their going in expression of their esteem. Mr. Bowden stood by the church very devotedly the last year of his divinity school course, and all are interested in his success in his parish at Victoria.

Rev. E. S. Hodgins of Los Angeles, in a spirited appeal for the purchase of Liberty Bonds, made a telling point of the evil of speculation and gambling. He said:

"If the American people could get the habit of investing their savings in the government it would be one of the best things that could happen to us. It would go far toward curing us of one of our worst habits, for we are, without knowing it, rapidly becoming a nation of gamblers. We gamble in our investments; we are ever ready to invest our savings in any sort of concern that promises large returns, and our losses are terrific. We seem to imagine that there are plenty of places where we can legitimately double our money in a short time. This is a false assumption and in investing our money on such assumptions we take gambler's chances and like all unsophisticated gamblers we usually lose. I feel safe in saying that in almost any company of people like this, if we could figure up all our losses we should find that not 75 per cent. of us had made 3½ per cent. per year on our investments in the last ten years. To invest in a Liberty bond is both good business, good patriotism and good morals."

California is doing its bit in food production. From Southern California alone there have already been shipped, in car loads: cauliflower, 1,200; celery, 2,300; potatoes, 1,000; onions, 2,000; lettuce, 1,800; canteloupe, 6,000; oranges, 35,000. Estimates for the year are: Grain, 2,500,000 sacks; beans, 2,250,000 sacks; cotton, 200,000 bales.

Rev. Frank R. Kenned of the Pacific Unitarian School for the Ministry occupied the pulpit of the Portland, Oregon, church on July 22d. He was a former student of the Washington High School of Portland and a member of the Oregon Field Artillery.

The Unitarian Red Cross auxiliary at Long Beach is making a fine record.

Seven sewing machines are in operation and more are solicited. Shirts and things are turned into headquarters in surprising quantities.

Rev. Dr. Earl M. Wilbur is enjoying his vacation in well distributed rest and work in New England. He preaches at various points when he is needed, and retires to his family home at Jericho, Vermont, between his appointments for service.

Rev. Roderick Stebbins of Milton, on April 22, preached an excellent sermon on "What the Church May Do in War-Time". It was printed by the Geo. H. Ellis Co. of Boston, and is wise and helpful in its conclusions and suggestions. The first thing it may do is to let the country know where it stands. To him the spirit of the New Testament must be taken as the determining factor for Christians. Jesus represents eminent common sense and sanity inspired with a great moral and spiritual purpose. His followers seem inclined to be divided into those who follow the one without the other. Jesus took the world as he found it, and at times saw the necessity of employing force to check the evil passions of mankind and to keep open the ways of improvement. The church need not be apologetic for standing by the war, but "should declare its purpose of following that phase of the Christian life which, for the time being, necessity under God lays upon it".

Turning to practical things he referred to measures for conserving food, the suppression of manufacture and sale of spirituous liquors, the care for men in camps, and to maintain at all times the high standards set by the President in the conduct of the war.

The Unitarian Headquarters, San Francisco, suggests that notice be sent us, from ministers, or parents of any young men coming for military service to the various camps from San Francisco to San Diego. We could notify our church committees, who would take pleasure in rendering any possible service. For those located near San Francisco a cordial invitation is extended to make use of the reading-room and library at Headquarters, 162 Post street.

Contributed**Winning the War by Thrift**

Rev. Clarence Reed

There is real danger of the American people muddling along in this war, as Mr. Wells with keen insight has described the attitude of the British people toward the war for two years. A certain group of men in American commercial life have proposed as their slogan, "Business as usual." A prominent business man recently declared that the rich in this country should give up as far as possible the use of the necessities of life, but they should not skimp themselves in the purchasing of luxuries. Certain merchants have made an effort to stimulate trade by offering to take the Liberty Bonds in trade at more than par.

Many persons followed the protracted debate in the United States Senate on the food control bill with feelings of disappointment and anguish. They deliberately debated the bill for four weeks, when what was needed was quick action in order to avert an international crisis. The struggle between selfish interests continued week after week, although the fate of democracy was at stake. A United States Senator with a large farmer constituency objected to the control of food because if the farmer received from three to four dollars a bushel for his wheat the entire country would be prosperous.

Many have been the methods proposed during the past three years for the winning of the war. It has been repeatedly argued that the determining factor in the final decision will be munitions. The army with the most cannon of the longest range, the largest number of machine guns, and the most bountiful supply of ammunition will undoubtedly have a great advantage in the struggle.

The Germans are apparently placing their hopes more and more in their submarines, while the Allies are trusting in the superiority of the number and power of their aeroplanes.

A number of military experts declare that the war will be won by the side with superior man-power, as the final determining factor will be that of human wastage.

Some believe that the question of finance will end the war. Sooner or later

certain nations will become bankrupt and it will be impossible for them to purchase the necessary supplies.

It looks more and more as if the war is going to be won by thrift. The great question that the people of the United States have to decide is whether they are willing to practice thrift for the sake of the triumph of international justice and liberty. The war will be won or lost according as we answer that question.

The realization of world democracy and a lasting peace, on account of which we entered this war, will be imperiled unless we are willing to make sacrifices and practice economy.

A wheatless meal a day, a meatless day a week, one less woolen suit or cotton dress a year, and the elimination of waste by every American citizen, may be the deciding factors in this great struggle. A statement has been made by Mr. Hoover that "without food conservation we cannot win the war." This war will be gained or lost by us through the use of the margin.

Our democratic ideals and institutions are being tested in this war. Any man or woman who is not willing to make some sacrifice for the sake of world democracy is unworthy to share the privileges of our free institutions. The food we deny ourselves will help feed our armies, the allies, and the neutrals, and we may even save the lives of men, women and children who otherwise would starve.

Do we care enough for our free institutions to accept without grumbling bread cards, if it should be necessary to use them, for the sake of world democracy? Are we willing to have the price of all food products for both consumer and producer to be fixed by an expert commission? Are we ready to have regulated the price of ores and the manufactured goods which are necessary for the winning of the war? The voluntary elimination of all waste and the practice of thrift are to be preferred to any compulsory form of food rations, but we must be willing to have government control of any industry or food where human greed asserts itself.

One million Poles and tens of thousands of Armenians have starved to death during the past three years. We need

only practice thrift and there will be sufficient food for ourselves and to provide for the needs of other nations.

There must be more government and municipal control of the marketing of food in the interest of producers and consumers. The great waste between the producer and the consumer must be eliminated. The present methods of marketing are inexcusably wasteful, tending to produce a few millionaires, causing distress among the farmers, and unrest among the working people in our cities. The onions which were sold last spring at fifteen cents a pound were purchased from the farmers last fall at not more than two cents a pound.

Another issue of Liberty Bonds will be offered to the public in a few months. The successful outcome of this war will largely depend upon the sale of these bonds.

The American people are being educated in thrift through the purchasing of government bonds. Ten per cent of the people of France were owners of government bonds before the beginning of this war. The prosperity of the French nation in the past has been based upon thrift. Only one-third of one per cent of our people held government bonds before this war. Through the sale of the first issue of the Liberty Bonds more than 4,000,000 of our citizens now possess government bonds. This teaching of thrift to the American people will be one of the silver linings to the black clouds of the present war.

While the United States is the richest nation in the world, our people are the most wasteful. Although the wage scale in our country is the highest of any large nation, our people as a whole are not thrifty. One out of ten of the people who die in our cities is buried in the potter's field. Abraham Lincoln said: "Teach economy, that is one of the first and highest virtues; it begins with saving money."

Much of the unhappiness in American life is caused by many of our people living on the very edge of their income, as people sometimes walk on the edge of a precipice or stand on a rock which projects over a chasm.

Money cannot buy happiness, although the lack of money at important

crises is the cause of many of the tragedies in life. The statement has been made by an authority in finance that the loss of one month's salary or income means serious inconvenience or bankruptcy to the majority of persons.

This war will not be won the day peace is declared, unless it is a lasting peace based upon world democracy and international justice. The habit of thrift will be needed to solve the post-bellum problems, which will be almost as difficult as the war problems we have to face at the present time. Even though the nation or nations which were guilty of causing the present war may be defeated and they be required to the limit of their ability to restore the damage they have wrought, it will be impossible to obtain from them sufficient money for the work of restoration.

Our greatest task will be to heal the wounds which have been caused by the war. It will require at last one billion dollars to restore the damage done by the Germans in the invaded portion of France. Untold billions will be necessary to restore Belgium, Poland, Servia, Roumania, and Armenia. Every child that has been made an orphan by the war should receive such care and education as will fit him to become a useful citizen.

Thrift is also needed in order to adequately care for American philanthropies and to make possible social betterment. It is a great mistake for any person to drop his subscription to the National Child Labor Committee, the Associated Charities or any other organization which is engaged in the work of social betterment.

Never was there a time when a dollar could do so much for humanity. It is possible to educate a French orphan by paying ten cents a day. It is possible in many ways to minister to the needs of the poor, sick, and the injured.

Many of the American people have devoted themselves to the making of money, and they have been called money mad. That they are not afflicted with money madness is shown by the lavish manner in which they have spent their money for war relief, and the number of rich American young men who enlisted in the French army before our

participation in the war. Many of the richest persons of our country are today giving all of their time to war relief and government boards without any compensation.

This is a people's war. Every man, woman and child in this country should be ambitious to be the owner of a Liberty Bond, and thus be able to feel that each is doing something to help win this greatest war of all ages between democracy and imperialism. Every person should also plan to make some personal sacrifice in order to help the soldiers who are fighting for us, and to relieve the sufferings of the non-combatants.

What Should the Attitude of Unitarians Be Toward Spiritualism, New Thought, Theosophy?

By Charles S. Allen

What should the attitude of Unitarians be toward Spiritualism, New Thought and Theosophy? Some might answer by asking another question,—why should they take any definite position? Individual Unitarians do perhaps entertain the idea that they may if they choose become propagandists of these cults. Is this idea consistent with the basic idea of the Unitarian movement? The sect has no formal creed, it is true, but its existence as an organization is a direct affirmation that it has some definite attitude toward human problems that differentiates it from other organizations. This difference in attitude is the reason for its being, its justification for separate existence. It is pertinent then to inquire, what broad motives initiated the Unitarian movement? It is a matter of common knowledge that one principal motive grew out of the issue called the conflict between religion and science. The orthodox church, to use a phrase that was once incorporated in all platforms of the Democratic party, had come to "view with alarm" historical and scientific research. In an article recently published in the Outlook,—“Why I do not want my Boy to be a Minister”,—the situation is thus characterized by

an orthodox minister; “a medical school is exhilarated by a new discovery; a theological school is disturbed by it”. The Unitarians broke with the parent church among other reasons because they approved the critical and progressive interpretation of history and science. They resolved the issue between religion and science in favor of science as to historical and scientific data embodied in religious traditions. They rejected the belief in the Deity of Jesus, in the miracles, in the resurrection of the body, on the canons of science. These traditions required clear and convincing proof of facts and the proof was not afforded. For the same reason they supported the scientific movement to ascertain the origin of the species of earth life, and the causes of development. This attitude admits of but one construction, namely, that the Unitarian organization accepts scientific canons as authoritative in the domain of science and history,—the domain of verifiable facts. To accept scientific canons is to affirm that scientific truth is ultimately established, not by the untrained and uncritical, but by the trained and critical human mind; that while such knowledge is a social product, that is, the result of cooperative effort, it is the product of those minds whose knowledge has become organized, and who are able to make use of the tools essential to forward steps.

The Unitarians also affirmed an attitude toward religious problems that distinguished them from orthodox denominations. They asserted that the life invigorated by religious ideals and motives verified itself and needed no theological crutch to support it. The quest of religion thus conceived was the life that was most worth while, the life that quickened the sense of meaning and significance. The belief in miracles was rejected not solely because the critical historical method had revealed the weakness of the proof, but because, as Emerson has somewhere said, “to aim to convert men by a belief in miracles is a profanation of the soul”. The discovery of religious truth,—meaning and value truth,—so declared Emerson in the famous Divinity School Address,

"awakens in the mind a sentiment which we call the religious sentiment and which makes our highest happiness. Wonderful is its power to charm and to command? It is a mountain air. * * It makes the sky and the hills sublime, and the silent song of the stars is it". The knowledge of this truth he tells us "is guarded by one stern condition; this namely, it is an intuition. It cannot be received at second hand. * * The absence of this primary faith is the presence of degradation."

Intuition thus characterized is awareness, not of facts and external conditions, but of inner values. It is the recognition of meaning and significance in life.

Spiritualism affirms a fact knowledge of the survival of human personality. Does this claim present a religious or a scientific problem? Science has already answered. It sees in spiritualism one of the related phenomena of abnormal psychology. This was recognized many years ago by the eminent group of scientists and savants who formed the English Society for Psychic Research, and of whom Henry Sidgwick, author of "The Methods of Ethics", was the leading spirit. The issue is ultimately purely one of fact and the nature of the phenomena requires the most rigid application of scientific canons. Uncritical investigation of it is valueless. No verdict will be, no verdict can be decisive except the verdict of dispassionate science and science has undertaken the investigation necessary for such a finding. The scope of the inquiry is necessarily limited to a single point,—the survival of personality for this alone admits of verification. A fact heaven can never be substantiated.

The Unitarian who is faithful to his tradition cannot be other than an impartial onlooker for his attitude toward truth is such that he must say with Ruth, the Moabitess, "whither thou goest, I will go". At the same time he will consider it a purely fact inquiry, not a value inquiry, a scientific, not a religious inquiry. The scientific canon is therefore authoritative.

New Thought presents a different problem for it affirms a special insight

in the intuition and it claims to derive support for this view from Emerson and particularly from the *Over-Soul*. Whether the new doctrine is a reasonable inference from Emerson's teachings is the question. Before going into this, a preliminary statement of the conditions that gave rise to the movement is essential as a basis for a fair and candid opinion. There are plainly elemental impulses in support of it. The life that is immediately felt to be worth while is the deepest passion of the normal human being. Action to this end, however, is seemingly opposed at every turn. Sickness, poverty, uncongenial employment, loss of friends, business and social disappointment, domestic trouble,—all these tend to create the sense of dreariness, misery and despair. The old consolations of religion, the supernatural sanctions, no longer give adequate relief, and the increasing stress of economic and social life has heightened the consciousness of the need of it. The new science of psychology started a train of thought and the notion took root that the problem was psychological. New Thought caught the idea and directed its attention to a psychological remedy. If life is action, so it seemingly reasoned, an attitude toward the content of life is a plan of action. Is there not some plan of action that works,—a plan that enables life to meet obstacles that cannot be overcome without the sense of failure and loss? The answer was found in the rule of healthy-mindedness. This naturally raised the question of inner values, and therefore of intuition. It led to the discovery of the truth Emerson had in mind when he said "nothing can bring you peace but yourself". Attitude thus came to be recognized as something more than mere sentiment and emotion. Actual experience proved that it was at bottom a plan of action that worked,—a plan that enabled life to meet obstacles without being submerged in gloom and misery. The contribution of New Thought to the stock of ideas that make for progress is the conception it forcefully presented that one way is open to individual life upon which obstacles do not

destroy values; that the way cannot be gained without a plan of action adhered to, and a fixed attitude is that plan. It is possible, it is not an uncommon human experience, to devote one's self wholly to altruistic ends without ever experiencing the sense of illumination described in Emerson's Divinity School Address as the attesting mark of intuition. The great way of individual life was missed.

But New Thought has become speculative and has extended its conceptions of intuitive insight beyond the field of life values. It has developed a theory of the relation of the individual to the infinite source of power, a theory of how the individual may command that power and gain control of the physical environment. This view is set forth in one of its authoritative utterances,—“In Tune with the Infinite”,—and the following extract fairly states it:

“There is a reservoir in a valley which receives its supply from an inexhaustible reservoir on the mountain side. It is then true that the reservoir in the valley receives its supply by virtue of the inflow from the larger reservoir on the mountain side. * * And so in the life of man * * And if this is true, then the life that comes by this inflow to man is necessarily in essence as is the Infinite Spirit of Life

* * * If this is true does it not follow that in the degree man opens himself to this divine inflow does he approach God? If so it then necessarily follows that in the degree that he makes this approach does he take on God-powers. *And if the God-powers are without limit, does it not then follow that the only limitations man has are the limitations he sets to himself by virtue of not knowing himself?*”

The conception is extended and applied to the economic environment. The author tells us that “He who lives in the realization of his oneness with this Infinite power becomes a magnet to attract to himself a continual supply of whatsoever things he desires. If one hold himself in the thought of poverty, he will be poor. If he hold himself, whatever present conditions may be, continually in the thought of prosper-

ity, he sets in operation forces that will sooner or later bring him into prosperous conditions”.

As a theory of the control of contagious and infectious diseases, a characteristic expression is this, taken from Nautilus, the Magazine of New Thought:

“Let me tell here of my experience with whooping cough. Always during whooping cough epidemics I insisted Bob must not have it until he was at least five years old. Why I did not more wisely say he was not to have it at all I do not know. At any rate though exposed over and over again, at one time even taking a bath with a child who had it, he did not have it until he was six years old”.

These doctrines bring intuition into the field in which the issue arose between orthodox religion and science,—the field of material facts. It is the field in which science affirms that the final test of truth is verifiable consequences of action,—a view that the Unitarianism of Channing, Parker and Emerson accepted. The appearance of increasing superhuman power over the physical and economic environment must necessarily be attended with results the senses can discern and the thesis of New Thought would quickly be disposed of were it not for the fact that its followers tend to make a state of inner assurance a substitute for physical proof. A basis for the theory of the unlimited potential insight of intuition is, nevertheless, claimed to be found in Emerson's Over-Soul. Is this interpretation justified? No denial could be more explicit than this passage:

“Revelation is the disclosure of the soul. The popular notion of a revelation is, that it is a telling of fortunes. In past oracles of the soul the understanding seeks to find answers to sensual questions, and undertakes to tell from God how long men shall exist, what their hands shall do and who shall be their company, adding even names, dates and places. But we must pick no locks. We must check this low curiosity. An answer in words is delusive; it is really no answer to the

questions you ask. Do not require a description of the countries toward which you sail * * * Men ask of the immortality of the soul, and the employments of heaven, and the state of the sinner, and so forth. They even dream Jesus has left replies to these interrogatories. Never a moment did that sublime spirit speak in their *patois*. *To truth, justice, love, the attributes of the soul, the idea of immutableness is essentially associated.* * * * In the flowing of love, in the adoration of humility, there is no question of continuance. * * * It is not in an arbitrary "decree of God" but in the nature of man that a veil shuts down on the facts of tomorrow; for the soul will not have us read any other cipher but that of cause and effect. By this veil which curtains events it instructs the children of men to *live in to-day*."

In the succeeding paragraphs the nature of the truth intuition reveals is outlined; "we are discerners of spirits", he says; "the whole intercourse of society, its trade, its religion, its friendships, its quarrels,—is one wide judicial investigation of character. * * But who judges? and what? Not our understanding. We do not read them by learning or craft: that which we are we shall teach, not voluntarily, but involuntarily. * * Character teaches over our heads. *The infallible index of true progress is found in the tone the man takes.*"

These expressions admit of but one interpretation,—intuition gives knowledge of life values, not of the conditions in the economic, physical and cosmic environment that expand without limit our power of control.

Does Bergson's conception of intuition support the notion that it reveals the road to unlimited power over matter? These sentences from the *Creative Evolution* are a clear and decisive answer:

"A different evolution might have led to a humanity either more intellectual still or more intuitive. In the humanity of which we are a part, intuition is in fact almost completely sacrificed to intellect. It seems that to conquer matter, and to reconquer its

own self, consciousness has had to exhaust the best part of its power * * Intuition is there, however, but vague and discontinuous. It is a lamp almost extinguished, which only glimmers now and then for a few moments at most. But it glimmers wherever a vital interest is at stake. On our personality, on our liberty, on the place we occupy in the whole of nature, on our origin and perhaps also on our destiny, it throws a light feeble and vacillating but which none the less pierces the darkness of the night in which the intellect leaves us. * * Certainly they are right to listen to conscience when conscience affirms human freedom; but the intellect is there which says that the cause determines its effect, that like conditions like, that all is repeated and all is given. They are right to believe in the absolute reality of the person and in his independence toward matter; but science is there which shows the interdependence of conscious life and cerebral activity."

The point Bergson emphasizes again and again in his philosophy is that instinct failed to give life power over its environment and that the conquest of nature was only made possible by the evolution of the supplemental faculty of intellect. He makes room for intuition upon the ground that the two processes,—intuition and intellect are complementary,—the former so placed that it sees life from within, the latter so placed that it sees matter but sees life only from the outside. The limitations of each process, he holds, requires a philosophy that is a synthesis of the two knowledges,—objects and causes, meanings and values.

The New Thought conception of intuition is sharply opposed to the Bergson view. Intuitive knowledge is not limited to knowledge of the central aim of life here and now, of the Great Way upon which values exist that cannot be destroyed by failure to control the environment. It affirms an intuition that can lead life to the source that gives it unlimited power over matter. In so doing it revives the conflict between religion and science,—an issue Unitarianism has decided in favor of science.

Furthermore, if "thoughts are things" and the thought of power and wealth materializes itself in power over objects and wealth, the economic and moral problem would appear to be primarily an individualistic problem rather than a social problem. That is to say, if the material things of life and the value of life are dependent upon the direct relation between the individual and the Infinite Source, the social environment becomes a secondary consideration. The indirect method of relieving the burdens and ills of life is hardly worth while when there is a direct method.

The Unitarian position has always been that economic and moral problems are primarily social problems and that the one effective method of producing and distributing the goods and values of life is the improvement of the environment. It is grounded on the notion that material and moral power are developed by education and that the whole environment, physical, industrial, political and social, is the educator. Accordingly Unitarians have always laid special emphasis on social aims and activities as the outward expression of religious motives. This activity has been enjoined as an imperative duty. But it is somewhat difficult to find a place for duty in a scheme of life in which every individual has but to suffer the Infinite to flow in to command health, wealth and happiness. If the only limitations the individual has "are the limitations he sets on himself", he needs no help from society. There is no real social problem. One who has God-powers at the asking, can walk alone.

That there is a fundamental difference between the Unitarian conception of the office of intuition and the New Thought conception, is therefore plain. Under the former, intuition does not disclose the way to ever-increasing power over rocks, trees, hills and waters, but enables us to see an assemblage of these as a unity of meaning and value,—beauty; it enables us to see in the detached and isolated life of individuals, the unity of meaning in a common aim and a common effort

to attain that aim. When these meanings, as ideals, become conscious, clear and sustained, the sense of illumination described in the Divinity School Address attests them.

Under the New Thought conception, intuition is insight into the fact world; it guides our action unerringly in combatting disease and poverty. Its function is primarily, not to disclose meanings, but to reveal the secret of power.

The question that forms the title of this paper included theosophy. The discussion has been extended to such length that it is necessary to confine it to the difference in the general point of view. Theosophy affirms an intuitive fact knowledge of life in which the earth form of life is but a phase. The stages from Rupa to Atma may be distinguished by objective characteristics as well as subjective. The Unitarian disclaims any intuitive fact knowledge of what is commonly described as the unseen world.

If this distinction is sound, the Unitarian can find only half truths in New Thought and Theosophy. The affirmation that a certain attitude is a plan of action that works when the aim is the realization of values, in spite of obstacles that cannot be overcome, he recognizes as a vital truth. So also the affirmation that there is intuitive recognition of the Great Way to which this attitude directs the individual. Experience at high levels has amply demonstrated this. But in the conception of the nature and character of the attitudes that assure values, the Unitarian parts company with these cults. For him they are the social and aesthetic attitudes. He knows no attitude that makes possible intuitive insight into the secret of power over the physical environment.

Divine sobriety.—Pleasing to God, the friend of nature, the daughter of reason, the sister of virtue, the companion of temperate living, the loving mother of human life, the true medicine of both the soul and the body—how much should men praise and thank thee for thy courteous gifts.—CARNARO.

In Memoriam

Colonel Alfred D. Cutler

There is always a touch of sadness at the home coming of our people after the vacation season, when certain faces are missed among us. It was with deep regret that the many friends of Colonel Alfred D. Cutler learned of his death on Sunday, July 8.

For a number of years Colonel Cutler was a trustee of the First Unitarian Church of San Francisco. He took an active interest in the Pacific Unitarian School for the Ministry, serving in the capacity of treasurer. His advice in financial matters was of great value to the School.

Colonel Cutler came to California from Massachusetts about forty years ago, bringing with him the best of New England ideals, which he unconsciously expressed in his varied relations in the life of San Francisco. He was a successful business man, being noted for his honesty and straightforwardness in all transactions. Absolute dependance could be placed upon his word, and he hated every form of trickery and deceit.

Patriotism was to him a vital expression of religion. He carried into the relations of life the spirit of the soldier who is ready to give his life for his country. He took a keen interest in the civic affairs of San Francisco, serving at one time as a police commissioner. His administration of the duties of that office was without fear or favor.

Colonel Cutler was very loyal to his friends. They always received a cordial welcome in his home. He will be greatly missed in his home and by a large circle of friends.

C. R.

Emily F. Davison

Miss Emily F. Davison, for nearly twenty-five years Curator of the Frazar Free Reading Room, in the Church of Our Father, Portland, passed away June 7 in or near Monson, Maine, after two and one-half years of distressing illness following her fall from a street-car. The funeral service was held in the East, but on June 24 a simple memorial service was held in the Portland Church, follow-

ing the regular morning service. It was a satisfaction to Miss Davison's friends that the last weeks of her life were contented and peaceful. In May, 1915, she had been taken from Portland to Monson, where it was hoped her condition would improve, a hope that was disappointed. There she was cared for by near and dear relatives tenderly and with the utmost fidelity until the end.

Miss Davison was both by her membership and her office intimately identified with the life of our church in this community. She was a woman of marked personality and strong character. She was faithful to the utmost in any trust. She was devoted to her chosen friends. She was intensely attached to places and things that held affectionate associations for her. She had a quick wit and vivid sense of humor. These were the dominant traits of her character.

Monson was Miss Davison's early home. Its memories were precious to her. Both at home and in her church office there hung on the wall always before her eyes a picture of Mount Katahdin as seen from Monson. Her grave is near these familiar and loved scenes, and this we can well believe is what she would wish. But whether East or West, she still holds place in the hearts of all who knew and loved her. —W. G. E. Jr.

To Granny

Elizabeth Lawrence, '87

These are your leisure days; the broader view
Is yours, as well as the perspective true.

The storms and stress of life you have gone
through,

So in our struggles we would look to you.

A woman's joys have all been yours. Through
days

And weeks and years of love, the sunshine rays
Of happiness have been yours, too, as well as
rain,

And health and strength have overbalanced
pain.

These are your leisure days; thus do we
Look to you for help and courage; we see
You have the answer to our hearts' demand,
The blessed peace which none can understand.

So—flowers of loving thoughts, this our tribute,
Even although at times our lips are mute.
Our thanks for help, for love, sweet faith serene,
And everything to us your life does mean.

—Margaret Llewellyn.

Events

The Long Beach Situation

Elsewhere reference is made to a deeply regrettable occurrence at Long Beach. The strain that the national situation presents everywhere at this point proved unbearable. Mr. Watry's sentiments and those of the church leaders proved unreconcilable and unfortunately ill feeling crept in and the separation was painful.

The trustees, in giving him the two months' notice provided for in the contract under which he was engaged, granted him a vacation for the period, paying him his salary in advance.

Much publicity was given to the occurrence and startling headlines accused him of disloyalty.

In the "Telegram" of July 6th, Mr. Watry, through an interview, explains his position, and in any event he is entitled to a wider hearing of it. He said:

"I fully realize the seriousness of the charges. If they were based on anything like fact it would be a very serious matter, indeed. But I deny most emphatically that I am disloyal to my country either in thought, word or deed. Much less am I pro-German in the sense in which such an attitude would mean treason at this time. My country and its institutions are as dear to me as they are to any one else. Let me explain my position as briefly as I may.

"As to disloyalty. It is an easy matter to accuse one of disloyalty in these trying times. Many very good people sincerely believe that every one who disagrees with them is disloyal. They are not unlike the Scotchman of whom it is said that he was convinced that he and his cousin John were the only real orthodox people in the parish, and concerning John's orthodoxy he had some serious doubts. I take it that any citizen who always and everywhere seeks the welfare of his country and its institutions according to the best light that he has is loyal thereto. But, as everybody knows, there are some radical differences of opinion just now as to what are the things that make for the welfare of our country and its institutions. Some of these opinions may be very wrong. But the last thing that those

who differ should do is to accuse one another of disloyalty for the reason that they cannot see things alike and agree as to ways and means. If the time ever comes that one may not express his honest opinions freely, or be charged with disloyalty when he does, that will be a critical time indeed. Why can we not all agree to disagree and work together for the common good? If I happen to believe that peace and good-will are better for my country than war and its inevitable hatreds, and my neighbor sincerely believes otherwise, he ought to feel perfectly satisfied just now, because he has it all his own way, abundantly so, and I have to take a back seat—at least for the time being.

"And as to my being pro-German in the sense in which that term is now used, why, the thing is too absurd to give it a moment's thought. It has been and now is my firm belief as it has been my constant endeavor to show, that it is war that turns many good people into fiends and that it invariably leaves a legacy of hatred to generations yet unborn. In trying to bring these things home to my people I may have said things that sounded pro-German—very likely I did. You know pro-Germans are almost as abundant among us today as are ghosts in the dark.

"I will tell you where the real source of my troubles lies. There are two great religions in the world today. The one is the religion that believes in the power and ultimate triumph of material forces. The other is the religion that believes in the power and ultimate triumph of spiritual forces. This latter is my religion. I am a preacher of the cross and not of the sword. And that leaves me very few followers just now. My sheep find more acceptable pasture on the opposite hillside. But my grass is growing again, and by and by I will lead those that hear my voice into green pastures and they will rest by the still waters. All in God's own good time.

Even Scales

The robber is robbed by his riches;
The tyrant is dragged by his chain;
The schemer is snared by his cunning;
The slayer lies dead by the slain.

—EDWIN MARKHAM.

Grove Meeting at Laton

Encouraged by the success of the Lake Wahtoke picnic, Rev. Christopher Ruess planned an outdoor gathering of the liberals of Laton and vicinity. It was held on the 3d of June, and was a pleasant affair. Mr. Ruess had arranged for an exchange for that Sunday with Rev. D. M. Kirkpatrick of Redlands, who after his morning service at Fresno was the speaker of honor at the afternoon meeting held in the Laton public park. His topic was "Maeterlinck's Bluebird."

Other speakers in five-minute talks told of "How the World Is Moving Onward." Sub-topics were: "Changes Wrought in Women's Life in Our Day," Mrs. Hope Johnson, Hardwick; "In the Life of Our Children," Mrs. Jack Shore, Hardwick; "In Agricultural Progress," H. S. Hampton, Hardwick; "Through the Automobile," E. R. Nash, Hanford; "In Enlarging Governmental Activities and Political Changes," Judge A. G. Smith, Laton. Charles A. Adolph spoke on "The Original Unitarian Movement in Hanford. Mrs. A. G. Smith introduced the speakers.

These open-air meetings are well worth the effort they entail, promoting social advantage and attracting many who seldom visit churches.

Dr. Gannett's "Household Altar in Homes of the Liberal Faith Today"

Dr. William C. Gannett has had recently published a new pamphlet entitled "The Household Altar in Homes of the Liberal Faith Today." This is a strong and stirring appeal for a deeper interest in religious education in the home. Every parent should read it. Dr. Gannett has generously offered to the Committee on Religion in the Home, appointed from the Unitarian Sunday School Society, two hundred copies for free distribution. The committee feels that with the small number of pamphlets at its disposal as compared with the large number of persons who ought to read them, it cannot afford to distribute them as freely as it wishes, but any parent or guardian desiring a copy may have one free of charge by applying to the Chairman of the Committee, Rev. Charles T. Billings, at 25 Beacon St., Boston, Mass.

A Field Reconnaissance

Charles A. Murdock.

On July 21st, the Field Secretary left on the "Lark", flying at eight in the morning, for a brief trip of observation and consultation in the South. The Coast line at this time of the year is especially conducive to comfort. As the day passes, the ascending sun is somewhat ardent, and as the road turns from the coast and passes Paso Robles and climbs Santa Margarita mountains, those who are sensitive to heat find it unpleasant, but are not called upon to suffer long, for soon we are back by the ocean shore, and on past Santa Barbara the temperature is delightful. Los Angeles by this train is fourteen hours from San Francisco, and at night enjoys moderate temperature.

The churches in the Sunny South are, with the exception of Santa Ana, closed for the summer vacation—most of them for both July and August. Mr. Hodgins is in Minneapolis. Mr. Watry is passing the first vacation that he has taken in many years at his home in Long Beach, and on the 22d preached for Mr. Baker at the Santa Ana church, where vacation begins with August. Mr. Baker had invited Mr. Kirkpatrick to come over from Redlands to join in the morning service, and to hit three preachers with one throw seemed too good a chance to miss. The electric lines in Southern California give frequent service from point to point and no very early rising was required to reach Santa Ana in time for service. Indeed about half an hour leeway gave good opportunity to pass in survey the more important of the many orthodox churches that it supports, and the hundreds of automobiles around the various localities bore testimony to strength and to the wide territory covered by the ministrations of the Methodist, the Presbyterian, the Baptist, the Christian and the Christian Scientist. Comparisons when made by a Unitarian have elements of disappointment. Our churches fail to attract the multitudes. The reasons are various, and some of them we may assume are not to our credit, and are removable. Others need not trouble us. We are not much given

to envy and mere bigness is not the most essential thing in a church.

We have a fairly good church building in Santa Ana—a little old-fashioned but comfortable, and in a good location. The church was established thirty years ago and has never been especially vigorous or wildly popular. There is a group of faithful souls who hold on and stand by. There is no church indebtedness and by dint of economy and self-sacrifice on the part of preacher and people, it has generally managed to keep independent of Association allowance. Last year Rev. N. A. Baker assumed the pastorate, a small allowance being made by the A. U. A. He has given good satisfaction, and the numbers show no marked difference. In this church, as in many others, the difficulty seems to be the apparent inability to add new members to compensate for the inevitable loss through death and removal. The old drop out and the young do not fill their places.

There were present at this midsummer meeting about seventy-five, but some of them were from Long Beach and other points. Mr. Baker conducted the service very fittingly, and was especially satisfactory in the prayer,—often slighted. Mr. Watry preached from the text "Render Unto Caesar the Things that Are Caesar's and Unto God the Things That Are God's". It was a fine strong sermon, and enforced the injunction with earnestness and power. It upheld absolute loyalty to the individual conscience and at any cost. It gave no intimation that there is anything in life worth fighting for, or that any high motives actuate those who are sacrificing all that they have and are that what they believe to be God's will may be done on earth.

At the conclusion of the service all were invited to proceed to the public park and partake of a picnic luncheon provided by the ladies of the church, to be followed by an outdoor service. At one o'clock the preparations were complete and fifty-five gathered at an extension of tables that stretched along the sward facing the music-stand. When plenty had had its sway, Mr. Baker introduced Rev. D. M. Kirkpatrick, who told and happily applied the story

of Maeterlinck's "Blue Bird". It was a fitting place and it was delightfully done. Happiness can only come when kindness and sacrifice and service have done their work.

The Field Secretary followed and made no apology for presenting directly and publicly the practical messages entrusted to him. The American Unitarian Association was aiding four churches in Southern California, no one of which was able to pay an adequate salary to a minister. If they could be doubled up so that two ministers could serve them,—by conducting a morning service in one church and an evening in another, little, if any, aid would be needed. At present there were three ministers in the field, and at Bellingham a vacant pulpit would presumably be open to one of them. If Mr. Watry would like to go North Mr. Kirkpatrick could supply in addition to Redlands, either Pomona or Long Beach and Mr. Baker, in addition to Santa Ana could serve either one of the two.

Or if Mr. Watry did not wish to go either Mr. Kirkpatrick or Mr. Baker might, and the one who remained could care for the two churches not served by Mr. Watry. This was submitted for consideration and all were asked to help solve the problem. Suggestions were called for. Mr. Baker and Mr. Kirkpatrick each expressed their willingness to do whatever was possible or desirable, waving all personal preferences. Mr. Watry said he had definitely made up his mind to remain at Long Beach. He felt he had been unjustly treated and he would not be forced out. He would not occupy the chapel but would start an independent movement. Pomona need not be taken into consideration as it was satisfied with him. He suggested that Redlands and Santa Ana be combined. Several members expressed the hope that the Santa Ana church, which at its last meeting felt unable to call a minister for the coming year, would be able to go on through uniting with Redlands.

While the public consideration of matters usually considered by a few leaders was a little awkward, it seemed to be felt that there were some advantages in methods that were above-board

and frank and in directly addressing those interested.

Monday forenoon was spent in calling on the trustees and older members to ascertain their sentiment. The alternative presented was doubling up or closing up, and there was but one opinion. No one wanted to close the doors. So, late in the afternoon, the Secretary took the train and passing through Riverside and San Bernardino reached Redlands. Mr. Baker had written a courteous letter in which he gave Mr. Kirkpatrick, senior in years and settlement, the choice as to going or staying, and assured him that if the Redlands church would submit a definite proposition a meeting of the Santa Ana church would give it consideration.

Tuesday was devoted to seeing the trustees and leaders of the Redlands church. They were in a trying condition, not having been able to meet their expenses for the past year and embarrassed by owing their minister a part of his salary. In addition to that a wave of extreme heat a few weeks ago, in which the thermometer had reached 114 degrees had practically ruined the next crop of navel oranges. One of the trustees, who went around, said his loss would be 95 per cent of his crop. Another said "All I will have this year will be what I realize from my Valencias". However, they all said they would do their best. Mr. Kirkpatrick proposes to stay at Redlands for another year, having withdrawn his resignation on the unanimous request of his parishioners, and if the Santa Ana people prefer the morning service he will be willing to try the experiment of an evening service at Redlands. Tuesday night the secretary returned to Los Angeles and wrote to Long Beach making appointments for the following day.

Little was expected in a visit to this unhappy community, so that no disappointment was experienced at the result. When anything has divided a family or a church there is very little that can be done in bettering conditions or promoting kindlier feeling. Time may heal breaches,—friends can only wait and hope. All must realize that these days of intense feeling are full of peril. Convictions are strongly held

and Unitarians are nothing if not independent. Free thought and free speech are rights that cost something, and opinions vary greatly as to how much we can afford to yield in the giving and taking through which harmony is maintained. The place of a minister and leader of a congregational church is beset with difficulties, and no doubt things are often expected that ought not to be. The relation that exists between a minister and the trustees of the church he serves are not as well fixed as they should be. A preacher is in a sense an employee and the business part of being a minister should be clearly understood. He is not hired to express the views of a Board of Trustees, neither can he ignore broad and deep differences and expect to remain at peace. It is to the credit of many of our churches that through strong personal respect and regard they often hold on to those with whom they vitally differ,—especially when given clear opportunity through resignations tendered from sensitiveness. Just how much can be stood depends upon mutual good will and the depth of personal regard. It is a sharp test when the pulpit and the pews are diametrically opposed,—as they are apt to be in these stirring days.

After hearing at full length both sides of the Long Beach controversy I feel deep sympathy with both and see how naturally it all happened, and also how easily it might have been avoided if determined forbearance and kindly consideration and an effort at sympathetic feeling had been mutually made. If we recognize full right to differ, and keep good natured we can either get along together or, when necessary, dissolve connections without animosity or bitterness. But those who are trying to be Christians, and ministers who are most devoted to Pacifism, are apparently ready to fight when provoked and are prone to be hot-tempered and obstinate.

Here was an honest difference of opinion on a great moral issue. The leaders of the church felt that it should make proper expression of loyalty and of sympathy with the government in its solemn consecration to world defense

of humanity and of rights and principles vital to civilization.

Its only voice was its minister's and when he was not silent he was critical and captious. The minister disapproved our participation in the world war, and stood firmly by the right of free speech and refused to be muzzled. If each had been considerate of the other, harmonious relations might have been maintained, and the church could have found other expression. Indeed its splendid Red Cross record was marked testimony of its sympathy and loyalty.

Failing adjustment, peaceable severance of relations ought to have been possible. But unfortunately some busybodies used the newspapers sensationally and bitter feelings were engendered. A trifling incident gave sensational publicity. At an evening meeting when the Liberty bond campaign was on, the city whistles blew at its complete success, and the chairman of the meeting, in a burst of enthusiasm, said "we'd better salute the flag," pointing to a flag that had long adorned the walls. Some one noticed that three of the audience did not join, and several weeks after a startling headline started the controversy.

One lesson is to be drawn—the necessity of common and complete understanding of the church constitution. When the minister declined to resign and called for a meeting of the church members the record showed that but two names had been added for over a year and four more recently. The vote on retaining Mr. Watry stood 17 to 15. He has since said that when he found 15 votes against him he knew his work for the church was done and would have been glad to resign if given a chance. But the trustees, assuming that he would not, called another meeting, and in reading the constitution they found a clause that provided that membership was subject to a vote of approval as well as signing the constitution. Strictly speaking there were no members, as the provision for approval had never been enforced. They thereupon approved all who had ever signed excepting the four recent signers, action upon which they held in abeyance from doubt, and one other whom they ques-

tioned. They say they were asked to take in new members opposed to Mr. Watry, but did not feel it was proper that any names should be added, and that those privileged to vote were those whose names were on the roll at the date the meeting was called.

Mr. Watry contests the legality of the second meeting, and claims the rejection of the five names was unauthorized. He calls the procedure brutal and feels that great wrong and injustice has been done him. It is deeply to be regretted that hard feelings arose and became fixed and that if the separation were unavoidable it could not have been amicably reached.

The trustees relied upon technical construction of the constitution to defeat what they felt was a fight to retain position. Mr. Watry would probably have resigned up to the time that he thought he was being forced out unfairly—and so we mistrust one another and block the ways of peace.

What the result will be cannot be foreseen. Mr. Watry expects to continue to preach to those who wish to hear him, probably in a public hall. Whether the chapel will renew services at the conclusion of vacation September 1st is yet to be determined.

[For the PACIFIC UNITARIAN]

Though Wars May Rise

Though wars may rise
And the tides of life be torn asunder
So that no man may know whither they turn,
Yet the sweeping waters
Of the seas of truth
Are set all one way.

The voice of the child uplifted in terror,
The cry of the mother in anguish,
The challenge of the booming voices
Of soldiers singing as they march to battle,—
Who shall not know by these signs
Of the will
Of the Almighty
To give, through toil and pain,
Mankind the heritage
Of the peace that is justice
And the justice that is peace?

Wherefore, my soul,
Wherefore, my comrades,
Let us rejoice
With a single rejoicing,
For in due time,
The healing lips of love
Shall kiss away the wounds
Of all the world.

—RICHARD WARNER BORST.

Sermon Selections

Rev. Wm. G. Eliot, Jr., in a recent sermon clearly puts the high motive that has led us into our participation in the war:

"Surely it is not because of any single 'overt act' that we have taken our place in the stupendous struggle; nor is it exclusively to defend our own unquestioned legal rights; nor is it for revenge; nor is it for our honor in any but the highest sense of that much-cheapened word. Certainly it is not out of hatred for the German people, nor for any unanimous desire to side with the English, French or Russians as such, exclusive of our common aims. Still less is it for our economic advantage or for our prestige in the world; nor for the sheer love of a fight. Doubtless all these motives may exist in individuals and groups amidst the muddle of emotions incident to the beginning of this, as of any, great war. And that some of them will be intensified as the war proceeds admits of no question. But it will be the most tragic day in our history when any one of these lower motives successfully supplants in first place that high motive around which we ought all to draw as around an altar—that high motive by which all our endeavors and sacrifices should be guided and driven to one supreme end, to which the defense of the country is, of course, both incidental and essential, viz.: the consummation of a better world order in terms of international justice, honor and good will."

Rev. Benjamin A. Goodridge lately spoke with discrimination and power on "Finding What We Seek." In illustration he referred to what Billy Sunday seeks and finds. He is getting great throngs of hearers, he is getting applause. He is getting great sums of money. He has gotten the reputation of being a power unto salvation, in that he reaches multitudes of men with his peculiar style of preaching. But these are all very cheap things that he has obtained—even the last, for I am sure it is an opinion that is bound to be changed, when sober second thought

comes to show that calculated vulgarity and irreverence can never be real helps to religion, however mightily they may draw the crowd. He is not a power unto salvation, but rather an influence to degrade religion and bring it into contempt.

In conclusion he referred to a young man just starting out in the business or profession that is to be his life-work, and getting a vision of it as it was meant to be in God's great plan—a true service of men, honest, unselfish, kindly, and patient. Getting that vision, and then following it steadfastly through the years, through evil and through good report, through failures and discouragements manifold—being willing to pay over all other possessions for the sake of that precious thing—a life lived according to the highest law of life—according to the pattern that God has given us in many of his chosen sons.

"Fortunately for us this career of seeking and finding the pearl of great price does not have to be anything brilliant and spectacular, or even successful in outward showing. Our field is the world,—its moral climate has great need of sweetening. We may not be endowed for great deeds but just to live a wholesome life in the midst of many unwholesome influences may in itself be a very worthy career."

Building Material

Rev. Oliver P. Shrout

Thoughts rule the world; they mould man. Thoughts are entities, forces that we let loose for good or evil. Birth, breeding and environment are not light influences, but all are as summer breezes compared to the driving wheels of our own inner thoughts. And if outward circumstances are the fatal factors in a man's life, it is because he has not awakened to a consciousness of the inner overcoming thought forces.

"It is the character of a man's thoughts that determine the quality of the man. One can think uplifting thoughts and grow, or he may think on the dark side until the pathway of life is obscured. Our thoughts give the color to our lives. The quality of character must be changed at its source—in the

thought. No life was ever virtuous in action which was not first virtuous in thought. That is why we go back over the centuries and walk with the Master; he rivets our minds on the quality of character and directs our thoughts in the way of truth and beauty and life so that we unconsciously yearn to be like Him, and are drawn toward His likeness. By fixing our thought upon life's most perfect ideal we are drawn toward the realization of that ideal. And this is salvation—growth toward the highest living by the impulse of our highest thinking.

"But it is of no small value to know the power of thought unless we are free to direct and use that power. The difference between the trained and the untrained mind is in the power of self-control. The untrained mind, unable to control thought, is in slavery—needlessly. For while we may be powerless to choose the effect of our thinking, we are free to choose the character of our thoughts. We must not forget that we have wills and that they are ours to use.

"One should deliberately set himself to thinking upon just what he wishes to think. With right thinking, a consciousness of what we are and the environment such thinking creates, we may pass from death unto life, become living sons of God and heirs to all things."

A Human Divinity

Rev. E. Stanton Hodgkin

"All down through the Christian centuries we have these two conflicting appeals before us: the prophetic forward looking idealists who have ever held up before man the image of a just humane, loving and forgiving God; and the backward looking idolators who have held up before us the image of a vindictive, revengeful, cruel and unforgiving God that belonged to the savage ages of the past.

"Calvinism became almost completely enthralled to the conception of a God of power instead of a God of love, centering its entire scheme of salvation around the idea of an endless hell of torment to which all of the non-elect

were consigned to suffer without release through all the ages of eternity. People began to revolt against this conception of God and to revolt on humane grounds. They declared that no human father would treat his children so, and they could not believe that God was so much worse than man.

"The most pronounced movements against the ruthless decrees of Calvinism were the Universalists and the Unitarians. The Unitarians centered their thought on man, declaring that there was a divine element in all men and that no man deserved such treatment as that. The Universalists centered their thought on God, maintaining that God was a just and loving Father and would treat no creature in such a way no matter what he deserved.

"A dogmatic religion is almost inevitably tied to the past, its conceptions of God degenerating into an ignoble and unworthy one, while an undogmatic religion leans into the future pouring into its conceptions of God its highest ideals and its purest aspirations."

The Vision of Peace

O, beautiful Vision of Peace,

Beam bright in the eyes of Man!
The host of the meek shall increase,
The Prophets are leading the van.
Have courage; we see the Morn!

Never fear, tho' the Now be dark!
Out of Night the Day is born;

The fire shall live from the spark.
It may take a thousand years

Ere the Era of Peace hold sway.
Look back and the Progress cheers
And a thousand years are a day!

The world grows—yet not by chance;
It follows some marvellous plan;
Tho' slow to our wish the advance,
God rules the training of Man.

—Nathan Haskell Dole.

We are all anxious for the best means of solving the moral and political difficulties that will arise as soon as the war is over. Let us remember Theodore Parker's wise words: "Relief from our social ills can come only gradually. To obtain it we must get common sense applied to religion, and get religion applied to life."

"Our business here is not to get a living, but to live."—*Ames*.

Books

"WE BELIEVE", Paul Revere Frothingham. The Beacon Press, Boston; 90 cents net, by mail 98 cents.

It is a real service that has been rendered by Dr. Frothingham in preparing for publication a clear and concise statement of Unitarian Belief. It will make available material for which there is frequent call, especially in this longitude, and one distinct advantage is its brevity. It is an art to make anything brief and yet long enough, and for real use that which is sufficient has an immense advantage over that which is superfluous. In accepting for framework the generally accepted formula originating with James Freeman Clark, an interesting account of how it came to be is given in the introduction. In 1886 Dr. Clark published a volume of essays called *Vexed Questions in Theology*. The title of the first one was *Five Points in Theology*. He was impressed with the fact that the familiar doctrines of orthodoxy "revolve around the idea of sin and salvation." The creeds are "as remarkable for what they omit as for what they assert. They scarcely allude to those truths which Jesus made the chief burden of his teaching—love to God, love to man, forgiveness of enemies, purity of heart and life, faith, hope, peace, resignation, temperance, and goodness". Feeling certain that the future would dwell on something else than the five points of Calvinism, he offered as counterparts five points of the coming theology. He formulated them as "The Fatherhood of God, the Brotherhood of Men, the Leadership of Jesus, Salvation by Character, the Progress of Mankind". The essay attracted instant attention. In England they made a little tract of it calling it "The Theology of the Future", and distributed 60,000 copies of it. Later it was published in America under the title "Our Faith", and has more and more found acceptance as a compact and comprehensive statement that covered very much that Unitarians in general believe.

A year ago Mr. Sunday conducted revival meetings in Boston in which, of course, the emphasis was on the old theology, and Dr. Frothingham felt his best service was to preach five sermons on what we believe amplifying and justifying our almost too simple statement. He says also that they would not or could not have been written in the form which they assumed "except for the terrible world-convulsion which is putting such a strain upon all religious faith."

"A CONFUSION OF TONGUES", Paul Revere Frothingham. Houghton, Mifflin Co., Boston. \$1.50 postpaid.

This attractive book will prove most helpful and comforting to all earnest Christians in this chaotic state of civilization. It is made up of ten essay-sermons dealing with the problems of the spirit in the light of the present world catastrophe. Dr. Frothingham again assures us that "what is excellent is

permanent" and points out to those who would see the things which are excellent—the "Unshaken Things". In short, "A Confusion of Tongues" will help to bring order out of the chaos in the minds of those who have been thrown into spiritual confusion by the events of the Great War.

ANCIENT TIMES: A History of the Early World. By James H. Breasted. Boston: Ginn & Co. \$1.60.

There are those who destroy old newspapers but preserve all books, either because they are bound or because they cost one or more dollars. Yet books that are out of date are often worse than useless, for the reason that if read they do harm by conveying incorrect information and creating wrong impressions. Books on ancient history, for instance, that are more than twenty years old should be carefully kept away from young people. The best is never too good, and such a history of the ancient world as this of Professor Breasted's is many times as good as anything in existence only two decades ago. For it is now clear that Greek civilization was not the first, and that behind it lay a fascinating part of our immensely long career. Indeed, what we see in Greece was a sort of renaissance. Professor Breasted, one of the most distinguished of living scholars, has here retold the story of human progress to the fall of the Roman Empire. The chapters on the Stone Age, on Egypt, Babylonia and the Assyrians and Chaldeans give an account of the new knowledge gained through archaeological research. The ordinary reader will enjoy the story the more because the style and diction have been chosen with a view to the needs of first-year high-school pupils. In addition to the five hundred pages of text there is a "picture book" of two hundred and fifteen pages through which the surviving monuments of the ancient world tell their own story. The student is thus enabled to visualize what he is told, and is made to realize in a vivid way the life of the real people of the past. Those who have any interest at all in history will find that this book both stimulates and satisfies that interest. It is an achievement in which the author and publisher have a right to feel a deep satisfaction.—*Christian Register*.

Be not ashamed, my brothers, to stand before
the proud and the powerful
With your white robe of simpleness.
Let your crown be of humility, your freedom
the freedom of the soul.
Build God's throne daily upon the ample barrenness
of your poverty
And know what is huge is not great, and pride
is not everlasting.

—RABINDRANATH TAGORE.

I see my way as birds their trackless way;
I shall arrive! What time, what circuit first,
I ask not. * * * * *
In some good time, his good time, I shall arrive;
He guides me and the bird. In his good time!

—Browning.

From the Churches

BERKELEY.—Vacation during month of July and until Aug. 19th. Rev. H. E. B. Speight, before his departure for Yosemite, addressed a letter to the members of the congregation in which he expressed his attitude on the matter of a church vacation—an attitude concerning which all heartily agree.

"Quite apart from the practical aspects of the question, there are two points of view commonly adopted among church-going people: the one regards religious observances as in themselves efficacious and emphasizes their uninterrupted succession at regular intervals and on stated days; the other treats them as if they were no different from, let us say, occasional meetings for propaganda or instruction. So there are some who are scandalized by the idea of a vacation for a church and others who are altogether indifferent whether or not religious meetings are held and judge their value only by the size of the congregation that may attend. I hope we are somewhere between the two extremes, reluctant even to appear to break the golden chain of prayer and aspiration by which not the ages only but the months and days are bound together, and yet with enough spiritual insight to see that the bond which binds us to each other and to the Unseen need not for one moment be severed—may indeed be strengthened—if for a while we separate to 'seek the hills of the spirit where the wide and quiet horizons open.'"

Mr. Hurley Begun, before his departure for duty in France, preached an excellent sermon, giving assurance of great promise as a preacher, if he is spared for the exercise of his calling.

OAKLAND.—The minister's series of discourses on "Great Optimists" during the months of May and June were much appreciated. Mr. Simonds never fails to give us something worth listening to, and he goes to much trouble to prepare his subjects.

May 20th the Rev. Oliver P. Shrout, of San Jose, and our own minister exchanged pulpits, Mr. Shrout taking for his subject "The Higher Truth and the Diviner Life". In the evening

Kiyo Sue Imui, the distinguished Japanese orator, spoke regarding "Japanese Relations and the World Conflict".

At the last Open Forum meeting on May 27th three excellent women speakers gave short talks. Mrs. A. L. Whitman told what the Mothers' Clubs are doing, and spoke briefly of child welfare. Miss Marguerite Ogden spoke on Civic Center work and Community Interests, and Mrs. Pauline R. Bird gave some interesting information regarding the Oakland New Century Club. Mr. Simonds opened the meeting by reading one of Tagore's beautiful poems.

The minister's lecture on June 3rd, "Scandinavia", was much appreciated, as was also Dr. George Wharton James' "Over the Apache Trail" the following Sunday. This was the last evening service for the time being.

Mrs. Hughes, who has been organist for several years, has left us, and her place is being ably filled by Chas. Theo. Besserer, who has often played for us during Mrs. Hughes' absences. Miss Olive Reed continues to delight us with her violin solos, and Mrs. Macgregor, our popular vocalist, is ever ready to select, from her extensive repertoire, songs in keeping with the subjects of Mr. Simonds' sermons.

July 1st was devoted to a Special Patriotic Service, when the subject of the address will be "An America Unafraid".

It is very gratifying to know that Mr. Simonds' book, *Starr King in California*, "an absorbing story of a man of rare charm", is being very highly commended by the reviewers.

PORTLAND.—During "Rose Carnival Week" the Women's Alliance opened a cafeteria in the Sunday school rooms of the church. The dining room was prettily decorated with garden flowers, everything for sale was delicious and the effort was a paying one.

On Red Cross Sunday, Ex-Governor West spoke from the pulpit in behalf of this great movement. Mr. West spoke briefly but vividly, and left a deep impression upon the minds of the audience.

The Friday noon meetings continue to be well attended. They are doing a

great work in developing a sense of broader, deeper patriotism to humanity.

With the closing of the public schools comes the closing of the Sunday School and evening assemblies. The morning services, however, will continue throughout the summer.

PALO ALTO.—During the two years now closing, the Palo Alto church has been most fortunate in retaining as its minister, Mr. Wm. Short. Although new to the service, Mr. Short has brought to it an earnestness and vigor and a great broad humanity which have meant to the church increased growth in those principles upon which it is founded. In this tremendous national crisis when the democracy of the country is on trial the Palo Alto church has been one of the very few where the privilege of complete freedom of speech in the pulpit has not been restrained, although the entrance of America into the war has been vigorously denounced by the minister.

The membership of the church is small, about 40 in number, and the lack of moral support due to isolation from other centers of liberalism is very keenly felt. The nearest sister church is in San Jose, eighteen miles away, and the next nearest in San Francisco, over thirty miles in the other direction. The dominating note in the theology of the region being definitely conservative.

The congregation is of a vigorous and thoughtful kind, fortunately avoiding a deadly conformity of opinion, so out-of-place in a Unitarian church. The church has not become an apologist of the war, but has maintained its stand for the universal character of religion, and into it the national emblem has never entered.

In conformity with its Unitarian heritage of freedom of speech and a broad idea of service, the church hall has given hospitality during the last winter to Mr. John Spargo, a socialist speaker; to the American Union Against Militarism, which is earnestly fighting the cause of democracy; to Mme. Malmberg, a refugee from the persecutions of Old Russia and an ar-

dent advocate of the cause of oppressed nations. Two physical training clubs for women and girls have had their home in the hall, as well as a club to encourage the finer type of social dancing.

The church passed a resolution of approval of the visit of Mr. Short to Sacramento in March in the interests of the physical training bills, and the Woman's Alliance by resolution opposed the introduction of military training into the public schools of the state.

The Woman's Alliance at its annual meeting was fortunate in having as guests Mr. and Mrs. Southworth and Mr. Murdock, and it has been the privilege of the church to welcome to the pulpit Mr. Dole of Jamaica Plains, Massachusetts. Mr. Dole is crowned with years of fine service, having been connected with the Jamaica Plains church since 1876. His sermon upon the subject of "The Religion Beneath All Religions" contained a philosophy of pacifism heartily acceptable to the majority of those who heard it.

This church, probably in common with most others, has suffered somewhat from the mental and financial depression due to war conditions, though the members realize the importance of maintaining its integrity as the only center of liberalism in a wide extent of country. A.

SACRAMENTO.—On June 3d, Rev. Charles Pease preached a clarifying sermon on "The Road to Jericho".

"The 'Road to Jericho' is the infallible test by which the genuineness of the service rendered by religion is to be weighed. Revivalism needs no man to judge it. Conversion is either the beginning of a new life or it is a case of arrested development. Man is either multiplied in his native goodness or he is stripped of every natural instinct and left half dead.

"The outside world has a legitimate right to apply certain tests to every religious effort of our day. A new world of moral values, social requirements, broader intelligence is here. It is not sufficient that a motive to good-

ness was once effective, it must be effective in adapting life to the demands of the present world.

"There is no cure for the evil in the community, so long as the principal role is assigned to the devil. Current morality drives the wedge into life and splits it asunder. The two halves, one good the other evil whose life, interests and responsibilities are one, are condemned to nurse their enmities. Genuine religion unites the community. Self-righteousness divides it."

SAN FRANCISCO.—Services were continued through June and the church closed for the month of July, the opportunity for thoroughly cleaning and retinting the auditorium being improved.

Mr. Dutton during June preached very timely sermons on "Religion in Time of Crisis", and other topics suggested by events and conditions. Particularly encouraging was a spirited reply to a writer in the Hibbert Journal who reflected on the record of the United States in relation to the war and claiming that she had revealed no soul. Mr. Dutton strongly defended her patience based on faith, and showed how creditable had been her self-revelation. Another sermon was addressed to Wells' "Invisible King", with which he seemed to be little in sympathy.

All the church societies have been enjoying vacation, as usual in July.

Services will be resumed on the first Sunday in August.

STOCKTON.—On May 31st the Alliance held a social meeting at Oak Park, and on June 7th met with Mrs. Shear. On the 21st it held its last meeting for the season, adjourning till September, although we are to sew at Red Cross headquarters every Thursday. Several new members have lately joined us.

The annual church meeting was held on June 21st. All the business not being concluded an adjourned meeting was held on the 26th, at which it was voted to retain Mr. Heeb as our minister for the coming year.

Our Sunday school has had a wonderful growth of late, and we are looking forward confidently to a prosperous year of greater service.

Sparks

"His wife married him to reform him." "Yep, and now his daughters have come home from college and taken up the job where their mother left off." —*Detroit Free Press.*

"Why is it that truth will rise again when crushed to earth?" "Because of its elasticity, of course. Don't you know how easy it is to stretch the truth?" —*Boston Transcript.*

"I see ther's some talk in this State upon the question of abolishing capital punishment. Would you vote to abolish it?" "I would not," was the decided reply of the old chap. "Capital punishment was good enough for my anecestors, and it's good enough for me." —*Everybody's Magazine.*

A school mistress asked her class to explain the word "bachelor," and was very much amused when a little girl answered: "A bachelor is a very happy man." "Where did you learn that?" asked the mistress. "Father told me," the little girl replied. —*The Argonaut.*

"Look here. Why do you have 'Keep off the Grass' signs all over the park? You don't enforce the rule." "No, sir," said the guard. "The sign is there to make people enjoy being on the grass."

After Dr. Carl S. Patton had been preaching a few weeks at the First Congregational Church in Columbus, having accepted the call to succeed Dr. Washington Gladden in the pastorate, a woman member of the congregation came up to him after the service one morning and said: "Oh, Dr. Patton, I do so enjoy your sermons, I never had sense enough to listen to Dr. Gladden."

Rev. Dr. Freuder of Philadelphia told this story of himself. He was invited to dine with a friend, whose wife went into her kitchen to give orders. She said to the servant, "We are to have a Jewish rabbi for dinner today." For a moment the maid surveyed her mistress in grim silence. Then she spoke with decision: "All I have to say is, if you have a Jewish rabbi for dinner, you'll cook it yourself. I can't."

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HAROLD E. B. SPEIGHT.

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God our Father. Man our brother.

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Editorial

A valuable general suggestion was made by Secretary of War Baker in a recent address to representatives of colleges and universities. The matter under consideration was the purpose to avoid undue disturbance of the educational systems of the country in these trying days. It was conceded that those physically disqualified or too young for efficient service could better serve by staying at college and going forward with their work, directing it so far as possible to ends that fit for special technical service. Modification of curricula to fit men for scientific departments of the Army,—ordnance and Coast Artillery was favored, and also the widespread establishment of junior training camps looking to the ultimate supply of officers. Secretary Baker improved the opportunity of appealing to the college presidents to exercise a steadying and restraining influence on public opinion and conduct. He said:

“I think we ought all to adopt as the daily maxim of our talk and our activity that the country shall make every sacrifice necessary, break up every alliance and every activity necessary, to bring our force to bear in the most effective way, but that we ought to preserve the country for the common good against every unnecessary dislocation and against every unnecessary abridgement of the processes of our common life.

“We do not want to chill enthusiasm. We want to preserve enthusiasm and cultivate it and use it; but we do want to be discriminating in our enthusiasm, and prevent people getting the notion

that they are not helping the country unless they do something different, which very often is not the case at all. The largest usefulness may come from doing the same thing—just continuing to do it.”

He made an earnest plea for good feeling, and deplored impulsive and feverish resentment. Physicians of public opinion should strive to exercise restraint and preach “the doctrine of tolerance, by exemplifying the fact that it is not necessary for a nation like the United States, which is fighting for the vindication of a great ideal, to dis-color its purpose by hatreds or by the entertainment of any unworthy emotion.”

In conclusion he stated very concisely his conception of what the war means.

“The world must have peace. The destruction of life and property which is now going on in the world is intolerable. We have at the end of a long and patient experience discovered that the world cannot be rescued from slaughter and destruction by any other process than a major exercise of the great martial force of this Republic; but we ought never to lose sight of the fact that the purpose of this war is not aggression, is not punishment; it is not inspired by resentments nor fed by ambitions, but it is loyalty to an ideal, and that ideal is freeing the world from an impossible international philosophy, a philosophy in which, if it should prevail, no freedom is left or is safe.”

A correspondent pithily expresses the viewpoint of almost the whole of the sound citizenship of our beloved land. He writes:

“From my point of view our present situation is that of a ship in the tempest. The safety of all concerned is in strict allegiance to the master of

the ship. It is no time to be invidiously critical. There seems to be one job ahead just now which excludes many others of great importance, which will receive attention in due time. The job I refer to is of course the straightjacketing of the German autocracy.”

This expression is more comprehensive than might appear from casual reading. The “safety dependent on strict allegiance” indicates a feature that is of first importance. There seem to be some conscientious and well meaning people who fail to realize that the United States is no longer a separate community but an integral part of a vital world, a member of one body suffering in common and facing a common responsibility. Nor can any thoughtful person deny a very imminent danger to the life and liberty of the United States, unless armed power resists armed power in hostile hands. The question of safety is not to be ignored and to place the ideals of peace above the reality of an endangered nation is not demanded by reasonable Christianity. It would seem that the authorities of the Nation, our chosen representatives, are entitled to strict allegiance, and that organizations seeking to thwart measures and undermine methods adopted not from passion, not for selfish gain, but reluctantly wrung from peace-loving hearts by a high sense of obligation, ought not to appeal to fair-minded men, lovers of their country, with faith in their fellow-men.

“The job ahead” of us is also well restricted. It is not the crushing of the people of Germany but the “straightjacketing of the German autocracy.” The straightjacket is the last resort when those who will not listen

to reason must for safety be controlled. It is never prescribed in hate but for the protection of all, including the afflicted patient. As President Wilson put it, this is "a war for freedom and justice and self-government amongst all the nations of the world, a war to make the world safe for the people who live upon it and have made it their own, the German people themselves included."

It is seemingly the last engagement in a long struggle that has liberated man. A close observer recently wrote: "A democratic world seeking peace and an imperial world in the heart of Europe always ready for war, as the first law of its being, cannot live together."

Whether one be persuaded that we are right or wrong in entering the war, he will be helped in understanding of causes and conditions by reading Professor Kellogg's article, "Headquarters Nights," in the *Atlantic Monthly* for August. He admits that it is the confession of a converted pacifist, but his experience has been so extensive and his opportunities for getting at the underlying sentiments of the German people so exceptional that his conclusions are entitled to be carefully weighed. He says that for them "the test of right in this struggle is success in it—so, let every means to victory be used. There is no reasoning with this sort of thing, nor finding of any heart or soul in it. There is only one kind of answer—resistance by brute force; war to a decision. It is the only argument in rebuttal understandable of these men at Headquarters into whose hands the German people have put their destiny."

He says: "I went in an ardent hater of war and I came out a more ardent

one. How I hope for the end of all war. But I have come out believing that that cannot come until any people which has dedicated itself to the philosophy and practice of war as a means of human advancement is put into a position of impotence to indulge its belief at will. My conception is that Germany is such a people and that it can be put into the position only by the result of war itself. It knows no other argument and will accept no other decision."

The capacity for accommodation is an important part of the art of life. We are constantly called upon to adapt ourselves to circumstance and condition. It is seemingly seldom that we are able to do just what we would like, in the way we would like, and our practical success depends largely on our adaptability. In addition to the ability to choose the best thing, we sorely need the capacity to distinguish the next best thing. Very strong natures may bend events and cut a way through obstacles that will follow, but ordinary people must be content if their progress is slow over a course that deviates.

The matter of first importance is fixity of direction. Wandering aimlessly leads nowhere, and we are in a bad way when getting anywhere is an accident. We can afford to move slowly if we know we are going in the right direction.

Life's purpose ought to be pretty clear, but for many it seems to be unsettled. There is too much drifting for progress. Life that is not concerned with an idea is not worth much, and unless we are dominated by ideals its real end is lost.

But even when we realize that its value is in its quality as measured by moral and spiritual standards, we are

called upon to use much discretion in choice. To know what to try to do and what to leave out is no easy task. We make mistakes in both holding on and in letting go. To steer between courageous perseverance and hopeless obstinacy is not easy, and to miss success from lack of self-confidence is the penalty of weakness.

Happily the necessity of choice is constantly forced upon us, and we learn from our mistakes. Often final success comes from muddling through, and it is surprising how many kinds of folly an average lifetime unfolds.

One fatal tendency is settling into a rut and doing today just what we did yesterday because we did it yesterday. When it is the wise thing, the best thing, habit is the greatest of blessings, but on the lower levels the danger is great and nothing short of an explosion can liberate an aspiration. That is where some great trial is often a blessing. Our dead level of profitless existence is erupted, and we are forced to think, and to adjust ourselves to new conditions and changed circumstances.

It begins to be apparent that one of the by-products of the war is the change it is forcing upon us. Life is seen to be much more than a mad race for money, or a Vanity Fair for enjoyment, and self and its small concerns give way to great principles and purposes, and man rises to the heights of sacrifice and consecration. We weep at suffering and sorrow, and are appalled at the life loss and devastation. It seems more than we can bear, and we grope in the dark to find reconciliation, and yet we endure it because we must, and feel humbled in the presence of forces that are resistless. We cannot understand it all, but when we see the

whole nations giving up self for what they feel to be the common good, when indulgence is restrained and sobriety is fostered, when those who have give to those who have not, from deep human sympathy,—we at least feel that the good prevails and triumphs over evil.

On a world-wide front the process of adaptation is going on. By compulsion life is becoming simpler. The most of us must spend less because we have less. We are even being convinced that we may to advantage eat less. Of course there are exceptions—some who were not in need profit by the horrors of war, and need not curtail, and unhappily very many have never been able to earn enough to decently live, and owe no allegiance to Hoover. But by-and-large the great lesson of economy and conservation is being enforced on a heroic scale.

It is evident that in any time of stress the church is sure to suffer. It is not to our credit that we have not given church-support a firm place among the things that are indispensable. We are not apt to class it among the necessities of life, and ordinarily when retrenchment in general is called for, pew-rent is among the first items to invite the erasing pencil. This should not be so. It should be borne in mind that it is the one thing that needs all its friends, for the especial reason that it has comparatively few of them. The multitude will take care of the places of amusement. The Knights of Pythias will not resign, and the clubs of the magnates and the popular dances of the fashionable will suffer little neglect. The responsibility of the impious decent element of every community to help in the support of churches they are not able to appreciate is all too

loosely held. It may be partly the fault of the churches, but more often it is the indifference of the thoughtless or the indolence of the careless. The restraining influence of the church, and the community value of the ideals they cherish, is not felt, and certainly not shown in terms of dollars necessarily for the support of the self-sacrificing men who give their lives for the sacred purpose. Ministers of the gospel are probably the poorest paid body of public servants. Salaries not only fail to follow advancing cost of living but tend to shrink, run behind or pinch out altogether. It is not an easy matter to keep up church expenses. In our denomination, at least, few congregations find it easy to collect enough money to pay the sort of a minister they demand the salary that they know perfectly well he ought to be paid.

We find it possible sometimes to double up and two churches join in paying a minister who preaches for one in the morning and the other in the evening. This, of course, can only be done where the churches are in reach of one another, and our churches are not apt to be adjacent. Sometimes churches find it impossible to pay the minister and seem to feel that services must be abandoned, but the capacity for accommodation ought to make it possible to find an alternative.

Attention is called to the field note from Santa Cruz in our "From the Churches" department. It tells of the Mutual Help meetings held in the absence of a minister.

Woodland has followed the same course for the past year or so. It is not conducive to large numbers or great growth, but it is much better than nothing, and we commend such efforts to those who are tempted to haul down the flag.

It has been a source of much satisfaction to the trustees of the William and Alice Hinckley Fund, that they have been able during the past 26 years to award in scholarships over \$10,000, and to know that it has been helpful to many men who have conspicuously made good, and rendered valuable service to the community.

The \$300 annually awarded is a direct gift and no obligation to make repayment is expressed or implied. Of the twenty-one persons who have profited by the scholarship one voluntarily repaid \$300 that some other embarrassed student might be helped through. What one has done others might do.

The trustees have no disposition to ask those able to do so to return the amount given, but should any recipient feel disposed to do for others that which was helpful to him, they will be glad to act in the disbursement. Any sum returned will be used for additional scholarships. For every \$300 repaid some student will receive a year's support. Every year opportunities offer that cannot be met, and it will afford the trustees much pleasure to broaden their beneficence by awarding what may be called a Hinckley Beneficiary Scholarship. C. A. M.

A chaplain in the Highland Light Infantry, recently addressing his congregation at home from the battlefield, said: "The hope of a real change in the European situation lies not in treaties, conventions, and international courts, but in the emergence of a new spirit in us all—a spirit like unto Christ's." He was not deriding the mechanism of a stable and reconstructed world of peace, arbitration and world-courts, of which he happens to have always been an ardent advocate, but out of a saddening but en-

lightening experience pointing to a pre-condition of reconstruction—the emergence of a new spirit.

Spiritually our greatest danger is lest we give way to passion and blind hate. Oh, no! you and I, you say, will never curse our enemies or delight in their discomfiture! But are we so sure that we can resist the pressure of the spiritual atmosphere better than we can resist the pressure of the air around us? Now that the newspapers are full of horrible details which are calculated to bring the war close home to the American people—not worse, of course, than those which for two years previously filled the European papers, but now first read by thousands here: now that ugly cartoons distort the truth and not less distort our capacity to *judge* the true and the false, are you quite sure that there is not a growing bitterness? And bitterness to-day may so easily mean blind hate tomorrow. But this is not the whole of the case. Hate, whether incipient or unrestrained, is the outcome of *fear*; so that if we are to combat the lower emotions which are so little in accord with our professions as Christians and as members of a nation which entered the war for the sake of precious spiritual ideals, *we must first cast out fear*.

The truth is, no *fear* that we may entertain, except the fear of invasion of our homes, will really justify the stupendous sacrifices we are called upon to make or the present disorganization of our life, personal and social. We *fear* when something is about to be taken from us, and the defense of our possessions we call self-defense. But the lesson that humanity has been learning slowly through the ages is that it is more blessed to give than to receive, more blessed to hand

on to others than to hold for ourselves.

The fear of losing something we cherish for ourselves may prompt us to courage of a sort—a passionate rashness which never counts the cost; but there is a higher bravery, the bravery of vision. Pericles, in a speech to the Athenians over the noble dead who had given their lives in the service of the State, said: “The bravest are surely those who have the clearest vision of what is before them, glory and danger alike, and yet notwithstanding go out to meet it.” It is the vision of something we can *give*, something we can *perpetuate for others*—it is HOPE, not FEAR, that can alone sustain us in the confidence that our sacrifices are eternally justified.

The hope that is alone able to cast out fear with all its attendant degradation of our human dignity, is the hope that a ghastly demonstration of the futility of militarism and a noble demonstration of the power of co-operation in the maintenance of Right will clear the way for immense progress toward a world-commonwealth of peace and good will. The hope that will purge us and keep us true to our original purposes, which will consecrate even our deepest sorrows, which will make us as ready to stop fighting when by making peace we can serve the world's welfare as we were to arm for war when the security of all international ideals demanded it—that hope is in the co-operative ideal expressed in all relationships in life.

If that hope can be sustained, preparing the way for the emergence of a new spirit in industrial and commercial relations, in the organization of a good life for the people of our own democracy as well as in the common life of nations, then we can save our-

selves and our country from the passion that obscures issues, the temper that calls for reprisals and propounds an economic war to succeed the war of guns, and the false patriotism which forgets democracy at home in its enthusiasm for democracy across the seas.

H. E. B. S.

Notes

The church at Long Beach will renew services on the 1st of September, being served by Rev. David M. Kirkpatrick, of Redlands, who will hold services in the morning at Santa Ana.

Rev. Oliver P. ShROUT on August 1st assumed charge of the Alameda church, in addition to San Jose. He is able to satisfactorily serve both by conducting the morning service at his home town, and in the afternoon taking the train to Alameda for an evening service.

Dr. Abby Fox Rooney and Mrs. Katherine Inglis of Los Angeles made doubly interesting a late meeting of the Unitarian Red Cross auxiliary devoted to the making of surgeons' aprons.

Dr. Rooney talked on "First Aid to the Injured" from the religious standpoint, enlivened with humorous applications. Mrs. Inglis emphasized the philosophy of the impossibility of anyone but ourselves being able to injure us morally or religiously.

Rev. Francis Watry begins on the first Sunday in September services in a hall at Long Beach. The church is called the Free Church of Long Beach.

Rev. C. S. S. Dutton goes East in September to attend the General Conference at Toronto, and also to speak at various points, as a Billings lecturer.

It has been pleasant for the many friends of Rev. and Mrs. John H. Lathrop, of Brooklyn, to have them spend a good part of their vacation in Oakland and Berkeley.

Palo Alto is looking forward to the coming of Rev. Bradley Gilman, of Canton, Mass., who has accepted the

call to our church. Until his coming, in November, the pulpit will be supplied by Professor Evans, of the English department at Stanford, a Unitarian minister of ability, who temporarily substitutes the class-room.

Rev. Howard B. Bard seems to be establishing a new record at San Diego. To be a satisfactory preacher and a respected councilman is no light accomplishment. The combination is uncommon, but presents nothing incompatible. The best of men is not too good to really fill either place.

Mr. Daniel Rowan of Los Angeles improved the vacation season by an extended trip in his automobile. Leaving Los Angeles, he followed the Highway to British Columbia, and then crossed to Victoria and thoroughly explored Vancouver Island. On his return from Oregon he made the detour to the Humboldt coast and drove through the Cathedral formed by the majestic redwoods.

At the Summer School at the University of California many of our ministers found refreshment and inspiration basking in the liberal atmosphere, and taking or leaving what was offered, as pleased them. Rev. John Malick, from Salt Lake, Rev. and Mrs. Oliver P. ShROUT, of San Jose, and Rev. Arthur B. Heeb, of Stockton, were among the number. Rev. Richard W. Borst, now in the Junior College of Sacramento, with Mrs. Borst, was also in attendance.

Rev. and Mrs. Thomas Clayton have enjoyed their vacation in California. They like Texas and its people, but when opportunity offers they turn eagerly to their friends and haunts near the Pacific. When the San Joaquin valley became too hot for comfort, they came to San Francisco's invigoration. They bring encouraging reports from Houston. A fine piece of real estate has been acquired and funds have been subscribed for a fitting church building.

The centennial of the birth of Thoreau was celebrated in London on July 12th. His English admirers characterize him as "an American Diogenes"—

and recall Emerson's funeral tribute: "Wherever, there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home." "Have you made your peace with the Almighty?" he was asked on his death-bed, according to Emerson; and he whispered back, "I didn't know we had quarreled."

Rev. N. A. Baker has been called to the church at Bellingham to supply the vacancy caused by Mr. Weil's having been called up higher to take charge of the Denver church.

Professor W. F. Bade, of the University of California (probably the chief scholar that the Moravian body in America possesses), is already known in this country by his book on "Hebrew Moral Development." He has just now written a kindred volume—"The Old Testament in the Light of To-day." In it he depicts the ethical strivings of the people of Israel exhibited in the beginning of Hebrew religion; in the moral character of Jahveh; in the work of Isaiah the great prophet of Holiness; in the social ethics of Deuteronomy; and in the moral conceptions which have vitalized Hebrew religion and still give it a universal appeal.—*Christian Life*.

A recently issued Chinese circular emphasizing the ill effects of child marriage, proclaims the danger of race suicide is imaginary, stating that "The real danger to mankind is the possible extinction of some of the birds, that save our crops and forests by destroying the insect pests, which are quite capable of sweeping the earth's surface clean of everything green but for the existence of birds."

Leading entomologists estimate that insects cause an annual loss of at least two hundred million dollars to the agricultural interests of the United States.

Birds alone keep in check insect life that without their protection would make human life unendurable.

Deign, reader, to be taught;
Whate'er thy strength of body, force of thought.
—GARRICK.

Contributed

What Must Unitarian Churches Do to Be Saved?

A Message to Trustees, Ministers and Church Workers, by Christopher Ruess, Minister First Unitarian Church, Fresno

Churches that are not state-supported are salesmen, selling organized religion to the world. If they do not convince the world that their goods are worth paying for, they themselves must go out of business. They are not salesmen in the sense that they are in business for the money they can make, or even for the mere number of members they can unite together. They are salesmen in the better sense, that they have goods that are real goods, they are in business to serve, not to profit, but they must live in order to serve. I refer particularly to our Unitarian Churches. Somebody must pay the bill, for organized religion costs. A celibate clergy can pay much of it by depriving the world of homes and children and themselves, of the normal human life. Married clergymen can pay much of it by imposing harsh sacrifices on their wives and children, as well as on themselves. But even so, the minister may be one of the cornerstones, he cannot be the whole foundation. The precise problem is: how can the church, the salesman, convince the world, the buyer, that organized religion is worth paying for, and have the world pay for it? I say "convince" and not "persuade," for persuasion deals more with the feelings and induces people to a single action, but to establish a habit, the consistent support of churches, the mind must be "convinced."

The writer has made some man-to-man studies in some of the churches of our fellowship in California that have been receiving missionary aid in an attempt to put them on their own feet, and this experience, coupled with his work in Fresno, and in the sister churches at Hanford, Reedley, Dinuba and Clovis, with their once-a-month meetings, is the basis for this suggested reply on behalf of our church to the world's examination questions.

1. "Is the church in general of any value? Is it worth supporting?"

2. "Even so, why a Unitarian Church? What should we lose if the Unitarian Church in this city were to close its doors next Sunday?"

3. "Even though a Unitarian Church be desirable, just what does this particular church and its minister do that makes the budget and the salary a just charge on sympathizers?"

These pointed questions may sound brutally frank and painfully direct, but in various forms they are the questions asked when the church seriously turns salesman and asks "the people" to pay the bills. The people are of four classes: (a) the active subscriber, asked to increase his subscription; (b) the non-subscribing attendant, asked to subscribe; (c) the ex-subscriber, asked to renew his subscription, and (d) the sympathizing liberal, asked to give a subscription in place of absent treatment. Let us be frank and consider the salesman's replies and see the workings of his brain as he confronts Mr. Hard-to-Convince, whose other name is Indifference.

"Is the church in general of any value? Is it worth supporting?" Well, the salesman answers, you must admit that the churches have been with us a long, long time. They have often been pronounced dead, but are still decidedly alive. They seem as fixed in society as the mountains in nature. Don't you think a sensible man ought at least to tip his hat to a stubborn fact like that? Even the churches that we like least we must admit to be of some use. The most prosaic of us recognize that they help to preserve the peace. Millions are more honest and kind in the dark than they would be if there were no churches. Like the electric lights on the roadway, churches are good policemen without making arrests. Why, a business man might actually assess the value of the churches as automatic bill collectors. Of course, churches are defective. What human institution isn't defective. Don't law, medicine, education, criminology, business, lag in in the middle ages, too—if not further back? Are crimes committed only in the name of the church? What about the crimes committed in the name of justice, even in the name of business and education? In short, think

what it would do for the churches if men like you, Mr. Hard-to-Convince, were to come in and help reform the churches? It may be the lack of just such men, with high ideals, perfect sincerity, keen, independent, sensible, that makes the churches so weak. If the best people are out of the churches, and churches stubbornly persist as social facts and factors, what would happen if these people should go in? Truly, the church needs men just like you.

"Even so, why a Unitarian Church? What should we lose if the Unitarian Church in this city were to close its doors next Sunday?" Well, I will admit that competition is overdone, and that in religion competition is a crime. There are unnecessary churches as there are unnecessary grocers. There are too many duplicates. If the Unitarian Church in this community does not stand for something distinctive, I will admit that it is a fifth wheel to the wagon, unless, indeed, the great number of people flocking to the churches simply demands this extra organization and building. We Unitarians admit, you know, that other churches have a right to a place in the sun, that they also serve. We are not doing what the Salvation Army is doing for the world, nor the Roman Catholic Church, nor the Christian Scientists, nor even what Methodists and Baptists, with their democratic appeal, are doing in reaching their millions. Yet you say that none of these would do for you. You wish to think for yourself, and to you religion is life, not doctrine. Very well, that is just why you should be a partner in the Unitarian movement in this community. You can't do your part alone, for religion, like life, has two sides, the personal and the social, the individual and the collective.

Unitarian Churches stand for rational religion, thinking, as you do. This means, individually, free thought, no creed, progress. It means socially that we not only believe in our freedom, but in freedom for other people; no other church stands for religious tolerance and fellowship as do Unitarian Churches. Live and let live, we say. Only don't claim to be infallible. What other church stands for this? Is it

not desirable, nay essential, that some church do so?

Unitarian Churches also stand for practical religion—deed, not creed. This means, individually, character as the sole test of the religious life. A good life is the best confession of faith. And it means, socially, public service for the individual and the church. Unitarianism means good citizenship, because our kingdom of heaven must be built on the earth. And it means that the church, as well as the individual, shall take an interest in community welfare. Unitarian individuals and churches are usually among the great social factors in every community. Does any other church stand for this purpose as definitely as we do?

The beauty of worship, the sense of the historic church, and other values we must add perhaps, but they pertain to all churches that try to be complete churches. We have our special work, to stand for Rational Religion, individual and social, for free thought and tolerance, and for Practical Religion, individual and social, for character and public service. This is what we really mean by the slogan, "Freedom, Fellowship, Character, Service," for what I say is nothing new.

"Yes, I know all that, but our Unitarian Church here is not worth while. What does the minister do to earn his salary? What does the church do to justify its support?"

Well, this is the crux of the situation. This is the local problem. This is a soul-tester and heart searcher, a probe that hurts. There are several sides to church work, and many of our churches have ciphers instead of numbers for some of them. Perhaps no one minister can fulfill all the dozen professions bound up in the word "minister." Too many churches wish ten thousand dollar men for a hundred dollars a month, with no assistance. Here are the fields, and if the church is not alive in every one of them, let us not blame any community for being somewhat indifferent to supporting it. The minister must be able to do, or find someone else able to do, the leading in each field, or at least he must not feel either satisfied or abused if the church remains incomplete without

them. And it takes time to gain confidence and time to build, and perhaps most of our ministers do not remain long enough in one post to do their work well enough to be fair to those that follow them in leadership.

Here are the six fields: (a) the message, the sermon, and due publicity, which means all the proper publicity that the minister can get. A newspaper reaches a hundred people where a pulpit reaches one, and if a man has a message of any importance he ought to burn to give it to the world. And a message he must have. The sermon is the centre of the Sunday service, which is the centre of the church week. The preaching must be distinctive. People will not support a new movement that has nothing new about it, and outside of the ancient New England churches, which are a part of the status quo, Unitarian Churches are almost everywhere new. Leaders must know where they are going if they expect people to follow them. Some preaching makes one think that the preacher himself is quite at sea, and his message a fog bank to him.

(b) the personal contact with people. If the minister does not do "calling," somebody else must do it, and if he does, someone else must help. People wish to know that "somebody cares." Especially is this true of the aged, the sick, the stranger, those kept at home in one way and another. This human, personal element cannot be left out and the church remain humanly serviceable in a large way.

(c) Work with children. Either directed religious study in the home, with the parents as teachers, which in some respects is ideal, or else a Sunday School that makes the church of real service to child life, is necessary, or the church is but a fraction of a church. This is one of our hardest problems in almost all the Unitarian Churches, but we must not blame the community for the shortcomings that are ours. We must measure up to the demands of wholeness and human serviceableness.

(d) Social life. The house of God should be the house of friends, people must somehow become acquainted, and picnics, annual dinners, entertainments, hospitality at the church door, or other

ways suitable to the people and the community, must be provided that the social life be not starved. Exclusive spirits cannot go to heaven, for it is a social place,—here or hereafter. A small clique may be found in a community that can form a small church without hospitality and sociability, but the larger work of a Unitarian Church in a community can not be done without including the type of people in whom the social nature is more highly developed, people who like warmth, whole-heartedness, inclusiveness, friendliness, neighborliness. The church is here to break up the isolation and withdrawnness of petty living, and to bring us out into larger places and more sympathetic ways of life.

(e) The business side of the church. Our churches are suffering in many places because they have no business side, or what they do is more an accident than an intention. Where is the budget? Where is the personal appeal? Where is the division of duties? Where is efficiency? Is the money side of the church everybody's business and therefore nobody's? It is best that it be not the minister's business. No minister can do his best for people if he ever has to ask them personally for money, but every minister can know something about the financial methods or lack of methods in his church, and, if he is capable, he can be a good guide or assistant. How many business men would let their businesses be carried on as their churches are carried on? Nothing better proves the religiousness of men that that mismanagement does not kill more churches.

(f) The public service of the church. Is your church promoting tolerance and free speech, is it bringing people together for the community's good in causes which do not mean dollars or members to the church, but which are truly unselfish? Is your Unitarian Church true to the noble Unitarian tradition of public service? Is your minister a minister "at a church to a city," or just the chaplain of a private religious club? Does your church help to start needed social endeavors? Does it encourage public servants who are doing good work by giving them an occasional hearing and a friendly word of appreciation?

If your church is omitting two of these six fields of its activity, or three, or even one, had you not better set your house in order before complaining too loudly of the indifference of Mr. Hard-to-Convince?

Now, if any reader of the Pacific Unitarian thinks that the Fresno Church must be perfect to justify such an article from its minister, let his mind be disabused. The Fresno Church is one of the church problems of our Unitarian movement on the Pacific Coast, along with others. But it is a help in solving your problems to face them frankly. If any reader thinks that money is made too prominent in this article, let him remember that the writer has merely kept to his text, which was, "How shall our churches learn to pay their way?" It is an exceedingly elemental and fundamental question which we too often vainly try to brush aside.

The Essential of a Perfect Church

Rev. William G. Eliot, Jr.

Abraham Lincoln once said: "When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

I cite these words of Lincoln to illustrate and make plain a situation which obtains throughout Christendom. It is as true now as it was 50 years ago that many men of earnest character, genuine religious faith and true devotion are as unable as Lincoln was to join a church; because like Lincoln they know of none whose tests of membership for minister or people do not constitute a barrier to conscience for those who cannot accede to those tests; because they feel that the issue touches their personal veracity, and they feel that a man is more of a Christian who for conscience's sake is outside the visible church than inside at the cost of any conformity which his conscience does not approve; because they feel that it is of the es-

sence of Christianity that conscience should be sovereign.

This explains, in part at least, why a great many men who ought to be members of a church are unchurched and adrift, and why many others are sore perplexed as to the sincerity of their standing.

On the other hand, the forces of organized religion that distrust freedom, do so with honesty of purpose and, as they believe, in the interest of vital essentials that they fear might be put in jeopardy.

Between the forces favorable to free advance (sometimes no doubt too rapid and reckless), and the forces which, speaking from my own point of view, would restrain and retard, there has come about a sort of impasse or deadlock. And lest this situation become hopeless, all who have the cause of Christ and his Church at heart, all who fervently desire a true inward and organic unity of that church and all who are sincerely devoted to the spiritual welfare and advancement of man ought to consider thoughtfully, penitently, sacrificially, the state of the church—speaking in the most general way, but if you prefer—of the churches.

This sermon invites such consideration. But I do not here elaborate upon the defects of the churches. My aim is rather to speak constructively, to inquire what are the ideals of a perfect church. Are there essentials without which no church can reach perfection? If so, what are they?

But before proceeding I ought to acknowledge that no one can follow me any farther in this argument if he will not agree that all churches are imperfect, including his own, and if he will not agree that other churches than his own may embody principles for which martyrs have suffered and may enshrine memories and hopes, ideas and ideals, that ought never to be surrendered and without which the whole would forever be incomplete.

From this point of view, the remainder of what I shall say readily divides into three heads—when I affirm my hearty approval of the opening words of a recent article by Dr. Dugald Mac-

fadyen in the Constructive Quarterly: "To be permanent a church must be catholic; to be alive it must be evangelical; to be progressive it must be free"—for surely permanency, life and progress are essentials for the perfecting of the church if the church is at heart what we believe it to be.

I proceed to take up these three points, premising that I shall be unable in the brief time permitted me to elaborate the argument. I shall let a few paragraphs under each head suffice—paragraphs which I trust will be good starting points for further thinking upon your part.

1. "To be permanent a church must be catholic."

Some of my Protestant hearers will be shocked at my use of the word catholic. I judge from anonymous letters that I receive now and then that there are some men who would rather perish than wear an amulet and yet shy at the word catholic as if it had the evil eye!

Now the word catholic is a perfectly good English word, derived from the Greek, and means general or universal. It is usually more appropriate and applicable than the word general, associated as the latter is with sundry objects from army officer to anything, or than the word universal, associated with everything from the universe itself to the latest meat-mincer or washing-machine. Nor, so far as I know does any church claim a monopoly of the word. The Roman Catholics acknowledge the catholicity of the Greek Catholics, and the Anglicans acknowledge the catholicity of both Roman and Greek branches. And to allay all further doubts, I hasten to say that the author of the quotation I am discussing is a Congregational clergyman. Now is it not true that if a church is to possess that essential of perfection which we have named as permanency it must be catholic? Surely permanency is impossible without universality. A permanent church must meet universal human need, the total human problem, not under the aspect of the present moment alone, but in all time. Nor may it rightly assume that the most universal truth would be that irreducible mini-

num of belief to which a thousand billion Toms, Dicks and Harrys could agree to off hand.

To be truly catholic a church must face the whole of truth, unafraid to reject the false, however venerable, equally unafraid to cling to and conserve the true and significant however ancient.

To be truly catholic a church must be conscious of a corporate spiritual life outlasting the passing day, and not to be measured in terms of calendar or clock.

Churches commonly called catholic reckon readily with the past. To be truly catholic they must reckon also with the future.

If a church holds itself together by force or compulsion, or if it is born in controversy, or if it comes into existence as an organization to meet some passing mood of a transition age, if it specializes in only one kind of human problem, and above all if its plea is selfish or superstitious, it surely lacks or is likely to lack some of the attributes without which it cannot be finally and perfectly catholic, and without which it cannot be permanent except as it strives in spite of its defects to approach the perfection of its own hidden and central ideals.

The more nearly catholic, the more nearly permanent; and the more nearly permanent the more nearly perfect a church will be.

Second—"To be alive a church must be evangelical."

I am confident that many of my liberal friends will object to the word evangelical. In their minds it is apt to be associated (alas, not without some justification) too exclusively with commercialized gospel-mongers and get-rich-quick promoters of salvation—more or less reckless itinerants who are the acknowledged bane of churches in rural districts and smaller towns and an outstanding scandal in some respects everywhere.

But again I must plead for the word evangelical as I plead for the word catholic. It is too good a word to lose! Like the word catholic, it ought to be "music to our ears." If liberals do not wish to have their word freedom looked

upon askance and with antipathy and fear, they must begin by trying to understand and to do justice to the heart of meaning and the wealth of truth in the words catholic and evangelical.

It is a happy augury that free Christian churches are becoming increasingly animated by evangelical motive and are increasingly putting forth evangelic effort. We have been notoriously lacking in this regard; and we shall fail again if we mistake mere denominational propaganda for the true evangelical spirit. That spirit, whatever may be our differences of belief about religious truth, is nothing less than a veritable prayer and passion and toil for the redemption and nurture of the spiritual life of man and society. Who, in any church, will concede that we can ever have too much of that?

To be evangelical is to seek and save the lost, and to fortify and inspire the found. To do these two things is for a church to live. To fail to do these two things is to die.

To be perfect, nay, even to aspire toward perfection, a church must be alive. But to be alive it must be evangelical.

Third—"To be progressive a church must be free."

Professor George Burnham Foster has said, in effect, that one of the perfections of Christianity is its perfectibility. What does this mean, but that the possibility of progress is one of the essentials of a perfect church? But as surely as progress is essential to perfection, so surely is freedom requisite for progress.

The "modernist" movement in all orthodox churches, Protestant and Catholic, has been in its best aspect a more or less concerted plea for intellectual liberty.

The forms of belief, the formularies of organization, system and office, the tests of membership, are all liable to human error in their matter and in their application. The Living Spirit—that alone, in any final sense, is perfect. Loyalty to that may often require rejection of antiquated error. Intellectual fetters are intolerable. We are adjured to love the Lord our God with all

our mind, as well as with all our heart and soul and strength. We are willing to submit our minds to the spirit that we believe seeks to guide and inspire the church, but we are not willing to submit to the very human person and the very human creeds that undertake to state in irrevocable terms the facts about which honest and intelligent men must of necessity differ from age to age as knowledge grows from more to more.

A church cannot progress, in some important particulars, unless it is free; unless freedom of thought is not only allowed but encouraged; unless a premium, rather than a discount, is placed upon the utmost sincerity—the lack of which anywhere is bad, in religion a calamity—a sincerity which is difficult if not impossible for many minds under any forms of official authority or literal and stereotyped infallibilities that block the free motion of a reasonable mind.

In pleading for freedom from fixed standards of doctrine as essential to a perfect church, I am not asking for any unchartered freedom. I am pleading that charters be altered so that the freedom of all may be guaranteed.

I am not pleading for license or for anarchy or for unchartered idiosyncrasy or for acute paranoia. I leave these to the civil law. I acknowledge that he who does not voluntarily submit to something is liable to become the involuntary victim of anything! Only that submission, not to be bondage, must be a submission to the Highest. Such an act of submission of the mind—yes, of the whole soul—is the highest act of freedom of which man is capable. Toward a church, if that church would be progressive, it ought to be a submission not to letter, form or officer, but to an imperishable Spirit; and that must be the Highest Spirit; and to a Christian that is the Spirit of the Highest in Christ and in his Church—alas, and as I must believe, not yet the Church Visible, but the Church Invisible—the Spirit of the beloved and loyal community of earth and heaven!

If every church could come to some such catholicity, evangelic spirit and true freedom, as I have tried, however inadequately, to set forth, creeds would

become monuments to progress to be used and valued for their history and for their witness to faith in their own day and epoch, sacraments would be for many a soul more really what they are, officers would be not masters but servants of the people, and freedom would be justified of her martyrs!

Evidence comes to me almost daily that thinking men, heretofore indifferent or rejecting, are changing in their feeling about religion. The world-tragedy has overwhelmed all their outer walls and put their naked souls at bay. They must own themselves vanquished or else acknowledge that life is more than meat. They are forced to think with new units. They are getting some inkling of what it is “to bet one’s life there is a God.” There is many a man who never in the world would join a church if to do so his conscience must capitulate, and who never could be seared into church membership by threat of physical torment hereafter, and who never could be lured into church membership by hope of reward in material wealth, physical health or social standing. But that same man is finding himself at last and discerning at last the central intention and significance of the Christian Church, its heart and soul. He has come to the point in his life where he hates to live any longer and would hate to die, without any act or sign upon his part that shall testify on which side he stands in the age-long struggle toward perfect human character and toward perfect relations between one and another, in home, in industry and commerce, and in the world-order; in the age-long striving toward a communion with Heaven in thought and deed that shall touch with altar-glow the world of Nature and the life of man!—And then he seeks a church and fellowship and too often comes upon a barbed-wire entanglement that makes membership for him impossible.

God speed the day of the perfect church—permanent, alive and progressive; catholic, evangelical, free!

Know prudent, cautious self control
Is wisdom’s root. —BURNS.

A New War Problem

By Ada Wallace Unruh, Portland, Oregon

A camp of soldiers watching bridges and tunnels along a trans-continental line or a vital industry that is menaced—soldiers who are young, fine looking virile boys no better, no worse, than the average brave, happy-go-lucky, thoughtless American lad, educated in the non-essentials, ignorant and irresponsible as a butterfly in essentials—mothers but a trifle more intelligent in the matter of the most vital problems their sons and daughters must face—the whole village alive with that emotional enthusiasm which constitutes the first stirrings of what will be real patriotic zeal later when it will look out through tear-filled eyes from gaunt, hungry, suffering faces and cling with long-drawn, almost impossible sacrifice to a Nation's honor. In ten thousand American localities these are the familiar elements of the most perplexing problem of the world's sad war today.

Add to this the ever present sex problem of which we know next to nothing save a few seemingly unrelated and unexplainable facts, F-A-C-T-S, and we have a *home war problem* fraught with a danger grim and gaunt that almost makes our hearts stand still.

What student of psychology will tell us what is the charm in the uniform which makes the girl who is all dignity in her relations with the civilian ready to make street acquaintance with the same man when he shall have donned the uniform?

As in the material world chemical elements in themselves seemingly innocent make a poisonous compound, so in the human. A passing smile between these two—our soldier boy and our High School girl; a morning's greeting; a moment's conversation; a stroll together down a town block; a lingering chat in the town park as the shadows fall; a more than ordinarily long handclasp;

a frolic at the camp with others; a lone walk in a woodsy lane; a secret tryst, another and still another—then the company moves on and a sad young girl broods in silence till the passing days force upon her the certainty of the fatal truth, and soon another unmarried mother of a "war baby" is added to the pitiful group left in the locality of every military camp; while a young soldier "somewhere in France" now and then regrets—but not too sadly; for, to the average man the girl who is easy to make acquaintance is worthy to bear the results.

Here is our home problem. It is inevitable. It is already with us and the results will continue to follow as surely as the night follows the day, until parents, teachers and public-spirited people everywhere waken from their culpable apathy and unite in an aggressive effort for the enlightenment and protection of both boys and girls.

The Faith of the Poets

God help us do our duty and not shrink!
And trust in heaven humbly for the rest.

—Owen Meredith.

Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

—Lowell.

From transient evil I do trust
That we a final good shall draw;
That in confusion, death, and dust,
Are light and law.

—Alice Cary.

And all is well, tho' faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.

—Tennyson.

Strong grows the oak in the sweeping storm,
Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

—J. G. Holland.

Heaven over-arches you and me,
And all earth's gardens and her graves;
Look up with me until we see
The day break and the shadows flee.

Christina Rossetti.

My real self has yet to come forth.
It shall yet march forth o'er-mastering till all
lies beneath me;
It shall yet stand up the soldier of unques-
tioned victory. —Walt Whitman.

Events

Ordination Service of Rev. Hurley Begun, U. S. A. A. C.

By Rev. Earl H. Weed, U. S. A. A. C.

On Sunday, August 5th, at Mount Gretna, Pennsylvania, occurred the ordination of Rev. Hurley Begun. Mr. Begun was formerly a student at the Pacific Unitarian School for the Ministry, but is at present enlisted in Section 115, one of the three sections of the University of California contingent of the United States Army Ambulance Corps now located at Allentown, Pa.

Mr. Begun had arranged with the Rev. William L. Sullivan of All Souls' Church of New York, who is spending his vacation at Mount Gretna, to conduct the service and preach the consecration sermon.

The occasion was one long to be remembered by every one present. The service was held on the veranda of the summer home of Mr. Garvin, a strong lay worker of the church of Our Father of Lancaster, and a trustee of Meadville College. It was a very simple yet a very unique event. It was unique to have one clad in military uniform present himself for ordination. It was exceedingly attractive in place and surroundings. Mount Gretna is a beautiful little hamlet of summer cottages snugly nestled away under the heavily leaved oaks of the thickly wooded foothill country of eastern Pennsylvania. Its beauty is greatly enhanced by the luxuriant growth of ferns, wild flowers and the delicate green of the young growth of little pines and baby oaks. As we assembled it seemed that all nature had put herself on record for a perfect day. The bright August sun did not beat down in a blazing glare but rather shone in sympathetic approval upon the scene. The densely leaved treetops swayed gently in a slow breeze. Occasionally a large green leaf came floating down from somewhere, flickering hesitatingly in and out through the blotches of sunshine and shadow, as if reluctant to leave its lofty home. It was into this enchanted woodland echoing with the song of contented birds, fragrant with wild flowers, speak-

ing inspiration from every bird's song, leaf and blossom, into this Holy of Holies of Nature's own Cathedral, we assembled for the quiet service of consecration.

Mr. Sullivan's sermon was very earnest, helpful, and uplifting, filled with timely suggestion and spiritual inspiration. His many years in the Christian service have given him a breadth of sympathy and a keen insight into the experience of humanity. It was out of his abundant experience that he strongly emphasized two essentials for the Christian ministry. The primary thing in the minister's life is consecration. In entering the ministry one must give himself with complete self-forgetfulness to his work. Mr. Sullivan defined consecration by saying that when one is wholly consecrated he no longer belongs to himself but to the cause to which he has dedicated himself. Thus the minister belongs to his people, the sick, the grief-laden, the spiritually distressed, to all these the minister must give his sympathy and his love. To maintain his spirit of consecration the minister must keep his own spirit constantly rekindled by fellowship with the living spirit of the Father. Just as consecration is the first essential, so this demand for renewed spiritual life is the second essential. From the close application of these two principles depends the usefulness and power of a minister's life.

While the sermon was powerful with its clear thoughtful words of counsel and advice even more powerful was the impact of the speaker's rich sympathetic spirit on the spirits of those who listened. Standing by a table over which lay a beautiful silk flag, he depicted vividly the spirit of consecration as seen by those who gave us our first freedom, and as also revealed in the lives of those who down through the centuries have given their lives as proof of their consecration to their ideals. The thought was made still more real by the graphic presentation of the turmoil in Europe. Mangled and torn bodies, months of torturous hardships, widows and fatherless children all are evidence of the power which consecra-

tion to ideals holds over the lives of men. As Mr. Sullivan spoke the faces of all seemed lit with the holy spirit of love, and each responded by an unspoken resolve to renew his pledge of allegiance to the cause of humanity for which so many are giving their lives.

Following Mr. Sullivan's sermon Mr. Garvin spoke in behalf of the laity. His remarks centered about the general theme of what is expected of a minister by his people. In brief he must be honest, able to speak with authority and to give assurance of immortality. People want to feel that their minister speaks with the sincerity and honesty of his own convictions.

Following Mr. Garvin's speech the service closed with singing "America" and the benediction given by the new minister. Thus did we bid whom we have come to love Godspeed. Him whose love for humanity has become a passion, whose vision a flaming torch, in whose spirit is seen the likeness of the Father's, to him, there in the quiet solitude of that beautiful Sabbath afternoon, we bade Godspeed as he re-consecrated his life to the service of his Father through serving his fellow-men.

General Conference in Montreal

Among the speakers at the General Conference, in the Church of the Messiah, Montreal, September 25-28, the names of ex-President Taft and Prime Minister Sir Robert Borden of Ottawa indicate both the international character of the meetings and the notable attractiveness of the program as a whole.

A preacher will come overseas to deliver the opening sermon on the 25th, Rev. Stanley A. Mellor, B. A., Ph. D., of Liverpool, England.

Mr. Taft, president of the Conference, will deliver his address the next morning, and Rev. John Haynes Holmes will report as chairman of the Council. Rev. William L. Sullivan will give a theological paper, with discussion opened by Prof. Harry A. Overstreet. The Alliance luncheon will be held Wednesday noon. Miss Lucy Lowell, president, will preside. There will be a

ministers' and a laymen's luncheon also. On Wednesday evening Mr. Taft will present an International Peace Program, and addresses will follow in behalf of the United States by Prof. Colby of McGill University, and of the Dominion of Canada, by Sir Robert Borden.

The communion service will be conducted by Rev. Dr. Howard N. Brown on Thursday morning. "Religious Education" will be the subject of the meeting following. John A. Fitch of the *Survey* staff will speak Thursday evening on "Industrial Relations," and Frederick Ahmy, Buffalo, president of the National Conference of Charities and Correction, on "Abolition of Poverty." Mr. Thomas Mott Osborne and Prof. Anna Garlin Spencer are also on the evening's program, the general subject being "Applied Christianity."

Canadian Day, Friday, will include addresses by Mr. Petursson of Winnipeg, Dr. Westwood of Winnipeg, Mr. Irvine of Calgary, of the Unitarian forces in Canada, on the work of the church; Dr. F. H. Sexton of the Military Hospitals Commission of Nova Scotia, on "Vocational Training for the Returned Soldier"; and Prof. William Alexander of Edmonton, on "Unitarianism and the New Democracy." The impressive ceremony of dedicating the commemorative tablet will take place Friday afternoon, with addresses by Dr. Samuel A. Eliot and Dr. Milton L. Hersey of Montreal. The Unitarian Proclamation will make a stirring final meeting Friday evening, the speakers being Rev. C. S. S. Dutton, Rev. E. H. Reeman, and Rev. S. M. Crothers, D. D.

Adequate arrangements have been made for the entertainment of the delegates at Hotel Windsor.

If We Knew

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Norton Waterman.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph. D.

STUDENT ORGANIZATION.

FRANK R. KENNEL - - - - - President
HARRY WILHELM - - - - - Secretary

COMING EVENTS.

(Open to Friends of the School.)
Chapel 11 A. M.

August 28	- - - - -	MR. SPEIGHT
September 4	- - - - -	DR. WILSON
September 11	- - - - -	MR. KENNEL
September 18	- - - - -	MISS KREPS
September 25	- - - - -	MR. MAXWELL

SCHEDULE FOR THE FALL TERM.

Monday

9-10—Ethical Basis of Religion.
10-11—History of Religions, Evolution of Religion.
11-12—Applied Logic.

Tuesday

9-10—Ethical Basis of Religion.
10-11—Evolution of Religion.
11-12—Chapel Hour.
2- 3—Social Eugenics.
3- 4—New Testament Greek.

Wednesday

9-10—Ethical Basis of Religion.
10-11—Evolution of Religion.
11-12—Plato.
2- 3—Sociology, International Relations.
3- 4—Pastoral Theology.

Thursday

9-10—Ethical Basis of Religion.
10-11—Evolution of Religion.
2- 3—Social Eugenics.
3- 4—New Testament Greek.

Friday

9-10—Sociology, International Relations.
3- 4—Pastoral Theology.

Summer has passed—all too quickly, some of us think—and now “we’re back again.” For most of us, though, it is not “again.” The school has seen great changes, and there are many familiar faces gone and many new ones in their stead. President Wilbur is taking part of a long-deferred sabbatical leave, and during the first term will be in Boston. Most of his time will be devoted to work on his “History of Unitarianism.” In his absence the direction of the school will be in the care of Dr. William S. Morgan. Several new members have also been added to the faculty. We are very fortunate in having the services of the Reverend H. E. B. Speight of our Berke-

ley church, who will lecture two hours a week. He will give a course on Applied Logic and one on Introduction to Plato. Another addition to our Faculty is Mr. P. DeLacy Mulhall of the University of California. Last term Mr. Mulhall gave us a series of most interesting lectures on the subject of genetics. He will continue these this year as part of the regular curriculum, applying his conclusions to social eugenics. New Testament Greek this year is in the hands of Dr. W. J. Wilson, of the University of the Pacific, San Jose. Later in the term we will have with us the Reverend Charles Frank Russell, of Weston, Massachusetts, who will instruct us in Church History and Pastoral Charge.

The student body has seen similar changes. Mr. Bowden, our graduate of last May, has been called to the church at Victoria, B. C. Our heartiest wishes go with Mr. and Mrs. Bowden in their new work. We have been in closest touch with them both for the four years of Mr. Bowden’s study with us, and they leave a place behind them which no one else can fill, but we are content in the certainty that the work they have gone to do is a great work. Another of our students, Hurley Begun, has enlisted in the United States Ambulance Corps and is now in training at Allentown, Pennsylvania. He and Earl Weed of the Pacific School of Religion, who joined the same unit, are taking a prominent part in the weekly religious meetings of the camp. They have also formed an organization of the theological students in the units in training at Allentown. Mr. Begun was recently ordained at Mt. Gretna, Pennsylvania, by the Reverend W. S. Sullivan of All Souls’ Church, New York.

To replace these absent ones we have this term six new members, of whom the five regular students all are candidates for the ministry. They are:

Julia Budlong, Bismarck, N. D.
Irvin E. DeRoy, San Francisco.
William Clarence Maxwell, San Mateo, Cal.
Harry Wilhelm, Long Beach, Cal.

George W. Downing, Los Angeles, Cal.
 Leslie Beardsley, Seattle, Wash.

SPECIAL STUDENT.

Ruth E. Kennell, Berkeley, Cal.

And so, to repeat, we're back again, and glad to be back. Surely at this time there has risen before each one of us the question: Why am I here? How am I justified in undertaking these studies? What is my relation to world plunged in war? And we are here because we have found the answer to this query. We feel more strongly than ever before the conviction of a mission for each one of us. Never, it seems, has there been a demand so vital and so insistent for the work of the ministry. Never has there been such a crying need for the inspiration of a religion which changes and grows with a changing and a growing world. It is a challenge which all ministers are called to meet, and which we of the liberal faith are best prepared to meet.

H. K.

Ministerial Utterances

The Crusade

Edward Everett Hale said: "The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom" and Thomas Starr King gave memorable expression to our social gospel when he said: "No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved." If these utterances are true a redemptive work is needed to supplement the educational work of the churches. We are not only citizens, with many to tell us how we can serve the state, but also members of a society committed to the ennobling of the state; not only members of the race responsive to the material distress of humanity, but also members of a church which will admit no individual redeemed till all humanity is raised up. Shall we not more jealously than ever before guard every opportunity we have to assemble with our friends of common purpose for the deepening of our own faith and hope and learn together in what ways of service we can express

our religion of love? This is a time when men and women of serious devotion to the best things in life need to be mobilized to safeguard the spiritual treasures of the race. Where better than in the churches can we foster and keep alive the crusading spirit which unites men and women in sacrifice, whether it be in production or in conservation, in service to the young men and women endangered by the disturbance of normal conditions of life, in the prevention of race and class antipathies, in the enforcement of law, in the establishment of reforms, in relief of non-combatants at home and abroad who are impoverished by the war, in safeguarding the rights of conscience, in the maintenance of strict standards governing the employment of women and children, or in the preparations needed for the coming world-effort to prevent war in future? The great gains made in the cause of education, of social progress, and of economic freedom are imperilled in time of war, and one of the spiritual problems facing the nation is implied in the question whether we can not only cherish these gains, but even utilize the opportunity of these days of greater seriousness and sanity to establish them more firmly and extend their scope. To that end we need the open mind and the forward look, we need the heart of faith and the strong hands of willing service. These come to us by no happy chance—they are the spiritual fruits of spiritual cultivation. They cannot exist where there is suspicion or resentment, where greed seeks its own enrichment, where violence is offered or accepted as the tribunal, where selfishness stays the hand from service, where, in short, men neglect God.

"Great and fair is she, our land,
 High of heart and strong of hand;
 * * *

Grant she climb not to her goal
 All-forgotten of the Soul!"

Rev. H. E. B. Speight in Unity.

Resorts

The air for the wing of the sparrow,
 The nest for the robin or wren,
 But only the path that is narrow
 And straight, for the children of men.

The Challenge of Worship

On August 12th, at Portland, Oregon, the pulpit of the Church of Our Father was filled by Rev. Fred Alban Weil, brother-in-law of the minister, and son-in-law of the minister emeritus, who was an interested listener.

With "The Challenge of Worship" as his topic, he made a stirring plea for greater appreciation, affirmation and accomplishment in the religious life of the people.

"They that worship Him must worship Him in spirit and in truth," quoted the speaker, in urging a deeper appreciation for the personal, the vital religion and worship. "The Father seeketh such to worship Him."

"We have heard much about conservation of foods and materials, but there should now be emphasized that we have been wasteful along other lines. I mean the spiritual.

"True religion is not inspired by fear. Worship should be voluntary," he said, "not compulsory; not exclusive. Nature worship is all very well. I love nature, love it very much; but worship must not be limited to seeing God in the mirror of Nature. There must be a reflection of good deeds and a good life, a life of active service for us.

"A life that is a closed corporation, a life with the 'holier-than-thou' aspect, will not accomplish much. The mission of man and of worship is accomplishment. The salvation of the world rests on the salvation of every soul. Let's do our part."

In speaking of the war and existing conditions, Mr. Weil said: "Today the world stands as a prodigal son. We know the sin of commission of the various nations, but that does not excuse sins of omission. We must come to a realization of our opportunity for service and worship, and so on our knees we shall come asking the Father of us all to forgive us and let us stop and live as did the Nazarene. Out of the sorrow and suffering of the war there shall be born a new earth and we shall learn how to worship, and the kingdom of God will come and it shall not be said we had no part in it."

The Church

[From August Bulletin, San Francisco Church.]

A church should reach and enlist all the people who are in substantial sympathy with its purposes and aims. The church needs such people and they need the church. In so far as it fails to reach them it fails in deepening and enlarging its own life and influence.

Such people need the church. As its purposes and aims appeal to their reason and conscience, they need it as a means of renewing the right spirit within them. As it stands for a definite movement in human progress, they need it as a means of making their lives count in the spiritual advancement of the world. And finally, they need it as a means of co-operating with like-minded people for social welfare.

Believing that there are many people in this city who ought to be in fellowship with us whom we have not reached, I am asking for the active assistance of each individual member of the church. I want *you* to "lend a hand."

We are the only Unitarian church in the city. It is our duty to fulfill our own peculiar mission and to deepen and to enlarge our life according to the measure of our ability and opportunity. It is our duty to enlist all people who are in sympathy with our ideals and hopes.

It is a lost cause that has reached the point of self-contentment. Individually we ought to say, "I am not satisfied with our accomplishments as a church and I am not disposed to sit down and wait for people to find us out. I am going to them."

Even a few individuals with such a purpose would accomplish wonders.

Say the right word at the right time to those who are unattached to any other church. Send our printed message to people to whom you think it would be helpful. Tell what the church means to you. Explain what it means in the religious world. Tell men and women of our guiding principles:

Freedom:—A Reverent Freedom in Religious Thought.

Fellowship:—The Fellowship of all who are willing to consecrate themselves

to all that is true, honorable, just, pure, lovely, and of good report.

Service:—The Progressive Service of Mankind.

Worship:—A sincere, self-searching and earnest communion with the Spirit of Holiness.

If each of us were the messenger of liberalism that he ought to be, the church as a whole would have the power of a consecrated host.

Friends, let us be vital bearers of the Good-news of Liberal Religion! Let us make this new church-year a splendid year of church-work.

C. S. S. DUTTON.

Selected

Early Days in San Francisco and Vicinity

[The students of the Lick-Wilmerding-Lux School publish a creditable journal, the L-W-L Life. A recent issue was largely devoted to the history of California, and F. B. Banfield and William Allison collaborated on the following article, the information being gained through an interview with Hon. Horace Davis. It is a fortunate circumstance that his vivid memory of the San Francisco of sixty-three years ago has been preserved.]

In 1853 California was shut off from the entire world. The city of those days may be described as an isolated island thirty days from any continental port, with no steam railway lines, no Pacific mailers, no telegraph, no telephone nor other means of communication. Travel from New York here was either "around the Horn" or by the Isthmus, which was crossed by means of canoe and mule. Such a trip took nearly a month, and cost from one hundred and seventy to three hundred dollars. The population was nearly all men, between the ages of twenty-one and thirty-five—as a rule. Very few went back East again, and those that did found the call of the West, together with the restrictions and severe winters of the mother States, too hard to bear.

The American history of California began with the great gold rush late in

1848. Everybody left his employment to seek the hidden treasures of the gold districts. The banker neglected his treasures for a chance of gaining lasting riches. The grocer left his stores and went into the fields to fare as best he could. The school master bade adieu to his small gathering of ambitious young life, to gain greater lessons for himself. Even the teacher of the Holy Word could not withstand the great temptation set before him, but also went, as others did, to share a chance in the gold fields so wondrously portrayed.

In 1849 the news of the discovery of gold brought fleets of sailing vessels from all over the world and thousands of adventurers. When they arrived the sea-salts deserted to become land-lubbers and add their numbers to the army of gold seekers. As these scores of men left the ships behind, they also left behind a bay which fairly bristled with masts. In 1853 scores of these deserted ships were still in the bay, and some of them were brought up to the water front and converted into homes—even hotels. One of these was the Niantic, which was anchored at Clay and Sansome streets.

We must remember that the town was small, and that it was divided into three distinct districts. The first was a church settlement known as Mission Dolores. The second was of military origin and located near the Presidio. The next and last division was the commercial settlement near Montgomery and Jackson, and was called Yerba Buena, after the sweet-scented weed or flower which grew so abundantly in that locality. This little town was given the name of San Francisco soon after the arrival of the great numbers of gold hunters. Many of the people lived in the boats which had been housed over and made into floating homes. Nearly all of the homes were temporary. The home usually consisted of a shack with a canvas lean-to, or was entirely of canvas. Of course some of the buildings—those of importance—were built of brick or stone. Pavements were not known; the streets were planked, and fires of the early days, before cobblestones were intro-

duced, often burned up the streets with the buildings. At this time the population was about twenty or thirty thousand. Most of the homes were situated among the sand hills and chaparral which grew to a height of about twelve feet. There were a few scattered homes in the vicinity of the present St. Francis site, but this neighborhood was considered far out, and it was thought dangerous to walk through after dusk, because of the marauding Mexicans who camped among the chaparral. As these homes were scattered, so were the places of burial—small cemeteries being located all over town.

Near Greenwich street a small lagoon connected with the bay. This was known as "Clothes-Washers' Bay," for numbers of people did their washing here. The lagoon was partially fresh, as trickling streams from the surrounding sand hills fed larger arms that led into it. At Washington and Mason there were springs that developed a stream, and later, a small lagoon. What is now Montgomery, nearly to California street, formed a part of the beach. At Sacramento and Leidesdorff a landing was made for the mail steamers. Long Wharf, the principal point of commerce, was located in Commercial street's present course. The river steamers, which connected Sacramento, Stockton, Benicia and most of the important river cities, docked at Pacific street. A long arm of the bay crossed Mission street at Fifth and another at Seventh, where the post-office now stands. This double arm formed a valley which ran nearly to Hayes and Van Ness, and was known as Hayes' Valley. A body of water, or rather arm of the bay, called "Mission Bay," was navigable up to a distillery on Eleventh street, and extended to Ninth and San Bruno, and Tenth and Potrero.

There were two big roads in the town. One meandered through the sand hills to the Presidio—the present site of Fort Winfield Scott. There was a high bluff at this point, upon which was placed the only protection of San Francisco—an old brass can-

non. The other road was a planked toll-road with its old gate at Third and Mission, where tolls were collected from all who traveled over it. This road followed as nearly as possible the present line of Mission street, and connected the commercial district with the Mission Dolores settlement.

At this early date there were great sand hills on Market street at Third, perhaps as high as a six-story building. Such hills were numerous throughout the town, and in constructing a road the contractor always planned to go around, instead of cutting through them.

As a means of travel across the bay, a small steamer ran up the slough to San Antonio. This town marked the present location of West Oakland, for in those days there was no growth of cities on that side of the bay.

Gambling was wide open here until about 1854. There were a few theaters, but the prices were so high that it practically prohibited the attendance of all but the rich. The billiard and drink saloons all had music and were palaces of social gatherings, but in 1853 a library was formed which helped to destroy these places of revelry. The library was furnished with two or three thousand volumes, and was called the "Mercantile Library." This was really the first decent place for social gatherings in the evenings.

The coming of the mail steamer was the event of the month. This was the only means the pioneers had of obtaining news from the outside world. This coming of the month-old news developed a signal system to aid the people in knowing when news was about to arrive. A semaphore was installed out near the Heads, and another on what is known as Telegraph Hill—a name given it through this signal system. A series of signals developed to represent the different types of vessels, and both arms of the semaphore up, as a man swinging his arms straight from his sides to over his head, meant the arrival of news.

Such news meant a holiday or short vacation for all. The whole town

neglected its work and flocked down to the dock to see the steamer come in. If they had no friends coming or did not expect any news, curiosity called them, and they went down to the wharves only to see the crowd and the new arrivals. The postoffice of 1853 was located on Clay street, and often men, expecting some tidings from their dear ones at home, would form a line that extended from Clay and Montgomery to Dupont and then back to Kearny, and perhaps down Kearny a block or two.

A story is told of the signals on Telegraph Hill. In one of the performances of a small theater an actor waved his hands dramatically aloft and thundered "My Lord, what is this?" Without a moment's hesitation a boy's voice from the gallery shouted, "Side-wheel steamer." This interpretation of the actor's gesture is said to have brought down the house.

All household necessities, such as flour, other cereals, and clothing materials were imported until after 1853. In that year farming was introduced in the lands neighboring the bay, by those who had not been successful gold finders. Previous to 1853 the many mission lands of Spanish origin located around the bay regions were the only farming centers. Many of the centers of these mission lands—the homes of the Spanish Fathers—still stand. Some of them are the missions of San Jose, Santa Clara, Monterey, Santa Cruz, San Juan and the Sonoma and San Rafael missions. Soon after farming was introduced, the State's greater occupations were developed and towns sprang up, one of which is the present city of San Jose.

Our State has developed wonderful resources and has opened great lands for the farmer. She has gradually grown more independent of the East until now she is one of the few States of the Union that could be removed from all civilization and yet survive.

Pythagoras said to his disciples: "Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

A Vision of Immortality

From prehistoric times to the present, two questions have been insistent in all thoughtful minds: If a man die, will he live again? and, Shall we know each other there? It is difficult to realize the truth of immortality, for, during all the ages, we have had no messages from those who have gone before that appeals to universal belief.

I once heard a striking illustration that made a lasting impression on my mind. A little rivulet winds through a grassy mead. In one place it has broadened out and there is a placid, shallow pool in which little insects are swimming gaily about. Now and then, one of their number, having developed a curious growth on his sides, rises to the surface and completely disappears from his companions. Pausing for a moment on the filmy surface of the water, he dries these cumbersome growths in the sun, and behold, he spreads newly fledged wings to the air—the new element to which they are suited—and darts off in an ecstasy of delight.

As he circles round the pool he looks down into its depths and sees his former companions, but he cannot join them, nor can they see him. But hold! the surface of the pool is again dimpled, and now another of its little denizens has emerged, is drying his wings, and, quickly joining his waiting, former companion, both go whirring away in loving fellowship, enjoying a freedom and a happiness which was not possible in their former environment.

The insects in the pool can have no conception of the bright and beautiful world above its surface to which their absent companions have gone. Nor can the winged ones, now glorying in their new powers, and rejoicing in the golden sunshine, the lovely flowers, the green sedges, and all the joy and freedom of their new lives, go back into the pool among their former friends, and tell them of the wonderful new world into which they are born.

Is not this strange and magical transformation emblematic of our own destiny? When our souls, freed from "this muddy vestment of decay," shall pass through the gates of death, and enter

that new realm, more lovely and ethereal than this, with unlimited scope for its new and godlike powers, may we not perceive and take a loyal interest in the friends left behind, even though we cannot make our presence visibly and palpably known to them? The insects in the pool, endowed only with the dull senses of their limited sphere of life, had no intimation of, no longing for, the brighter fate which awaited them above their humble abode.

How sublime the dreams and aspirations of a soul that visions the grand transition of immortality! The gates of death are no longer a symbol of darkness and gloom, but, ushered into that larger arena, the released soul will bask in an ethereal realm of living light, rejoin loved ones that have gone before, and with expanded and untiring powers will explore the mysteries and the wonders of other worlds, commune with higher intelligences, and grapple with the fascinating problems of an unlimited and an unending universe.—*William H. Knight of Los Angeles in Christian Register.*

A Page From the Past

[A letter written by John A. Sutter from New Helvetia, Cal., in 1847, to his brother, Andrew Sutter, at Chur, Graubinden, Switzerland. Reprinted from *The L. W. L. Life*, edited by T. Maas, '17 (Lick-Wilmerding-Lux), the great-grandson of Andrew Sutter.]

February 10, 1847.

My beloved and respected Brother:

I have received after much delay your letter bringing the sad news that our father has succumbed from the injuries received from the falling of a full cheese upon his body. Alas! his decease came soon after that of our beloved mother, may they both rest in peace.

I am writing this letter during the tedious rainy season of this country against the time I can again go down the river to San Francisco Mission where this missive may await the next steamer day. Indeed the climate is salubrious, but as to rain, it is certainly curious. The year may be divided into two seasons, the wet, in which it can rain but may not, and the dry season in which it can not rain but occasionally does.

You know by previous communications of my wanderings to the North Alaska country and to the Sandwich Islands. Upon my return to the shores of America I went to Mexico, having had a brilliant account of the treasures to be had there. My military training stood me in good stead, for I was able to be of service to the government, for which I was given a grant of land in Alta California lying to the north. I was given my choice of location but chose what to me was a reminder of my Switzerland, a goodly stretch at the junction of the Sacramento and American rivers, with the high Sierras in the background. My holdings are extensive. In truth I have not yet beheld them in the entire. I named my new home New Helvetia, in honor of the ancient Roman title of our fatherland. A crude stockade and fort were my first concern, as the native Indians are at times none too friendly. I have improved upon them now and Sutter's Fort may still live in history. I have builded me a mill and contemplate the erection of another soon. The Lord has prospered me in this new country and I now possess several thousand head of cattle, by which a man's worldly possessions are estimated here. I can see your eyes grow large and you question who there is in this raw country to care for the milk and make the cheese of so great a herd. But it is not with us as with you in the Alps. Our cattle are raised for the hides and tallow and we scarcely know the taste of butter. In the care of this estate John has proven himself all that a father could wish.

All is not so peaceful as this missive may picture; indeed unsettled times are with us. Dissatisfaction between the Americans, whose numbers are slowly increasing, and the Mexican government, has long existed. Vallejo, my intimate friend, and I, are both of a mind that it will be well if the enterprising Yankees take over the government. . . .

Since writing the above I have been greatly concerned by the rumor that a large party of emigrants under the leadership of one Donner is lost in the Sierras while on their way to this country. I, myself, have sent out a rescue party

and now have grave fears for their safety as well, as the snows are unusually heavy this year.

I have less leisure of late as I have as guests, Fremont, an American officer, with a body of soldiery. What is less to my liking they have quartered prisoners on me also. Fremont brings a curious tale of a change of affairs in Sonoma, where a republic has been set up. He thinks the matter is serious enough to warrant the lowering of the Mexican flag at my fort. In its place has been raised a curious device known as the "Bear Flag," though the Californians under Alverado and Castro mistake the beast for a pig.

* * * *

Tell my nephews, John and Joshua, that if they were with me each would have a fine horse to race with. Horse racing is one of the diversions of this people who, on the whole, I find to be kindly and hospitable; with all, they carry pride to a foolish issue and have not our idea of industry and frugality. Bear my love to Christine and Barbara. They would enjoy the gay fandangoes and feasts we have here, though the cock fighting and bull baiting would shock their gentle souls. I shall plan to send you all remembrances of your far distant relative as well as more substantial help when the opportunity affords in the finding of a trustworthy messenger.

May the Lord preserve and prosper you all, is the wish of your loving brother.

JOHN A. SUTTER.

"Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God."—H. G. Wells.

That was a caustic remark made once by Bishop Creighton, "In dealing with ourselves, after we have 'let the ape and the tiger die,' there still remains the *donkey*, a much tougher and more enduring animal."

From the Churches

BERKELEY.—Reunion Sunday was observed on August 19th. Mr. Speight preaching on "The Emergency Ideal." It was a fine congregation that greeted the returning minister, and must have been heartening. On the following Sunday the pulpit was filled by the former minister of the church, Rev. John Howland Lathrop of Brooklyn, who is always welcomed by many friends and admirers.

On Friday evening, August 31st, the trustees extended to Mr. and Mrs. Speight a reception in Unity Hall, which was cordial and delightful.

OAKLAND.—There was a good congregation on the 5th of August when the church was reopened after four weeks' vacation, during which time the liberal cause sustained a severe loss in the death of Mrs. Alida Wadham Terrill, who had been a loyal and ardent supporter of the church for many years. A beautiful wreath of asters fastened to the back of Mrs. Terrill's seat was the first intimation to some of us that she had passed on. In the special introductory address Mr. Simonds spoke sympathetically of her life and work, and voiced the feeling of the congregation when he said it would be very difficult to fill her place.

The first meeting of the Woman's Alliance was well attended on August 6th, and many enjoyed the annual box luncheon on the 20th.

On August 12th the Sunday School met, and we were glad to find a majority of the children with us on the opening Sunday. A new course of instruction, "The Life Studies," is being inaugurated. On August 19th the subject was "Fortitude, as Personified by St. Paul." "Courage," "Truth," etc., as exemplified by different notable personages will be taken in turn. Mrs. Swett presides at the piano and leads the singing. More teachers are earnestly needed, and the minister will be glad to meet anyone who is willing to help.

A considerable amount of work is being done on Monday afternoons for the Red Cross Society, and any woman in-

terested, whether a member of the church or not, is invited to assist.

The following notable subjects were announced for the Sunday morning addresses during August:

5th—The New Crusade.—“God Wills It.”

12th.—The Peril of a Spent Inspiration.

19th.—Cultivating Friendship with China and Japan.

26th.—“So Little Done. So Much to do.” A Giant’s Wail.

Special introductory addresses:

5—A Tribute to Alida Wadham Terrell.

12—The Eternal Magdalene in Theater and Church.

19—The Blinding Power of Hate.

26—The Passing of Hamilton Hall.

September 2nd—Fellowship Sunday—our beloved minister will celebrate the tenth anniversary of his pastorate with us, and there will be special services to commemorate the event. Subject of the morning address: “Ten Years in an Oakland Pulpit.” In the evening speakers from neighboring churches are being asked to speak, and Colonel Irish has consented to occupy the chair. The annual banquet is to be dispensed with this year, but on Wednesday, September 5th, an informal reception will take its place, when light refreshments are to be served.

SAN FRANCISCO.—Services were resumed on August 5th, Mr. Dutton preaching a lofty sermon on the “Uplands of the Spirit,” in which his communings with the mountains furnished striking symbolism for spiritual heights. On the following Sunday he spoke on the overcoming of the beast as pictured in Revelations, a powerful appeal for the life of the spirit. On the 19th he emphasized the thought that the end of life was to furnish a highway for the soul. On the 26th he spoke impressively on “The Invisible Commander.”

During a good part of September Mr. Dutton will be absent in attendance on the General Conference at Toronto, where he is to be the first speaker at the final session.

The Sunday school and all the auxil-

iary activities have resumed work and show life and strength. The Men’s Club held a notable meeting on August 16th, being addressed by Mr. Warren Gregory, lately in charge of relief work in Belgium and Northern France. Mr. Gregory in boyhood was a member of the Sunday school, and was among friends in his frank and very interesting experiences in Europe. He spoke with great simplicity and directness, readily answered all sorts of questions, and left all deeply impressed with the worth of what the United States had done to save life and relieve suffering in stricken Belgium. He paid high tribute to Hoover, whom he described as modestly deerying publicity and praise for the part he had played.

Rev. Clarence Reed continues his series of addresses on “Comparative Religion,” at the Native Sons Hall, on Sunday evenings, beginning on September 2 and continuing, as announced, through October. The September topics are, “The Sacred Books of the East,” “The Bhagavad Gita,” “Dialogue of Buddha,” “The Dhummapala” and “Indian Sculpture (Illustrated).”

SANTA CRUZ.—We are finding that it is possible to keep alive without a minister. It seems impossible in this community at this time to raise the money to pay a minister a living wage, and the alternative to giving up and closing up being getting along by ourselves, we are doing the latter with a fair degree of satisfaction.

We have had our little circle every Sunday morning and enjoyed it very much. “The Evolution of Immortality” has engaged our attention so far in its various aspects, but we will soon take a new topic, and probably will borrow some of the best sermons of our best preachers. We are not using the church building, but gather in a social circle in the Church Home. We call them “Mutual Help Meetings,” and everyone takes a part. First a hymn together, then a psalm read by sentences in rotation, then a vocal solo, then short, timely articles or bits of poetry more or less connected with the main subject, that several of us have picked up during the week; then the

main reading, and finally a general discussion, although the reading is often stopped for an exchange of ideas upon some special point as it comes up. We mean to begin at 11 and stop at 12, but it is very often nearly quarter of 1 before we can lock up.

We tell our simple story for the possible encouragement of others who are poor but honest and are not ready to die.

VICTORIA.—Rev. E. J. Bowden began his ministry at Victoria on August 5th, basing his sermon on the exhortation commonly attributed to St. Peter in the close of his second epistle, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The exposition of this text and the elucidation of the classical, historical and theological traditions and teachings associated with the several outstanding words in the text, marked a discourse of deep interest rendered forceful by intensely practical deduction and deeply spiritual emphasis.

For the time being only morning service will be held in the Unitarian church, but arrangements are under way for the resumption of evening worship. Mr. and Mrs. Bowden will undertake renewed organization of this promising addition to the religious organization of the city, and those who have heard the sermons of the new preacher and met him and Mrs. Bowden personally look forward with confidence to most satisfactory development of this church.

The annual picnic was held at Cordova Bay on Saturday, August 11th, and was greatly enjoyed by old and young. It is expected that Mr. Bowden will be installed in September—the date depending upon the time fixed for the Conference of the Pacific Northwest, to be held in Seattle, at which time the assembled ministers are expected to attend in a body.

A commendable effort to amend our ways and have the Pacific Unitarian issued by the first day of the month causes the carrying over of two attractive articles, a contribution by Rev. Clarence Reed and a Boston letter from Dean Wilbur.

Sparks

She (tearfully) — You said if I'd marry you, you'd be humbly grateful, and now—

He (sourly)—Well?

She—You're grumbly hateful.—*London Answers.*

"Doctor, my husband is troubled with a buzzy noise in his ears."

"Better have him go to the sea shore for a month."

"But he can't get away."

"Then you go."

"Wonderful old oak. I wonder what you would say to me if you could speak?"

"Well," said the gardener, visibly affected, "my guess is, 'I beg your pardon, Miss, but I'm a beech.'"

Miss Beacon — Wasn't it Admiral Porter who said, "Take no quarter from the enemy"?

Mr. Lake — Naw, it couldn't have been; or, if it was, he's the only porter that ever said such a thing.—*Truth.*

Some Congressmen were talking about the Administration, when one said it was a rotten Cabinet and another replied: "Not a Cabinet, but a what-not."

A child's version of a Bible story: "The boys called Elisha a baldhead, and he said if they did it again he would call a bear from the wood that would eat them up, and they did, and he did, and it did."

"I dreamed last night that I proposed to a beautiful girl," he confided.

"And what did I say?" she queried breathlessly.—*Life.*

"What would you do if I turned you down?" she asked shyly, as they sat on the parlor sofa.

The young man looked straight ahead but said nothing. After a few moments of silence she nudged him with her elbow and said, "Didn't you hear my question?"

He looked around apprehensively. "I beg your pardon," he replied. "I thought you were addressing the gas."

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THE PACIFIC UNITARIAN

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The Spirit of a Church

A church has a spirit, which takes its place in the community and may be regarded as a kind of personality in that community. The spirit of this church has its greeting and welcome for all. It longs for fairness and freedom and justice and love in the world. It desires purity in every home, honesty in every sphere of business, or social life, and truth in every heart. It cares for sympathy rather than judgment, mercy rather than condemnation, encouragement rather than criticism. It would come near to every condition of the world, to consecrate the hour of birth, of love and marriage, of any kind of sickness, or of death. It would bring inspiration to every new hope and endeavor in the common lives of people. It would bring the Christian dream of God's presence near and make it real to all sorts and conditions of men, to the end that they may find help and comfort in the ministrations of religion.

And particularly in the time of war it would be found well-occupied in every means to relieve suffering, to temper passion and achieve a righteous and thus a lasting peace.

What might it not mean to us who are in the fellowship of this church, if through our lives and labors, its spirit could be kept strong and holy for the world we know?

JOHN CARROLL PERKINS.

September, 1917

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The month of October, 1917, is the special anniversary month of the dramatic action of Martin Luther at Wittenberg in 1517. The last day of the month is the 400th anniversary of the epoch-marking event. What results have followed! What significance it holds in the history of the thought of man! Frederick H. Hedge, one of our own foremost thinkers, fitly expressed the estimate in which the world of today holds the great German pioneer "Luther!"

"Honor and everlasting thanks to the man who broke for us the spell of papal autoeracy, who rescued a portion, at least, of the Christian world from the paralyzing grasp of a power more to be dreaded than any temporal despotism—a power which rules by seducing the will, by capturing the conscience of its subjects; the bondage of the soul! Modern civilization, liberty, science, social progress, attest the world-wide scope of the Protestant reform, whose principles are independent thought, freedom from ecclesiastical thrall, defiance of consecrated wrong Our age still obeys the law of that movement whose van he led, and the latest age will bear its impress."

It is not easy to assign to human powers their true rank. Differing virtues seem under differing circumstances to differ in value. There are also certain qualities that by their nature are showy and attract attention. A peacock's tail, as regards use and obedience to duty, is no more exemplary than a mud hen's, but it is much more noticeable, and commands admiration, so signal powers that command phe-

"So far as we can sweep away the ills of life it is good, but, at their worst, they cannot overwhelm us provided we face them in unabating sincerity."—*St. John.*

nomenal success and win recognition in the *American Magazine*, may be out-ranked by the patience and firm trust by which misfortune has been met. Doing is so important, and often difficult, that we give it great credit, and are in danger of accepting it as the sole standard of success, but we do well to keep the disposition to do full justice to those who endure much but may accomplish little.

To relatively fail is after all the common lot, and the power of endurance is the virtue most generally needed in daily life. The few brilliantly succeed, the many struggle with apparently little result. To the most the struggle is hard and if judged by material achievements seems a failure.

Nature is not kind to man if indulgence measures kindness. Her ways are often hard and disappointment thwarts many faithful, and even well-directed, efforts. Instances are varied and abundant. The simple story of what a Job of the twentieth century may endure and survive prompts these reflections.

A man of intelligence and character, an ordained Baptist minister, came to Southern California twenty years ago. An expanding mind and a wider view of truth made impossible the teachings of his church. He resigned his pulpit, attending as long as he could the services he had formerly conducted. He engaged in agriculture and by years of unremitting labor improved a tract of land in a valley reaching the shore of the Pacific. One winter came a storm-flood that devastated all his reclaimed acres and swept into the ocean his fruit trees and the soil in which they had reached bearing. He bore his loss, and when he was able removed to the upper Sacramento Valley, where he

purchased five acres of the best obtainable land for fruit culture. He paid \$125 an acre, knowing it to be a high price, but believing that for the purpose he had in view it was justifiable. He determined to devote it to the cultivation and development of the best varieties of fine fruit. He bought the choicest of Burbank's creations. He sent to France for fruit trees rare even there. He successfully developed the delicate Avocado pear. He practiced the best methods of intense cultivation, and for five years bore the drain of constant expense with no returns. His efforts promised abundant reward. Bearing began, at flattering prices, quality contributing, and every thing pointed to full recompense for particularly intelligent cultivation. In the summer the heat in the region is considerable, but until this year kept within reasonable bounds. One day it passed the 110°, regarded as high, and climbed steadily to 120° in the shade, at which the orchardist continued his efforts to protect and save his precious trees, working in the full glare of the sun. Buds and tender twigs were thoroughly baked, and bark shriveled to powder. Many of the choicest trees were killed.

This deep disappointment was borne and some salvage was hoped for, but later in the season when the proprietor, and also his nearest neighbor were away from home, his house was burned to the ground and the fire swept through and destroyed all his remaining trees.

No longer young and broken in health, he could not renew the struggle. To complete his misfortunes he had long fought an attack of malaria and was emaciated and infused with quinine. There was no recourse but to sell his land for what he could get, and return to his children in Southern

California. He could get but \$50 an acre for his land, so he took it and left, stopping over in San Francisco long enough to make the acquaintance of the editor of, and to pay his subscription to, the *Pacific Unitarian*.

The splendor of great achievement is for the few; the sharp trial of grievous disappointment is perhaps more frequently met, while somewhere between the two extremes falls the common lot of moderate success, comparative failure, or the deadening monotony where hope seldom blossoms and life is little more than existence. When it is all summed up it will be found that no condition brings relief from some sort of test. Trial is a part of the game of life, and the highest gain is to meet it well, undismayed by difficulty, not too much disturbed by results, and with courage to the end.

Rev. T. Rhondda, a leading English clergyman, objects to using the service prepared for use in the Free Churches. Among the things in it that were objectionable to him was the request that God would send out his light and truth and enable the leaders to lead on to victory. He says:

"If I ask God to lead me I want to give him the option of choosing the way. This prayer simply asks him to lead us to where we want to go and to make successful the things we want to do. What if God wanted to lead us somewhere else? What if he wanted to lead us through defeat to some greater spiritual possession than anything we have yet conceived? The prayer does not give God the option. In fact, it seeks nothing but a champion for ourselves and our scheme. Let us pray for light and truth to lead us to his holy hill, whatever it may be, and wherever it may be.

"The simple fact is that this prayer is a prayer to a tribal god, and it is some-

thing of a reflection upon the Christianity of the twentieth century. We do indeed want God's light and truth to lead us to deal honestly with one another, to be just and fair to all men here and everywhere. It seems to me that a revolution is needed in religious thinking. Many of our Christian leaders are in the swamps of heathenism."

There is increasing evidence on every hand that thinking people are realizing the larger meaning of the world struggle and are contributing to the sound public opinion that will finally prevail. The last "*English Review*", after referring to the fact that on purely military grounds the past year has shown small results, says:

"On the whole, despite the loss and sacrifice, the despair and sorrow, war as it proves its own futility (militarily viewed) is heralding the dawn of a new conception and statement of life founded on common principles. The war has long ceased to be a question of nation versus nation; it has ceased to be a struggle between groups of Powers—it has grown in its epic tragedy into the affirmation of civilization at war to perpetuate and insure its own identity of truth and application. It is a wonderful thing. All over Europe, Democracy is rising in masterful understanding of its conscience, learning to think internationally. All over Europe the last elements of Feudalism are falling to the ground. A new Europe is awaiting us—a place that will be made by fine strong men who have fought and won to this freedom. Yet such a condition cannot be unless all Europe wins in equal proportions, and here we have the hope and meaning of the war. * * * To talk at this hour of 'knockouts' is levity. Our true objective must be a *European whole*, not a European disparity or discord; it is thus a point of correction. When that

is reached our work is done; the rest must be a creation. That is the new thing this war has given us—a common creativeness. We can face the future, then, with a quiet confidence. What remains to do is full of hope, for assuredly it can only be accomplished through reason. Thus the Democracies of Europe can hail Democracy and cry: 'The people perish that they may live.' "

It must become the settled conviction of all that the war is to result in peace based on justice and not on subservience. Crushing is impossible and also undesirable. National rights and ambitions must accord with international welfare. Selfishness will not be eliminated but must be subject to the measure of unselfishness, demanded by general good will. It is more and more apparent that this greatest of wars is simply the most gigantic and impressive demonstration ever afforded of results common to every individual life. The thoughts, the feelings, the desires, the control of nations, correspond to those of the person. If every individual were honest and just and kind laws would be few and jails empty. If nations were merely convenient divisions of a common humanity with developed consciences war would be unknown.

In the last analysis the basic fact is the distinction between good and evil. If man is merely a brute, and physical and material power are uncontrolled by considerations of right and wrong, the race is doomed and civilization is a delusion. If goodness is the most precious thing on earth, we can wait for it, suffer for it, die for it. Our first concern is to discern the right, our utmost aim is to stand by it at whatever cost.

War is a scourge but it is not the greatest of evils. No one enjoys punish-

ment, but escape from it is often the greatest of misfortunes. Those who love peace for its comfortable escape from suffering are less enviable than those who face war from high ideals, even if the ideals are assailable. The wrong to be resisted may not be our own. The world is one and we suffer for and through one another. Could the best of American idealism rest content to allow the nations of the world to fail in a struggle that we feel to be for the freedom of man? Does it mean nothing morally that we contribute freely of our treasure and of our greater treasure, with no thought of gain or national advantage?

But the peace we fight for must be just and its basis must promise permanency. And so the President is wise in stating plainly that the people of Europe must be able to guarantee it. We do not meddle with their affairs but the paper that guarantees peace must bear the endorsement of the men who profit by it, and who will pay the penalty of its being torn up by willful rulers with small sense of honor.

It is interesting to note the changes that a decade of life registers. Rev. W. D. Simonds of Oakland recently completed ten years of service as minister of the Oakland church, and it occurred to him, in preparation for a review of the period, to consult the leading periodicals of the month of 1907, in which he was installed, that he might judge of the questions then uppermost. In one prominent magazine he found an article by Woodrow Wilson, President of Princeton, on the danger of presidential encroachment. In another an apprehensive Englishman earnestly plead for an enlarged navy sure to be needed in defense of a probable alliance between Germany and the United States.

Rev. Francis Watry feels that the summing up of the controversy that resulted in the severing of his connection with the church at Long Beach appearing in the August issue, while correct, was incomplete, in that it failed to state that he had proposed to submit the matter at issue to arbitration by three disinterested parties and to abide by their decision. This is true but was not considered important, since the facts involved were set forth and before the representative of the Association reached Long Beach the trustees had acted and Mr. Watry had publicly announced that he would head an independent movement. There seemed nothing to arbitrate, as what had been done could not be undone. Our churches are congregational and no one has authority to compel the harmony essential to useful life. It was with the deepest regret that the situation was accepted, and in the statement of facts there was the fullest intention to do full justice to the minister of the church.

It is gratifying when an opportunity offered is so met that advantage is many-sided and benefits are large and not offset by damage of any sort. For many years the Boys and Girls Aid Society of San Francisco has combined a summer vacation in the country with berry picking. A model camp near Sebastopol in Sonoma County is maintained and the best service the farmers have ever enjoyed is rendered by the well-controlled and satisfied boys.

This year a fine record was made. In all 175 boys were in camp for a total period of 98 days, 70 of which were devoted to work and 28 to rest and recreation. In this time 300 tons of berries and 265 tons of prunes were picked, the total earnings being \$6,015, of which \$4,200 was given to the boys, each individual being paid for his actual earn-

ings. The boys range from eight to eighteen years. Several boys earned \$70 each, and quite a number earned \$60. The boys enjoyed excellent health and came back in fine physical condition. It was strenuous work, but an enjoyable and profitable vacation in which a most important lesson was impressed upon boys who needed it. The desirability of earning and saving, the substantial reward for effort and self-sacrifice, the habit of industry and the independence that is in reach of those who will work, are phases of a lesson that is of little worth unless experienced.

Since our last issue the editorial heart has been greatly cheered by the payment of a legacy of \$500 from the estate of Mr. H. F. Spencer of Santa Barbara. It dissipates the gloom of debt and adds materially to courage and self-respect. It does not take a large candle to shed the light when it is really dark, but it takes more sympathy and regard than most men of means possess to light the candle. It shall not be said that the first legacy to a struggling periodical must have failed of appreciation in that it was not acknowledged. It may be added that the executors of the estate of Horace Davis have lately paid legacies of \$70,000 for the School for the Ministry and \$10,000 (less inheritance tax) for the Ministers' Pension Fund.

The churches of the Northwest propose a conference at Seattle on October 9th and 10th with an installation at Victoria on the 11th, and the annual visit of the Field Secretary will be made to conform to these dates. As the distance to be covered is 2500 miles and the visits and the conference will occupy considerable time, it may be impossible to have the November number of the *Pacific Unitarian* issued promptly on the first of the month.

C. A. M.

Notes

On the evening of August 31st a very pleasant reception was given by the Unitarian church of Berkeley to Rev. and Mrs. H. E. B. Speight as a welcome to them after a return from the summer holiday and the resumption of church work. Rev. F. L. Hosmer and Rev. John H. Lathrop, former ministers of the church, participated in the tribute.

Rev. James M. Heady resigned as minister of the church at Salem, Ore., on September 2d. Rev. Edgar M. Burke is supplying the pulpit temporarily.

Rev. N. E. Baker assumed charge of the church at Bellingham on September 2d, having pushed on in advance of his family that services might be resumed without interruption at the close of the usual vacation.

Rev. E. Stanton Hodgkin in his sermon on September 2d spoke of the temptations besetting those who go forth to the great adventure to which they have been called. He said:

"I have no anxiety that they will not give a good account of themselves on the field of battle. I have greater anxiety concerning the moral evils that will beset them all along the way.

"I hope they have learned unconsciously but thoroughly that 'whatsoever a man sows that shall he also reap'; that each must work out his own salvation by the exercise of the fullest intelligence and understanding of which he is capable; and that there is no magical or miraculous power that can step in between cause and effect and save one from the consequences of his own deeds."

On Sunday, Sept. 16th, Rev. Dr. Chas. F. Aked, now supplying the Congregational Church at Riverside, supplied the pulpit of the Boyeston Avenue Unitarian Church of Seattle, his subject being "The Turk in the War; Armenia's Tragic Fate." In the afternoon he spoke at the general meeting of the Young Men's Christian Association.

Out of seventy-three Reed College upperclassmen, thirty-two have enlisted.

Ten of the freshmen have enlisted. Of the undergraduates who applied for admission to the Reserve Officers' Training Corps, fifteen were accepted in the first group and went to the Presidio.

Rev. J. D. O. Powers of Seattle has been enjoying a brief and needed vacation. Mrs. L. F. Elmore, who has recently returned from a ten-year lecture trip abroad, occupied the pulpit on Aug. 19th and 26th, speaking on the topic "The Religion of the Ancient Peoples of Australia and New Zealand."

On Sunday, September 2, the pulpit was occupied by R. Foster Stone, a prominent Lyceum lecturer, who spoke on "The Gospel for the Kingdom as Interpreted by a Traveling Salesman." September 9 and September 16, Christian D. Larsen spoke on "The Religion of an Awakened Soul" and "Thinking the Thoughts of the Infinite."

On Sunday, Sept. 2d, the Oakland church celebrated the tenth anniversary of the coming of Rev. W. D. Simonds as minister. In the morning the sermon reviewed the period. In the evening Col. John P. Irish presided.

Professor W. H. Carruth of the Department of English of the Stanford University was the principal speaker. His theme was: "Privileges and Duties of the Professor of Liberal Religion in These Days on This Coast." Other speakers of the evening were Charles A. Murdock of San Francisco, Rev. H. E. B. Speight of Berkeley, and Rev. William Nat Friend of Oakland.

Our Berkeley minister has been instrumental in securing a community celebration of the four hundredth anniversary of the Reformation and the local Federation of Churches has been stirred into action. The committee in charge of arrangements includes the rector of the Episcopal Church, the minister of the Lutheran Evangelical Church, and the minister of the Unitarian Church.

Rev. William Day Simonds of Oakland, having completed ten years of service in the Unitarian church, is the dean of the Oakland churches and also dean of the Unitarian churches on the Pacific Coast.

Rev. Fred Alban Weil assumed charge of the church at Denver, Colo., with the first Sunday in September, preaching on the Conservation and Use of Spiritual Resources. His home is to be at 1244 Gaylord street. Dr. David Utter is minister emeritus and conducts an adult bible class.

On the evening of Sept. 14th, the members of the Los Angeles congregation gathered to welcome Rev. and Mrs. E. Stanton Hodgkin, who have just returned from their two months' vacation trip to the East. An interesting program, with dancing for the young people, was enjoyed.

The proposed placing of a commemorative tablet in the church at Montreal on the occasion of the first general conference meeting to be held by the Unitarians of the United States and of Canada, is a most fitting act, celebrating also a hundred years of peace between England and America.

President Foster of Reed College has been selected by the War Council of the American Red Cross to represent the Pacific Coast in a commission of men to be sent to France at once for the purpose of studying the organization of the Red Cross, the operation of hospitals, the ambulance service and the Young Men's Christian Association, and to observe preparations behind the lines. After four or five weeks of study in France, the members of the group are to return to report the work to this country and interpret its meaning. President Foster left Portland for Washington on July twenty-eighth, and will leave for France soon after reaching Washington. He expects to return to Portland for the opening of Reed College on October first. His duties in this connection will in no way interfere with his taking full charge of Reed College in the fall.

It is proposed to install Rev. E. J. Bowden as minister of the church at Victoria, B. C., on October 11th,—the day following the North Pacific Conference at Seattle.

Rev. E. Stanton Hodgkin, minister of the First Unitarian Church, and Mrs.

Hodgin returned on August 30th from their vacation trip through the Middle West on which they visited the scenes of former labors and renewed old acquaintances in Minnesota, Iowa, South Dakota and Nebraska. Mr. Hodgkin was minister of the church of Minneapolis for several years before coming to Los Angeles nine years ago.

President Wilbur will return from his sabbatical leave from the Pacific Unitarian School for the Ministry in December, relieving Dr. Morgan, who will then take his sabbatical year.

Three students completed their work with the school last year. Hurley Begun is on his way to France with Ambulance Corps No. 2, University of California. Ernest J. Bowden has been called to the Unitarian church of Victoria, British Columbia, and has commenced his work in that city, and Edgar M. Burke is supplying the pulpit at Salem, Oregon.

The new church building for the congregation of the Unity Church of St. Louis, Mo., has been completed and will be dedicated on October 7th. Rev. Samuel A. Eliot, D. D., will preach the sermon. In the announcement of the dedication Rev. George R. Dodson concisely sets for the purpose of the church. He says:

"Now that we have the new church, it is our privilege and our duty to enjoy it and use it to promote the ideals we love. As your minister, I am hoping that the message of this church may bring gladness, courage and strength to men's souls; that it may increase righteousness and love in the world; that it may proclaim the truth that is light on our pathway; that in its atmosphere the young may grow into strong and noble men and women, supporters and leaders of every good cause and forward movement in our city, state and country."

The Long Beach Red Cross Auxiliary meets in the chapel of the Unitarian church each Tuesday from 10 a. m. to 4 p. m. It is in no sense sectarian. All who want to help are invited. Each woman provides her own lunch, some one supplying hot coffee for all. A collection pays for thread used, the surplus going to Red Cross headquarters.

Mr. Ruess's sermon topics at Fresno during September, beginning on the 16th, were: "Why Men Fail," "Why Cities Fail," "Why Nations Fail." He expects to leave for New England early in October.

Rev. E. Stanton Hodgin of Los Angeles is conforming his topics to the local interest incident to the presence of Billy Sunday, speaking on Sunday morning and Thursday evening. From Sept. 23d to Nov. 1st he announces topics covering "Billy Sunday's Bible and the Bible We Believe In," "Billy Sunday's God and Our Conception of Deity," "Billy Sunday's Christ and the Christ We Accept," "Billy Sunday's Prayers and Our Ideas of Prayer," "Billy Sunday's Hell and the People He Sends There," "Billy Sunday's Scheme of Salvation: Does It Work?"

During October and November Rev. Benjamin A. Goodridge of Santa Barbara will deliver a series of sermons dealing with the Reformation, taking up not only the work of Luther, but also that of the reformers before and after him. Services in the church were resumed on September 2nd. Mr. Goodridge preaching on "The Religious Significance of the Present Hour."

Professor Edward Maslin Hulme of the department of history began on September 9th at the University of Idaho a series of lectures to continue through the month before the First Unitarian Society, at Spokane. His topic was "The Birth of Modern Civilization." In part, Professor Hulme said:

"In every vital period of human life there are three great forces at work impelling men upon their onward and upward way. These forces are, first, changes in laws and institutions; second, inventions and discoveries, and, third, a change in the ideal of life.

"The last is always the greatest of these dynamic powers. The ideals of men determine their needs. Ideals in order to live must grow. They must grow with the growth of the world. They must expand to meet the widening needs of successive generations. To each generation there is given the

power to rise and reform the present, and to prepare for the future; but to no generation has there been given the power to recall the past. It is with the present and the future that we must concern ourselves. The web of history is being woven in the loom of time. The shuttles fly quick, and each of them is irrevocable.

"We differ from our fathers in a thousand modes of thought, in a thousand features of social circumstance. In these early and momentous years of the twentieth century we are surrounded by new conditions. We are living in the dawn of a new world. A greater renaissance is at hand. The widening separation of class from class, the passing of the control of industry from the hands of the many to the hands of the few, the failure of the legal and ethical codes of the past to meet the needs of the present, the rise of an educated people discontented with the existing social order, these are among the things that produce the grave problems that now confront us. Changes in laws and in institutions, and inventions and discoveries, shall help us to solve these problems; but in themselves these two forces are insufficient.

"Without the spiritual force of the ideal it is impossible to reconstitute society on the basis of brotherhood, the only basis that will endure. And upon those who grasp this fact rests the responsibility and the high destiny of helping to transform the seething and surging life of today."

Soldiers' Faith

Why should I fear while danger's call is sounding,

Although the end I may not clearly see?
Life is for me not flesh and finite forms,
But sense of things immortal and unseen!
What loss can come to me? Have I not found
Earth full of meaning, and in them I love
The beauty and the presence of my God?

What though I face the battle-line and fall?
How can the bayonet prevail o'er these,—
The Love which holds Humanity at heart,
The Soul's increasing power for Truth and Good?

Ah no! The steel can never reach that far!
For that same spirit which inspired me here
Shall lift me up and speed me on and on!

—*Hurley Begun*, U. S. A. A. S. 115,
Allentown, 1917.

Contributed**Boston in War-Time**

Earl M. Wilbur.

It is over three months since I left California, and absence from family and familiar duties makes it seem much longer than that. The journey eastward was an even more interesting experience than usual. In the first place, it was like reading the calendar backward; for when I left California all Nature was saying midsummer, while each day's journey took me further backward into spring, until here in New England trees had just begun to burst their buds, and gardens had hardly been made. In another respect it was like moving from peace rapidly into war. In California in mid-May there was little to impress upon a casual observer the fact that the nation was at war. But the further east I came, the more evidences of the fact I noticed—the cavalry encampment on the Mexican border, the immense camp near El Paso, the frequent meeting of carloads of recruits going into training, the soldiers guarding every important tunnel or bridge, until here in Boston on my arrival, and ever since, it has been much what I found it at Vancouver two years ago, men in khaki and bluejackets at every turn, and a great fever of war excitement. One other feature of the journey interested me. It was that the further east I came, the poorer the railroad service became. I noted the same surprising fact last year; and I do not hesitate to say on the basis of wide observation that nowhere in the country are the cars so fresh and clean and comfortable and well managed, and both the local and the through service so generally satisfactory, as on the railroads of the Pacific Coast. And nowhere in the country are coaches so shabby and dirty, and the sleepers so old-fashioned, and travel so intolerable in hot weather from smoke and dust, as I have found to be the case here in New England. I frequently ask the question here why it is that the California roads, serving a sparsely settled territory, are giving such good service, and are reported to

be making larger profits than ever before, while the two railroad systems that dominate New England, serving a densely populated territory, and charging nearly as high rates, and giving vastly inferior service, are practically bankrupt; but no one gives a satisfactory explanation.

I landed here at the beginning of the Unitarian anniversary week. It might have been feared that on account of the war attendance at the meetings would be diminished. On the contrary, it was uncommonly large. The churches seemed anxious to get together and consider their duties and opportunities in the face of war; and these questions came up at every meeting. The enthusiasm was unprecedented, the Festival was declared to be the finest for years, and ministers and delegates must have gone home again with clearer vision and stronger resolution not to let the opportunities of the time pass unheeded. The A. U. A. has taken decided leadership in this matter, and has issued various publications for wide circulation bearing on the duties of churches in time of war, and on the proper spirit to maintain. Apart from Red Cross work and work for the French wounded, and various similar activities in which the churches and their people have long been deeply engaged, many of the churches in this vicinity have made large contributions to Y. M. C. A. hut work as the most direct and practical way in which they could help maintain the morale of our boys in camp.

Boston has been whimsically defined as "a state of mind". I have grown somewhat used to it by now, but for a month after I came east it seemed to me that to a considerable degree hereabouts the war was "a state of mind". I had never seen such feverish, nervous activity. At the meetings, in the street cars, between courses at dinner, in some cases even in church, women furiously knitting. Young girls canvassing from house to house voluntarily trying to do their bit by selling Liberty Bonds. Unheard of economies practiced. I was told that wine had disappeared from most of the Back Bay tables, not from temperance reasons, but as a wartime

cutting off of needless extravagance. My hostess guiltily apologized to me for not serving oleomargarine instead of butter. Some of the Back Bay mansions have been given over to canning and preserving classes as a part of food conservation. Many of the most beautiful front lawns have been turned into potato patches. The lawn about Memorial Hall at Harvard has been turned over to the employees of the University Press, who cultivate it after hours. College girls are at work as farm laborers, and doing men's work. And so it goes. Coming as I did from a California still peaceful and quiet, whatever it may now have become, I found the contrast very sharp.

Boston has been more than usually given over to parades and reviews this summer, with large military turnouts—for Joffre, for the Italian envoys, for the Russians, and yesterday for the G. A. R. encampment. Soldiers are almost more numerous than civilians, it sometimes seems. A great proportion of the Harvard students eligible have gone into the R. O. T. C., and have now received their commissions, and a mighty fine-looking lot of young men they are. Not a few who have not enlisted will not return to college because they say, "there'll be no one left there but Pacifists and Yids."

It has been pleasant for me, as an offset to these martial scenes, to find myself amid scenes well loved thirty years ago, and treading the old college yard while I pursue fresh studies in Unitarian history. I have frequently met here Professor Bade and Professor Moses of Berkeley, like myself doing research work at the wonderful Harvard library. It has been a luxury I had almost forgotten how to enjoy, to be able to have three or four hours at a stretch for uninterrupted study, and to make progress that in other circumstances would have been impossible. Fortunately there have also been many pleasant relaxations, as I have gone away to preach over Sundays, and have met old friends or made new ones. Last week such fortune took me down to the much-famed Maine Coast; but I am bold to say that any one who will sail through the San Juan Islands from

Port Townsend to Bellingham need not come to Mount Desert for beautiful scenery. There is an indefinable tang about western scenery that one always misses in the east, beautiful as New England is in summer.

I have met many here who have been glad to welcome a Californian, because they had such a good time at the Conference two years ago; and there have been happy meetings with old western friends like Rev. E. G. Spencer of Woodland and Everett, Dr. Cressey of Portland, Mr. Wendte, Mr. Van Ness, Mr. Geoghegan, Clarence J. Harris, formerly of San Diego, John Lathrop of Brooklyn, Sydney Snow, and my old pupil Otto Duerr. I had the pleasure of assisting in Mr. Harris's installation in June over a thriving church in the beautiful city of Newburgh on the Hudson; and I hope to do the same for Mr. Duerr in the autumn at Laconia, N. H., where he is putting new life into an old and discouraged church. New England will make its return to the west this autumn, when Rev. Bradley Gilman of Canton goes to Palo Alto, and Rev. Charles F. Russell, for many years at Weston, goes to Berkeley to lecture at the School for the Ministry. May I bespeak for them both and their charming wives the cordial welcome they will deserve.

Good Books

The importance of reading, not slight stuff to get through the time, but the best that has been written, forces itself upon me more and more every year I live; it is living in good company, the best company, and people are generally quite keen enough, or too keen, about doing that, yet they will not do it in the simplest and best manner, by reading.
—*Matthew Arnold.*

Gems from students of Professor James Weber Linn: "'In Memoriam' is about a friend of Tennyson's. He was engaged to his sister, but drowned himself, and Tennyson wrote this poem to celebrate his death." "George Eliot's real name was Mary Ann. She did not believe in God, and wrote many novels to prove this."

God Is Courage

Rev. Clarence Reed.

Many persons are coming to realize the truth of the words of Amiel: "There is but one thing needful—to possess God." The deepest craving of man through the ages has been to know God. In the life of primitive man and in the life of to-day we find strivings and endeavors to interpret and express life in terms of the ideal. Every great step in advance in the past has rested on a clearer and more vital idea of the relation of man to God.

We may define God as the progressive realization of truth, justice, courage, love, joy, and beauty. God is the truth we know, think, and speak. Every expression of justice is a window through which we are able to have a vision of God. The home is a temple of God if the mother is an incarnation of love. The highest joys of life are paths which lead to God. Every person who appreciates the manifestations of the beautiful in nature and art lives in the presence of God.

The verse which is more universally treasured than any other in the Bible is "God is love". Many have been the interpretations which have been given to that verse, yet its meaning has not been exhausted.

One of the bright lights amid the dark shadows of the present war has been the development of the belief that God is courage. A great wave of courage has swept over the world and uplifted the entire human race. The belief that God is courage and human life at its best is a glorious adventure is becoming universal.

It had been popular before the war for reformers to denounce the present age as one dominated by materialism and greed. They declared that most men cared only for material things and physical comforts, being altogether indifferent to the ideal. Rich and poor, noble and peasant, have manifested during this war the most wonderful courage, fortitude, self-sacrifice, and devotion to the ideal. Millions of men have freely consecrated their lives and property for a cause they deem to have supreme worth.

The spirit of courage may be seen in the selective draft. All who looked beneath the workings of the mechanism of the draft beheld a glorious courage in the silent, uncomplaining, manly attitude of the millions of American men as they stood in line on registration day. The few refusals to serve and the statements of the conscientious objectors to military service may be likened to the spray of a few waves in comparison to the mighty ocean.

The selective draft has been a wonderful test of American democracy with its varied races and languages. The almost complete absence of criticism and opposition to its workings reveals the inherent loyalty and courage of the American people. Thousands who registered in the draft had fled to this country in order to escape the militarism of Europe, but they recognize the difference between our call in defense of world democracy, and compulsory service to maintain a despotic form of government.

The bravest citizen is not the one who on the impulse of the moment enlists in the army at the first call for volunteers, without considering his obligations to others and the form of service for which he is best suited. The soldier who is most valuable is he who answers the call of his country when he is needed and is ready to fulfill his duty wherever he may be sent.

Universal military service has had a glorious history. It has been one of the foundation stones of free governments. It is not primarily a forced service, since it rests on the basis of the obligation of every citizen to defend the liberties of his country. Monarchies have depended in the past upon hireling armies, while democracies have rested upon the acceptance of universal service. Universal military service is a privilege and a duty in a democracy, as it is the offspring of the love of freedom given to the world by the French Revolution. It was later adopted in the Swiss Federal Constitution of 1848 by which every Swiss is under obligation to perform military service.

Courage is expressed in the expenditure of billions of dollars which represent the accumulated wealth of years, in

defense of the liberties of mankind and for the preservation of the ideals of civilization. Many of the rich people of our country, without any complaint, are not only paying taxes which a few years ago would have been resisted as confiscatory in character, but they are also lavishly spending their money for the purposes of war relief. In this hour of struggle money has value only as it helps to make the world safe for democracy and helps to realize a just and lasting peace.

Many years of peace had caused the great majority of American people to disbelieve in the possibility of a great world war, and for any nation or ruler to cause such a war seemed inconceivable. This war has taken us by surprise and we are only beginning to get our bearings. Our people had dreamed of the brotherhood of nations and universal democracy to be realized through diplomacy and education. We are called upon to win by war that which we had hoped would be attained through peaceful measures.

The war has been so much worse than any person had imagined. Battles in which millions of men have been engaged have raged for weeks over a line hundreds of miles in extent. Where there was one danger in the wars of the past, now there are a dozen. Death lurks in mines under the ground, beneath the waves of the ocean, and in the air. It seems impossible for human nerves to stand such manifold dangers. Peace agitators before the war declared that it would be impossible to secure men who would face the machine guns and the cannons throwing explosive shells which had been invented. The curtain of fire has been developed and other means of destruction more terrible than anything pictured by the peace advocates. It had been predicted that after the first great battle the officers and the soldiers would be so horrified by the great slaughter that they would refuse to continue the conflict.

Men have lived for months and years in the trenches in the continual presence of possible death and they seem to lose all fear of death. The courage developed in this war has not been the type that is necessary in a single des-

perate charge but the kind required to hold a trench month after month amid a rain of exploding shells and against constant attacks as in the case of the heroic defense of Verdun.

The courage of the soldiers in the trenches is not stoical in character. It has certain resemblances to the manifestation of a holy joy. When Colonel Doury of the French army received an order to hold at all costs an especially exposed position, he turned to his men just before he was killed and said: "All right! We will resist. And now boys, here is the password: Smile!"

The supreme joy of life in this war to the French soldier has been the privilege of risking his life in defense of the liberties and the institutions of his country. Soldiers mortally wounded have time and again refused to surrender, and the great desire of the men in the hospitals has been to get back to the firing line.

The idea that God may be found through courage may be seen in the heroic death of the brilliant young American poet Alan Seegar, who was killed in a charge on a German trench July 4, 1916. His poem entitled "I Have a Rendezvous With Death" is one of the great literary productions of the war. He looked death in the face and without fear said:

"At midnight in some flaming town,
When Spring trips north again this year
And I to my pledged word am true!
I shall not fail that rendezvous."

The Belgium people have manifested the divine virtue of courage on a national scale. When thousands of Belgian workingmen were torn from their homes and deported to Germany, they were ordered to sign cards stating that they had voluntarily gone to Germany in order to work. They answered the order as one man: "I will not sign". These Belgians held to their resolution even when subjected to brutalities of various kinds. The German officials, finding that it was impossible to make them work against their will, sent them back to Belgium, a number of them dying from exposure on the way and most of them so broken in health that they will never be able to work again. The manifold expressions of courage on

the part of the Belgium people will be engraved in the immortal annals of history.

The divinity of courage has been shown not only on the battlefield but also by the women who have in many ways made heroic sacrifices. Equal to the heroism of the men at the front is the courage of the women at home who say farewell to those they love most dearly without the shedding of a tear, consecrating their husbands, sons, and brothers to God upon the altar of freedom.

Unitarian Young People's Club

It may be of interest and possibly also of some value to other Unitarian young people's clubs, to learn something about the activities of the Channing Club in Berkeley. With this in view the following is written.

An executive committee composed of the officers and the minister, meets before the fall opening of the club to decide matters of policy and to get things actively started. This year the committee drew up a pamphlet which was widely circulated on the university campus. In it were set forth the purposes of the club and its regular activities.

Every Sunday evening at 6.30 there is a social hour in the Channing Club room. During that hour members and friends of the club meet and learn to know one another. Tea, sandwiches and cake, provided by ladies of the church in turn, are served so that sociability comes easily. Then at 7.30 is the regular meeting at which some capable speaker presents a subject of interest and importance. Thus far speakers and their subjects have been: Mr. Speight, our minister, on "The Call to the Student of Today"; Mr. Austin Lewis, an attorney-at-law, on "Labor in War Time"; Prof. Lewis, of the University Philosophy Department, on "Some Social Issues of the War", and Miss Stebbins, Dean of Women, on "Civilian Relief". The public is welcomed to these meetings and after the talk by the speaker the meeting is thrown open to general discussion.

On the last Sunday of each month there is to be, this year for the first time,

a "New Republic Circle" to take the place of the social hour. Two members will present the important facts brought out in the current issues of the "New Republic" journal, and all present will also have an opportunity to bring up topics for discussion. There are, too, monthly dances, occasional hikes and much friendly visiting of new or prospective members.

In the words of the pamphlet gotten out this year "the club desires to promote in the community:

(1) Spiritual Fellowship—a unity of good purpose, not a uniformity of conviction;

(2) Religious Freedom—the right and duty of individuals to arrive at and to formulate their own convictions upon human life and destiny;

(3) Social Progress, and

(4) The Spirit of Service."

Dorothy Dyar.

[For the PACIFIC UNITARIAN]

Worship

The yellow temple high upon a hill,
Where radiant Hellas bowed to Pallas' fame;

The courts of Zion where Jehovah's name
Was sung in antiphones that echo still;
The spired cathedral reared by Gothic will

In slender arches bent to catch the acclaim
Of him who died upon a cross of shame,—
All these, my soul, an equal awe instill.

Yet am I not content: I am aware

Of loftier peaks far than ever rang

Above the acropolis; than Levites sang;

Than make the priests of Christendom in prayer:

There is a worship passing time and place,—

It is the laughter of a happy race.

—Richard Warner Borst.

The Quest

The work with its tenseness and strain!

The crowds with their jarring unrest!

Yet day after day, men find out a way

To follow a kinglier quest,

A growing to heights unguessed,

A vision o'er peak and plain,

A gaining of power in a quiet hour,

A shaping of life to its best.

—Grace Cook Allen.

We cannot give ourselves credit for any more virtue than we intend; and if we intend well, it always means that we are being led by the spirit of God.—Ames.

In Memoriam**Ellen Downing Hill**

In her home in Concord, New Hampshire, on Sunday, September 2d, Mrs. Ellen Downing Hill, widow of Joseph C. A. Hill, and last survivor of the family of Lewis Downing, founder of the coach industry that made Concord a familiar word around the world, passed from mortal life. She died in the state-ly home in which she was born 89 years ago, and in which, with the exception of a brief residence in San Francisco, all her patient and beautiful life was spent.

A tiny woman, frail and delicate from her birth, Mrs. Hill was for many years tenderly shielded from the storms of life by her loving husband, and by her devoted sister, Miss Mary Ann Downing. Together these three formed a happy household. They lived for the best things in life. They were actively interested in promoting all the educational and charitable work in the city and state. They were both ardent Unitarians, always bearing a hand.

The doors of their hospitable home were always open not only to their many friends, but to the poor and needy who came to them for counsel and help. Since the death of her sister in 1903, Mrs. Hill had been entirely restricted to her own home. Here attended by devoted helpers, she had passed the last 14 years of her life, patiently waiting for the summons to join the dear ones gone before.

Mr. Hill, during his business career in San Francisco, was active in support of the First Church, and for several years the very devoted Superintendent of its Sunday School. Mrs. Hill was an invalid, but her fine spirit endeared her to all who knew her, and the tender care and loving solicitude of her husband were deeply impressive. She never lost her interest in California, and it was a delight to visit her and be able to tell her of the developed lives of the girls of her class in the Sunday School. In spite of her delicate health, she survived all her kin, and with courage and serenity went on alone, respected, admired and loved. Faithful to the end, she lived and died—a good woman.

C. A. M.

Events**Resignation of Rev. Christopher Ruess**

Events deserve to be considered from many viewpoints. We are too apt to accept the one that most concerns the self-interest of the reviewer. As Field Secretary, and from the interest of the churches concerned, the feeling of regret is uppermost, but when one considers the circumstances and fairly weighs the reasons set forth by Mr. Ruess, his action seems not only unobjectionable but fully justified. That it presents a sharp challenge involving a problem not easily solved is only an incident and in no wise reflects upon the good faith of the man who feels called upon to make the change.

That his position may be fully understood before presenting his letter to the people we quote a portion of his notice of renewal of service. He headed it: "The Strange Adventures of a Minister", and said:

"For many weeks your Minister has been Journeying in Humanity. Adventuring in Reality, diving deep down into American life. He has labored, but not as a Minister, in eight hamlets, towns, and cities of Northern California and Southern Oregon, "wet" and "dry", small and large, mining and agricultural, free and "company" towns, producing and consuming towns, attractive and repulsive towns. He has come into personal contact with about 500 families, alien and American, black and white, poor and rich, minimum and maximum, democratic and snobbish, grumbling and contented,—one might almost say, animal and human. His experience has been worth more to you and to him than to have attended the greatest Summer School of Books in America.

"He welcomes you back to Common Worship, where we shall light fires of common aspiration and common service in these great days of common hopes and fears, common sufferings and gains, wherein a New Heaven shall appear in men's religion and a New Earth in their history—new thoughts of God and of Man."

The experience to which he refers was gained while acting as a salesman for

"the Chatauqua desk", and in training others for salesmanship.

His letter of resignation read as follows:

Fresno, Sept. 16, 1917.

To the Trustees, Members and Friends of the Unitarian Churches in Fresno, Hanford, Reedley, Dinuba and Clovis:

Your Minister hereby regretfully tenders his resignation, and asks that the three months' mutual notice provided for between the Fresno Church and its Minister be waived, in order that he may be enabled to leave Fresno for the East at the end of this September month.

At this time your Minister wishes to thank you each and all, and many others outside our Churches, for the privilege of service that has been his during the two and a half years that he has occupied the Fresno pulpit,—not only the privilege of many personal fellowships and friendships, but the great privilege in quiet and in public ways of having done something for the larger life of the community.

This service, however, has of necessity been at a financial loss to himself, and it was to make up that loss that your Minister this summer laid aside the role of clergyman and assumed again the role of salesman, which he once played seventeen years ago. As a result he has discovered that his time and energy are worth, not twice, but several times as much in business service as in the service of the church. His obligation to his immediate family, to relatives, and to his future power and opportunity to serve, require that he accept the opening now presented to him.

For fourteen years since leaving the University,—two years in settlement work and in fire and earthquake relief work, eight years in Juvenile Court and Adult Probation work, and four years in the ministry of the church,—your Minister at relatively low salaries has been a Volunteer enlisted and serving in the Regular Army of the Common Good. Now he desires to emulate the example of Izaak Walton, the delightful author of "The Compleat Angler," who so employed his time that after he was fifty years old he was able to devote the remaining forty years of his life without

wages or salary to public service, friends and letters.

Your Minister leaves the Unitarian work in Fresno and the South San Joaquin Valley with its people united, its place respected among the other churches that work for the fuller coming of the Kingdom of God on earth, and its financial strength about double what it was two and a half years ago. He bespeaks for his successor, whoever shall be your next leader, as he has sought for himself, not a personal loyalty, but the loyalty that all men and women who are not religious "slackers" owe in general to all sincere religious effort, and in particular to that church which best expresses their own personal religious life and ideals in their social aspect.

Very gratefully yours,

Christopher Ruess.

Mr. Ruess has rendered good service and leaves the ministry (temporarily, it is trusted), not by reason of any degree of failure, but to avail himself of an opportunity to use a few years of his greatest physical and mental vigor to good advantage in providing for those depending upon him. He gives up preaching from a sense of duty, seeking material gain not for its own sake, but in fulfillment of obligations to others—those for whom responsibility cannot be ignored with honor. He goes with the respect and the admiration of his associates, and with hearty good wishes in whatever he undertakes from all who know him.

The Honest Man

He that doth still and strongly good pursue,
To God, his neighbor, and himself most true;

Whom neither fear nor fawning can
Unpin, or wrench from giving all their due,

Who rides his sure and even trot,
While the World now rides by, now lags behind,

Who, when great trials come,
Nor seeks nor shuns them, but doth always stay
Till he the thing, and the example weigh;

All being brought into a sum,
What place or person calls for, he doth pay.

—George Herbert.

"Nearly everybody works best, marches best, fights the battle of life best, under a leader. So let all be in wise in the choice of the hero whom they follow."

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph. D.

STUDENT ORGANIZATION.

FRANK R. KENNEL - - - - - President
HARRY WILHELM - - - - - Secretary

COMING EVENTS.

(Open to Friends of the School)
Chapel 4 P. M.

October 2	- - - - -	MR. WILHELM
October 9	- - - - -	MR. DE ROY
October 16	- - - - -	MR. DOWNING
October 23	- - - - -	MISS BUDLONG
October 30	- - - - -	MR. BEARDSLEY

On Tuesday evening, September 18th, we had the pleasure of meeting some of our trustees in an informal way at the school. It was the first time that the present generation of students had met those in whose hands lies their temporal welfare, so that it was a great occasion for all of us. Those of our trustees who visited us were Mr. Frederick Page Cutting, Mr. William Gorrill, Mr. James Severance, and the Rev. Clarence Reed. They were the guests of the Faculty for dinner at the Faculty Club and afterward came over to the school, where the students were waiting to meet them. Our little class-room was quite transformed. We had spent a good part of the afternoon hiding away our scholastic paraphernalia, and by dint of much borrowing from kind friends of rugs and china succeeded in remodelling our hall of learning into a fairly respectable salon. We drank coffee, and chatted, Mr. Speight read to us for a little while, and the evening passed in the pleasant business of getting acquainted. We hope that there will be many more of these meetings, and that the innovation we have made will be a lasting one. For our part, we are persuaded that a Board of Trustees is not nearly so formidable a thing as we thought it might be, and we only hope that their opinion of a Student Body has also not suffered by the experience.

Dr. William S. Morgan preached the sermon in the First Unitarian Church, San Francisco, on September 23d, his subject being "Unitarianism and Modern Thought."

At Dr. Morgan's suggestion, one chapel meeting every term from this time forward will be devoted to our alumni. Perhaps it is more true of us even than of other collegiate bodies, that the real character of our school does not lie in the students who in any particular year happen to be enrolled in it, and whose relations with it are necessarily of a changing and impermanent nature, but in our alumni who have gone out stamped with its very seal and signet to realize in the world the ideals which they have gained in their student life. They are the Pacific Unitarian School in the only real sense. It is upon their lives and accomplishments that our school stands or falls. In their practical experience is tested the worth of all that has been taught to them and is being taught to us today.

We want to keep in touch with our alumni. It so often happens that when men leave the school they drop out of its life almost entirely. They become engrossed in their own work, the incoming generation of students does not know them, and they lose the sense of contact with us. To prevent this we are planning to ask each alumnus to write to us once a term and tell us all he is doing. A chapel meeting will be devoted to the reading of these letters, and we hope that every one of our graduates will let us hear from him.

Part of chapel last Tuesday was spent in a discussion of the innovation of the First Interdenominational Church of San Francisco in having religious services interpreted through the dance. Opinions varied in the student body as to the possibility of using dancing in church worship, and much hot argument was waged on the subject. Those who were opposed, held that the effort of today should be to spiritualize religion and strip it of mere outward forms and practices. The dance, they said, has only figured in primitive religions, and as a religious ceremony has appeared only in the childhood of the

race. It is not suited to religious uses because of the fact that it is primarily based on sex instinct and does not contribute to the highest spiritual emotions. On the other hand, it was argued that as the church makes use of architecture, music, and painting, it should not be unwilling to consider the use of all forms of beautiful art. The extent to which we have developed music in our church worship shows that the dance might also be spiritualized to a corresponding degree. The fault, it was said, lies not in the dance itself, but in the baser uses to which we have put it, and its consequent lack of perfection. Half of the whole trouble consists in our irreverent attitude toward the physical. For the rest, the stigma attached to dancing is, to a great extent, based merely on convention and prejudice.

Whatever may be one's personal decision on this point, however, it will be admitted that the First Interdenominational Church, in Ted Shawn's religious dancing, has made an interesting innovation, and one which may bear results.

H. K.

The Last Adventure

All forms of life are endless; each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
And yet forever new and sweet to men

Gleams hint that life upon some future waits;
The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same Nature which now mates
Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
"The law, uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings.
And heavenward fly—who erept but yesterday."

In life's fair mansion I am but a guest;
And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
The consummation of the poet's dream.
—James Terry White.

God bless the good-natured, for they
bless everybody else.—*Beccher.*

North Pacific Conference

A Session of the Conference will be held with the University Unitarian Church, Seattle, Washington, Tuesday and Wednesday, October 9 and 10, 1917.

PROGRAM.

Tuesday, Oct. 9.

- 9:30 a. m.—Devotional Service, conducted by the minister of the church, Rev. John C. Perkins.
- 10:00 a. m.—Business meeting, with reports, credentials, etc.
- 11:00 a. m.—Address by Prof. Oliver H. Richardson, "The Protestant Reformation in Its Relation to Human Freedom."
- 3:00-5:00 p. m.—Reception of delegates with members of the churches at the home of Rev. and Mrs. Perkins, 1415 E. 63rd Street.
- 8:00 p. m.—Service of Worship with Sermon by Rev. William G. Eliot, Jr., of Portland.

Wednesday, Oct. 10.

- 9:30 a. m.—Business session of the Conference, opened with Prayer.
- 10:00 a. m.—Addresses, "What Does the Church Expect of the Minister?" by Mr. Carl J. Smith and Mr. William H. Gorham.
"What Does the Minister Expect of the Church?" by Rev. N. Addison Baker and Rev. Ernest J. Bowden.
- 11:00 a. m.—Address, "The Church in Time of War," by Prof. Edwin A. Start.
- 12:30 p. m.—Luncheon.
- 2:30 p. m.—Meeting of the Women's Alliance.
- 8:00 p. m.—Addresses, "Religious Emphases for Present-day Problems," by Rev. J. D. O. Powers, Rev. Andrew Fish of Eugene, Oregon, Mr. Charles A. Murdock of San Francisco.

Stephenson and the Gospel

The next book in order of time, to influence me, was the New Testament, and in particular the Gospel according to St. Matthew. I believe it would startle and move anyone if they could make a certain effort of imagination and read it freshly like a book, not droning and dully like a portion of the Bible. Anyone would then be able to see in it those truths which we are all courteously supposed to know, and all modestly refrain from applying.—*Robert Louis Stevenson.*

The doctrine of love, purity, and right living has, step by step, won its way into the hearts of mankind, and has filled the future with hope and promise.—*William McKinley.*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Unitarian Churches at the Cross-roads

The war has revealed and illumined "yet so as through fire" the world as it is. The sorrow of multitudes is clearing and intensifying our vision of what the world ought to be.

The Churches are asking the nations to organize into an international world-order. The Churches themselves have miserably failed to bring about any world order in their own divisions. They realize this. But how much more of human expiation must there yet be to bring us all to that penitence, humility, sacrificial spirit and moral courage essential and necessary to our common task!

We know by the ruthless repetitions of history that an unchurched civilization is a doomed civilization. And we know that no force serves more effectively to unchurch a civilization than a worldly church. The Church is the Savior of civilization only as it practices the presence of the Supreme Savior!

The Churches of Christendom are in two groups,—the Churches of Authority and the Churches of Freedom. The two groups cannot unite so long as they refuse the only possible common standard. The Churches of Authority are over-standardized. The Churches of Freedom are under-standardized. Before we can unite, the Churches of Authority must abate the rigidity of their standards, and the Churches of Freedom must exhibit convincing proof that they have any positive standards at all. Churches of Authority must abandon the coercive principle in their standardizations. The Churches of Freedom must abandon the error of supposing that the only alternative to compulsory standardization is no standardization whatever.

The Churches of Authority can never bring us to accept their compulsory standards. But it is equally true that

the Churches of Freedom can never bring the Churches of Authority to accept a freedom that boasts of the negation of all standards.

The Churches of Freedom are at the cross-roads, with possibilities of achievement before them which we cannot contemplate without rapture, with possibilities of failure that we can survey only with anguish. The Churches of Freedom must standardize or they are doomed.

Every minister of a Church of Freedom has been asked a thousand times: "What does your Church believe?" He has replied a thousand times: "We have no creed." He has replied but he has not answered—For the questioner meant to ask: "What are your standards?" The response raised an issue not in the questioner's mind at all. "We have no creed" can be uttered with some pride. It does not sound quite so well to say: "We have no standards." The questioner had a right to know what the standards of a Church of Freedom are, and if a Church of Freedom has no standards, so much the worse for the Church of Freedom.

Have not the Churches of Freedom a lesson to learn from their failures? What can be expected of a bewildered world when one exponent of these churches avows allegiance to Christ and another repudiates; when one is a theist and another an atheist; when one would build a religious the other a secular organization; when one is affianced to God the Spirit and the other makes a god of economic determinism!

Undoubtedly these alternatives as here framed exhibit the personal equation and appear to beg the question. But if the reader notes only that, he will miss the point entirely. So far as the present argument goes, let any one put the alternatives to suit himself. The point is that as a group of Churches we are sadly crippled in our world-task by the inevitable misunderstandings in-

eident to such fundamental incompatibilities. We fail to win the simple because they do not understand such absence of standard. Do we not sometimes fail to win the intelligent just because they do understand the absence of standard,—because they see all too clearly what it signifies?

And yet too often the exponents of the Churches of Freedom even boast of their differences as if there were virtue in the mere differing. If they will only survey the sin and woe of the world and contrast with these their own equipment for meeting the world's need, how can they in all conscience fail to acknowledge that any such differences in faith or works as impair our spiritual efficiency ought to receive earnest and unremitting attention!

The true alternative to compulsory standards outwardly impressed is voluntary standards inwardly developed.

Some one may ask: "Can standardization mean anything else but enforced standardization? Do you really propose a true alternative when you propose voluntary standardization? Are you not naively assuming that your own standard is actually the standard for all? Are you willing for the sake of standardization that the standard for us all should be the other man's standard if that other man chance to differ radically with you?"

The answer to all these questions is that voluntary standards *can* be inwardly developed. The proof is the fact that at least one voluntary standard has been thus developed. For without any doubt the Churches of Freedom have been standardized to freedom. That standard is established. And yet no creed enforces it. It has come about by inward development. The Churches of Freedom are also standardized to veracity. But no hierarchy or synod, council or prelate enforces that standard. Nevertheless freedom and veracity are the irrevocable standards of the Churches of Freedom.

But both freedom and veracity may be had outside any Church. To that extent they are not positive religious standards. The Churches of Freedom are imperfectly standardized until that which makes them Churches at all is

just as firmly standardized as the freedom and veracity which have been happily already so standardized as to condition all further standardizing. That is to say the standards of the Churches of Freedom, if they are to be consistent with the established standards of freedom and veracity will always be mobile standards, and they will not be impressed by external authority, but developed by inward consent.

Shall the Churches of Freedom proceed to do nothing at all about it? Shall the desired standards be permitted to follow the illustrious example of Topsy? Alas, most standards that "just grow" grow down and back and more like another topsy—whose last name is turvy. What can the Churches of Freedom do in the face of existing divergences? One answer is plain: *Compare views in a friendly spirit, but incessantly, and with sincere attempt at mutual understanding, sympathy and appreciation.*

For some temperaments there is no half-way between acrimonious controversy and sullen silence; and the contention here is that both are bad. At least both are bad in comparison with sincere and magnanimous reasonings together between men, who, however they may differ in conviction, refuse steadfastly to put differences of opinion into personal terms, and who acknowledge in thought and deed the fallacious moral logic in the "argument by epithet."

The Unitarian Churches are Churches of Freedom. They are therefore, with all other Churches of Freedom, at the cross-roads. It is inconceivable that they of all the Churches are ready and fully equipped for the stupendous work ahead. It is plain that they need standardization. It is certain that that standardization must be voluntary and inwardly developed. It is clear that it must be mobile standardization—ever moving by free inward development toward perfection. And it is equally true that such standardization can come largely by discussion,—and by the test of experience and the inspiration of example.

It is with the conviction that discussion directed to the perfecting of our Churches is our duty, that Constructive Church Ideals was made a department

of the *Pacific Unitarian*; and it is with that conviction that this department will be continued. To the end that there may be some greater degree of consecutiveness in our thought, I propose to write something each issue touching the central problem above indicated. I shall welcome any contribution that touches the central theme, or that in any way concerns Constructive Church Ideals. Articles *Con* will be welcome as well as articles *Pro*; and a faithful attempt will be made to conduct the discussion in a spirit of fairness.

Nor should it be forgotten that beside such "high argument", there will be a continuing welcome to all contributions, long or short, that offer concrete and practical suggestions looking to the constructive perfecting of the details of the work and worship of our Churches.

W. G. E., Jr.

The Wise and Understanding Heart

There is a way of expressing our opinions without giving offense; there is an art which teaches us to listen, gives us a desire to understand, enables us to enter on occasion into the minds of others—in short, to exhibit in discussions, even those on politics, religion and morals, the courtesy too often reserved for trivial and indifferent matters. While this courtesy is maintained it seems to me that divisions are less acute and disputes less bitter. Now such respect for the opinions of others is not to be acquired without sustained effort; and I know no more powerful ally in the overcoming of that intolerance which is a natural instinct than philosophic culture. Aristotle said that in a republic where all the citizens were lovers of knowledge and given to reflection they would all love one another. He did not eman by this, I take it, that knowledge would put an end to dispute, but rather that dispute loses its bitterness, and strife its intensity, when lifted into the realm of pure thought—into a world of tranquility, measure, and harmony. For the idea is friendly to the idea, even to the contrary idea.—*Henri Bergson*.

Selected

A Pastoral Letter

Rev. Arthur B. Heeb of Stockton addressed to his people as a summons to resumed services after the summer vacation, the following admirable pastoral letter:

You are interested in religion and life. I think I am making no mistake. The religion of tradition may be decadent but religious yearnings are not. In the four years I have had the privilege of ministering to a liberal church in your midst. I have never found anyone who was not at heart intensely religious.

Never since the human heart began to beat has it hungered more for the Bread of Life. H. G. Wells in his latest book describes this hunger: "Religion is the first thing and the last thing, and until a man has found God and been found by God he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor, but all these things fall into place and life falls into place only with God."

May I further describe the deep religious cravings of modern seekers after God?

First and last we require a broad, generous and reverent interpretation of the life that now is on the basis of infinite life.

We need the guidance of that Spirit which has guided all progress from darkness to light, called love out of hate and made the slavery of body and mind into a freedom for higher service and nobler expression.

Above all we find it necessary to cultivate the mind and heart that we may become creators with the Spiritual Reality at work in us.

I know that the terrible stress of these times is laying a heavy burden on your heart and mind. It is my privilege to inform you that during the coming church year I shall devote much of my attention to the questions men are asking of religious leaders. Among them a modern and adequate thought of God, a spiritual interpretation of the life of today and a liberal basis for world unity are paramount considerations.

I invite your attention to these themes because the world war will produce a host of fatalistic interpretations of God. It will tempt careless or designing men to interpret God's purposes after their own minds. Finally, the most tolerant religion is the best religion, the only one that can rise to the mountain height of world unity.

This church extends to you a most hearty invitation to become acquainted with its message and purpose.

"What modern man and modern society require above all things is a clear and distinct codification of the moral consciousness of civilized man, not merely in a theoretic disquisition or in vague and general terms, which evade immediate application to the more complex or subtle needs of our daily life; but one which, arising out of the clear and unbiased study of the actual problems of life, is fitted to meet every definite difficulty and to direct all moral effort towards one great and universally accepted end. It is the absence of such an adequate ethical code, truly expressive of the best in us and accepted by all and the means of bringing such a code to the knowledge of men, penetrating our educative system in its most elementary form as it applies even to the youngest children and is continuously impressed upon all people in every age of their life—it is the absence of such an effective system of moral education which lies at the root of all that is bad and irrational, not only in individual life, but in national life, and that has made this great war—at once barbarous, pedantically cruel, and unspeakably stupid—possible in modern times."—*Sir Charles Waldstein*.

Faith and trust, and the pledging of ourselves to the infinite will and love, are qualities that cannot be created in us by the Almighty as natural forms of our inward constitution. They are results of the spiritual powers set in opposition to hardship, perplexity, sorrow, and the sight of things seeming to drift wrong.—*Starr King*.

"There can be no true international life unless the nations remain to possess

it. There can never be a spiritual body unless that body, like the ideal Pauline church, has its many members. The citizens of the world of the future will not lose their distinct countries. What will pass away will be that insistent mutual hostility which gives to the nations of today, even in times of peace, so many of the hateful and distracting characters of a detached individual man. In case of human individuals, the sort of individualism which is opposed to the spirit of loyalty, is what I have already called the individualism of the detached individual man—the individualism of the man who belongs to no community which he loves, and to which he can devote himself with all his heart, and his soul, and his mind, and his strength. In so far as liberty and democracy, and independence of soul, mean that sort of individualism, they have never saved men and never can save men. For mere detachment, mere self-will can never be satisfied with itself, can never win its goal. What saves us on any level of human social life is union."—*Woodrow Wilson*.

Faith and Service

A DEDICATION TO SERVICE

We will serve the cause of religion; guarding freedom of thought, broadening fellowship, strengthening character, and helping to build the Church of the future which shall be

"Wide as is the love of God,
Ample as the needs of men."

We will serve the cause of education; with all our power and influence aiding those who are conserving the home and those who champion high ideals in school and college; cherishing the heritage of the past, meeting the present need, and preparing for the responsibilities of the future.

We will serve the cause of justice; exposing all oppression of the weak by the strong, giving our strength and effort to secure for every class and individual fair treatment from every other; and helping to create public opinion which will give impartial hearing to all who are aggrieved.

We will serve the cause of freedom; making no compromise with any kind

of slavery; protecting women, children and the poor from the exploitation of the unscrupulous; and resisting every attack upon free thought or free speech.

We will serve the cause of peace; furthering all efforts to displace fear by goodwill, the appeal to force by arbitration, the false loyalty that blindly obeys by the true loyalty that sides always with the right.

We will serve the cause of temperance; keeping ourselves, our homes, our community sober, clean and safe.

We will serve the cause of progress; hoping and working for the City beautiful, the State governed in honesty and justice, the Nation righteous, and the World at peace, wherein shall be taken and given "from each according to his ability and to each according to his need."

A PROFESSION OF FAITH

Our faith is in the Fatherhood of God, the One-in-All, Life, Light, and Love infinite and eternal, in whom we live and move and have our being.

Our faith is in the Brotherhood of Man, for we count nothing good for self that is not good for all and we labor for the divine commonwealth of love and peace on earth of which every good life is a prophecy.

Our faith is in the leadership of Jesus, the greatest of the prophets of the religion of the spirit.

Our faith is in salvation by character, and we are confident that no evil can befall the good man in life or death and that all things work together for the victory of good.

Our faith is in the progress of mankind onward and upward forever, and this is the faith which makes faithful.

—H. E. B. S. in *Berkeley Unity*.

On September 23d, Mr. J. Conklin Brown, one of the best of men and an especially devoted supporter of our denomination, died at his home in Berkeley. In our next issue will appear a tribute to his memory.

The church at Pomona resumed service on September 2d, Rev. Francis Watry speaking on "The Church as It Is and as It Should Be."

Two Significant Quotations

We give without comment, for none is needed, the two following quotations. The first is a letter to Mrs. Barr, the novelist, which she gives in her autobiography, "All the Days of My Life."

"My dear Mrs. Barr:

Even in this time of great sorrow, I cannot forbear to thank you for your book, 'Prisoners of Conscience,' I have wandered in the Shetland and Orkneys, and crossed the Pentland Firth, and know the bleakness of the islands and the wildness of the seas that moan around them. I have journeyed, too, through the desolate creed of Calvinism, fought with its despairs in my soul standing by many a death-bed, and beside many an open grave, until God gave me victory over the cruel logic of men that belied His loving heart. Years ago, as you know, freedom came to my soul through the truth as it is in Jesus, and I have been trying to preach it ever since. I am grateful to you for the power, the depth of feeling, the intense earnestness, with which you have told this truth in your noble story. God and Little Children—you know my creed. And I will preach it in the Church as long as I am permitted, because that church needs it most. And now it comes to me with a new meaning, for my own dear little Bernard is with God in His Heaven which is full of happy children.

Faithfully yours,

HENRY VAN DYKE."

The other quotation is from the Sunday-School Times for February 5, 1916, and is cited in the Outlook for December 20th. The first two sentences were italicized by the Sunday-School Times.

"There is no such thing as the universal brotherhood of man."

"There is no universal Fatherhood of God. God is not the Father of all men."

"The natural brotherhood of human blood is the brotherhood of the family and fatherhood of Satan. The supernatural brotherhood won through the shed blood of Jesus Christ is the brotherhood of believers, who alone have entered into the family of God, and to whom alone he can become Father."

There can be no brotherhood between those families whose fathers are respectively God and Satan."—*Faith and Freedom*.

On the Difficulty of Believing in Immortality

Walt Whitman's Answer

In "Autumn Rivulets," poem entitled, "Who Learns My Lesson Complete,"

Who learns my lesson complete? * * *

It is no lesson—it lets down the bars to a good lesson,

And that to another, and every one to another still.

I lie abstracted and hear beautiful tales of things and the reasons of things,

They are so beautiful I nudge myself to listen.

I cannot say to any person what I hear—I cannot say it to myself—it is very wonderful.

It is no small matter, this round and delicious globe moving so exactly in its orbit for ever and ever, without one jolt or the untruth of a single second,

I do not think it was made in six days, nor in ten thousand years, nor ten millions of years, Nor planned and built one thing after another as an architect plans and builds a house.

I do not think seventy years is the time of a man or woman,

Nor that seventy millions of years is the time of a man, or woman,

Nor that years will ever stop the existence of me, or of any one else.

Is it wonderful that I should be immortal? as every one is immortal:

I know it is wonderful, but my eyesight is equally wonderful, and how I was conceived in my mother's womb is equally wonderful,

And passed from a babe in the creeping trance of a couple of summers and winters to articulate and walk—all this is equally wonderful.

And that my soul embraces you this hour, and we affect each other without ever seeing each other, and never perhaps to see each other, is every bit as wonderful.

And that I can think such thoughts as these is just as wonderful,

And that I can remind you, and you think them and know them to be true, is just as wonderful.

And that the moon spins round the earth and on with the earth, is equally wonderful.

And that they balance themselves with the sun and stars is equally wonderful.

Books

"WHY ITALY ENTERED THE GREAT WAR"—Published by the Italian-American Publishing Co., of Chicago, Ill.

The author of this interesting work is evidently familiar with Italian history, and a passion for telling the truth is clearly manifested throughout the entire book.

His style is clear and his thorough knowledge of the language is undisputed.

It will be sincerely appreciated by those who are earnestly studying the question of why Italy went into the European conflict, and will certainly illuminate to satisfaction the minds of those who think or believed Italy has betrayed her former allies.

To them we recommend it heartily.

Personally we feel moved to congratulate the author for his skillful handling of a vitally interesting subject.

THE SYMPATHY OF RELIGIONS, by Geo. R. Dodson, Ph. D. The Beacon Press, Boston; \$1.25 net.

This admirable book is published as one of the Beacon course in Religious Education, but wholly avoids the text-book form. It is intended for pupils of twenty years of age, but may profitably be used by any one interested in the sympathetic study of comparative religion.

Its plan is distinctive and wise. It is not a presentation of external and historic facts, but of their significance and interpretation. It is little concerned with the erudities or weaknesses of any form, but presents each at its highest development. It seeks to interpret the spiritual attitude of each to get at the inner life, the soul of Christianity, of classic Greece, and of India. Judaism and Christianity are treated together, since they are parts of one stream of development. Each is taken at its best, as is the Greek religion and the three related religions of India.

In the chapter on Data and Methods the author sets forth the necessity of something more than knowledge in the understanding of the religious life of a race. There are normal religious experiences which alone can serve as a key. "If good work is ever done in this field, it can be the product of those only whose hearts have not been chilled by their scholarships and whose fineness of insight has not been spoiled by their enthusiasm."

Referring to Plato he says: "His highest philosophy was his own life understood, his own love pervaded by instinct."

"Had he been merely a perfect, logical machine and his philosophy 'a soulless play of concepts' he would not be what after twenty-four centuries he still is, the most influential thinker that has been on the planet."

"Christianity at Its Best", Part II of the book, consists of three fine chapters: "As Love to God," "As Love to Man," and "Living Epistles." Part III is devoted to "The Religion of Greece," and Part IV to "The Religions of India." Part V treats of "The Beginnings of Religion Interpreted in the Light of the Highest Development."

It is of great interest to find how clearly it appears that Religion is one, and that at their highest the various forms of religion differ little in expression. "The poets and the prophets of the race, from the writer of 104th psalm to Tagore, render the same report." "It does not seem irrational to believe that what they say they see is really there."

"There is one Religion behind all the creeds and in all the religions of the world. The spiritual life of humanity is one life, and between the yearnings and crude guesses of primitive men and the purified faith and noble philosophy of the present there is a rational connection. The germ of the most elevated thought and the purest love was present in the beginning, and the relation of the lower stage to the higher is that of bud and blossom or flower and fruit. Each stage in the religious life of mankind has its value, its importance, and its right to exist, and no religion is beneath notice."

It is made manifest that each religion adds something to the common stock. Plato's conception is pre-evolutionary and consequently too rigid. "The moral life is a process of growth. Good is that which promotes this development, bad is that which hinders it." So Hinduism at its best has a very important contribution to make to our spiritual life. India "intuitively knows that at the heart of things there is not only a God of righteousness and a Holy Spirit which leads into all truth, but that love is there also and that where love is beauty is and joy is, for these three are one."

Dr. Dodson offers a very pertinent illustration of the unreasonableness of those who refuse to accept and profit by concrete spiritual movements because they are not identical with absolute religion. He says one might as well refuse to eat apples, peaches and pears because they are not simply fruit.

STARR KING IN CALIFORNIA—Rev. William Day Simonds. Paul Elder & Co. \$1.25 net.

This fine tribute has been previously noted, but merits further commendation. As cumulative testimony we add what others have recently said.

"Since Jeremiah Lynch performed his splendid service for the memory of David Broderick in 'A Senator of the Fifties' no finer piece of Western biography has been done than that of 'Starr King in California,' by William Day Simonds."—*San Francisco Chronicle*.

"A story rich in human interest, which, because of its historical significance, should appeal to readers in general and to Californians in particular. 'Starr King in California' is not only admirable as a biographical work, but as a valuable contribution to the literature of the State, the author's style being characterized by purity of diction and grace of expression."—*San Francisco Bulletin*.

"In such a time as this, when our American people are once more confronted by great problems of political duty and self-sacrifice for the larger welfare of mankind, the appearance of this tribute to Starr King is most timely. Like

Edward Everett Hale's 'Man Without a Country,' it ought to perform a mission in nerving our youth to courage and devotion, and strengthening us all in faithful endurance and sacrifice."—*Oakland Transcript*.

"'Starr King in California' is a very thorough, sympathetic and complete study. It is a book every California patriot should read, and it should be placed in every school, town and city library for the benefit of all lovers of good men and good literature."—*George Wharton James*.

"Admirably done and worthy of its great theme. The chapter on political conditions in California in the early sixties is a valuable summary of facts none too well known and nowhere so well put together. Extracts from King's public utterances are excellently chosen, and together with the author's graphic presentation, make one realize what a public influence he was, and how much we owe him."—*Rev. Chas. W. Wendle, D. D.*

From the Churches

LOS ANGELES.—September 2nd found congregation and minister in their accustomed places and manifestly glad to be together again. All the activities opened vigorously. Through its good friends the Sunday school kept up its collecting of old papers during vacation and now reports over \$60 income from that source. The efforts of the young people in carrying on church services during July were much appreciated.

The Alliance met often in vacation for war sewing and for recreation at the homes of members. A wonderful day was spent at Hermosa Beach as the guests of Mr. and Mrs. Thomas Pascoe.

Social Service sessions have been not only informing but stimulating. A review of the School Garden campaign by one of the officers satisfied every one that more good than was thought possible has been wrought. The work of the national and local war library boards was ably presented. "A good book is an antidote for loneliness, better, it may ward off the temptation of undesirable companionship. Above all Our Enemy Wins in this war, whether We win or lose, in just such proportion as our boys lose their tenderness, their gentleness and their fineness. We cannot go with them into camp, let us send our best substitutes, insufficient though they be, good, wholesome books."

Billy Sunday, the spectacular, is here since September, but not "with us."

All that a carefully planned system, which would give points to big business anywhere, subsidized papers, hypnotized people and unlimited resources can do have been used to the utmost.

Our church, the Universalist, and the Church of the People are combining for publicity, calling attention to a sane gospel. Each of these ministers is presenting each Sunday the fundamentals of religion, not theology. Mr. Hodgins has a series of sermons on the essentials of our faith, and at the mid-week meeting the previous Sunday's topic is presented informally, followed by open discussion.

"Who Are Bible Christians?" ought to be published as an A. U. A. tract, for it is one of the clearest, fairest, most convincing presentments of the evolution of the Bible that has ever come under our notice.

STOCKTON.—Our church services were resumed on Sept. 2nd and the first Alliance meeting was held Thursday, Sept. 6th, at which plans were laid for the year's work. Friday, Sept. 21st, we are to have a "get-together" social. The latter part of October the Alliance will be sponsor for an evening's entertainment to consist of George Bernard Shaw's one act play, "A Man of Destiny," to be followed by dancing. In November the Men's Club will have an evening. Dec. 13th will be given our annual bazaar, for which needles are now flying, and the Alliance meeting every Thursday. Monday, Sept. 10th, church people were guests of Mr. Heeb and his class on a boat ride down the channel. A splendid time and the discovery of some heretofore unknown oarsmen (and women) were net results. Sunday, the 23rd, Mr. Heeb gave us a most excellent sermon on "Love of Loyalty." After service all united in asking him to some day repeat it, so those who were absent from us that day might still hear it.

On the 16th Mr. Heeb gave a short review of Wells' much-read and talked-of, "God, the Invisible King."

OAKLAND.—Sunday, September 2nd, marked the beginning of the eleventh year of the present pastorate. The an-

niversary sermon at 11 a. m., "Ten Years in an Oakland Pulpit During the Greatest Decade of the World's History," was given by our beloved minister, the Rev. Wm. Day Simonds. In the evening at 7.45, Prof. W. H. Carruth, of Stanford University, author of the well known poem, "Each in His Own Tongue," delivered the Anniversary Address, when short speeches of good cheer were also enjoyed from the Hon. Chas. A. Murdock, Editor of the "*Pacific Unitarian*"; Rev. H. E. B. Speight, of Berkeley, and the Rev. Wm. Nat Friend, of Oakland. Mr. Simonds spoke a few words at parting; Col. John P. Irish presided; and Dr. William S. Morgan, of Berkeley, pronounced the benediction. The church was beautifully decorated, and a fairly large congregation attended both services.

The following Wednesday evening, in place of the annual banquet, we had an Anniversary Social, when a special musical and literary program, arranged by our soloist, Mrs. J. M. Macgregor, Mrs. L. D. Voice, and Dr. W. J. McCracken, was much enjoyed. The artists were: Misses Olive and Ruth Reed, Mrs. Randolph, Miss Treadwell, Mrs. Slemmons, Misses Lydia and Hortense Roberts, Mrs. Westdahl, and our new organist, Mrs. Swift. Mr. Simonds gave a short address, and Mr. Fritsch presided. Refreshments and dancing concluded the evening.

H. G. Wells' new book, "God, the Invisible King," the most widely discussed book of the present day, and Mark Twain's "The Mysterious Stranger," published since his death, were ably reviewed by Mr. Simonds at the Monthly Book Review on September 17th.

The new superintendent of the Sunday School, Mr. Wilhelm, is already very popular.

We are very pleased to learn that the minister's sermon, "Napoleon, and the Man of Nazareth," published in pamphlet form some months ago, has recently been re-printed in "The Era," and also in "The Christian Register."

SAN FRANCISCO.—The first three sermons for September formed a compactly related group on the three great types who embody the essential elements in all

ethics: Moses, Jesus, and Plato. They typify Duty, Charity, and Ideality.

The first sermon considered "The Sense of Duty and Justice as a cornerstone to the whole structures of human life: The teaching of Moses."

The second reached "Beyond the sense of Duty and Justice—the Spirit of Charity: The teaching of Jesus."

The third treated "Rational and Practical Idealism—Evolution made Conscience: The teaching of Plato."

Mr. Dutton was at his best and was convincing and impressive. The ten commandments took on a deeper meaning, the place of Love was made more vital, and the idealism of Plato more wonderful and admirable.

On the 23rd the pulpit was occupied by Dr. W. S. Morgan, who contrasted the seen and the unseen, the material and the eternal. He made very clear the distinction between the life within and the life without, between the facts of nature and the thoughts of man, and of the tremendous change in our conception of both men and God that followed the discoveries of Darwin.

On Sept. 3d, the Channing Auxiliary was addressed by Rabbi Martin A. Meyer. The first meeting of the Society for Christian Work was informal—a pleasant exchange of vacation experiences. On the 24th, Rev. Arch Perrin spoke on "The Music of the Labor Movement."

The Men's Club held a well-attended meeting on Thursday evening, Sept. 20, when it was addressed by Mr. Ralph P. Merrett, the special representative of Herbert Hoover, who spoke on "Food Conservation". He is especially in charge of fruit administration, and spoke interestingly and also gave much valuable information.

On the afternoon of Monday, Oct. 1st, Dr. Henry Frank will lecture on "The Moral and Spiritual Symbolism of Wagner's Parsifal."

The Channing Auxiliary announces an informal social and entertainment in the church parlors on Friday evening, Oct. 12th. The proceeds from a fifty cents admission fee will enable the society to "do its bit" for the country in some fitting way.

SANTA BARBARA.—The church reopened for services on September 2, after six weeks' vacation. The congregation on that day was excellent, and there was a fine, cordial spirit. Perhaps never before has the vacation time been so filled with activities. Some of the men have been drilling in the Constabulary, and the women have been holding all-day meetings every week, sewing for the Red Cross. A large number of well-made garments has been the result. Classes for surgical dressing, home nursing, and the various branches of War Relief have taken the time and strength of some of our women for two or more days in each week.

Our Alliance joined the Home Defense League at the time of its formation, and one of its first duties was to canvas a certain district of the city with food pledges.

When the Santa Barbara branch of the Red Cross was asked to provide five hundred sets of knitted garments before the first of October, Mrs. Goodridge assumed the responsibility of getting the women to knit, and distributing wool and directions. That work went bravely on, and the number of sets pledged by our society was more than doubled.

As all our young men of suitable age, who are physically fit, had already enlisted, the draft has made no difference in our numbers. Now some of them are in France, and others are in training camps. All are doing credit to themselves and us.

A large flag has always its place of honor on the wall at the right hand side of the pulpit, and on special occasions a cluster of the flags of our Allies is displayed. On September 2 Mr. Goodridge preached on "The Religious Significance of the Present Hour." On the 16th his subject was "Making Wider the Bounds of Freedom." A spirit of fine patriotism is manifest in both pulpit and pew.

When the program committee of the Women's Alliance considered the subject to which they should give their attention this year, they found their minds so absorbed with present day conditions that nothing unconnected with them seemed sufficiently vital to be interesting. Finally they decided to learn what they can

of all that has been done for the alleviation of human suffering, both in war and peace. The title chosen is "Good Samaritans in All Times." The special titles for each month will awaken interest and curiosity.

Sunday School re-opened also on September 2. There was a full supply of teachers and officers, and the superintendent does not now have to do double duty, as formerly. The younger classes are rejoicing in the attractive lessons of the new Beacon course of lessons.

VICTORIA.—September 21st the church and congregation gathered for their annual meeting. There was a capital attendance, the only drawback to the occasion being the absence, through serious illness, of our president, Mr. Morgan. Reports were read showing that the church has weathered its war-storms with unimpaired vitality. The election of officers gives the happiest promise for the coming year.

The minister, Rev. E. J. Bowden, gave a forecast of the programme for the coming year. Our church is in a center which is calling loudly for the organization of social life, so our activities promise to be varied, and include a series of educational and inspirational addresses on Sunday evenings by leading citizens: a Thursday evening gathering, varying in form, but always tending to develop our ideals and practice; and a Musical Association, which will add charm to all departments of church work. The rising tide of enthusiasm in the church bids fair to give this forecast a happy realization.

The Social Club of the Long Beach church was entertained by Dr. and Mrs. S. L. Luce at their residence on the evening of September 5. Rev. and Mrs. D. M. Kirkpatrick read interesting letters from correspondents in Great Britain bearing especially on war conditions and the heroism developed by the great challenge.

Santa Cruz has a record-breaking cherry tree. In an orchard on the Tait ranch one tree last season bore 2,400 pounds of fruit.

Sparks

Wife: "Can you let me have a little money, John?" Hub: "Certainly, my dear. About how little?"—*Boston Transcript*.

"I'm quite a near neighbor of yours now," said Mr. Bore. "I'm living just across the river." "Indeed," replied Miss Smart. "I hope you'll drop in some day."

A college president known for his drollery was describing the Home Guard of Connecticut: "An admirable force whose service will be confined to the State except in case of invasion."

In a Pennsylvania city there is a theological school. Many of the students go out to preach, and return Monday morning. A half-dozen came in on the same train, all in clerical black. A traveling man said to the station porter moving a truck of milk-cans, "Who are those fellows?" "Them? Oh, them's empties."

A girl who was running a London bus was making out her first report. Under the heading "Accidents" she stated: "Bumped into an old gent." Under the heading "Remarks" she said: "Simply awful."

A soldier in the English army wrote home: "They put me in barracks; they took away my clothes and put me in khaki; they took away my name and made me 'No. 575'; they took me to church, where I'd never been before, and made me listen to a sermon for forty minutes. Then the parson said: 'No. 575. Art thou weary, art thou languid?' and I got seven days in the guard-house because I answered that I certainly was."—*Christian Register*.

A San Francisco real estate dealer sold to a widow a house she had long rented. Her monthly payments were little more than the rent she had payed. One day she asked him to bring her a statement of all she owed. He replied, "I hope you haven't borrowed the money to pay me." She replied, "No, I haven't. My mother has been worried that I owed so much, and has prayed a great deal that I might get out of debt, and I—bought a lottery ticket and won the capital prize."

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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

To the Adventurous Bowman*

San Francisco, 1917.

Firm on thy lofty column, archer, still
Thou standest, piercing with thy gaze the skies.
Palace and garden, court and colonnade,
Yielding their treasures to the spoilers' hands,
Alike lie low; the merry fun-makers have fled,
Music no longer thralls, the lights are quenched;
Yet thou, with unlowered aim, with brow intent,
Remainest faithful to thy high emprise.
Majestic figure, thou! putting to shame
Us humbler folk; we, craven, let Despair
Grope mid our heartstrings, when are wrecked our
hopes;
By Fear companioned, from the appointed task
We shrink; thou, unafraid, dost welcome it.
Impart to me thy secret, hero-soul!
Thy steadfast courage lend; thy hope; thy faith;—
That when yon star, compelled, falls at thy feet,
I may, like thee, a sure achiever stand.

ELIZABETH BREWER EASTON.

* The Adventurous Bowman is the striking figure that surmounts "The Column of Progress," a conspicuous feature of the Panama-Pacific Exposition. It was erected at the intersection of two streets temporarily closed and by resolution of the Board of Supervisors was allowed to remain standing, it being intended to substitute permanent material for the travertine covering and make it an enduring memorial. It now stands alone,—the palaces and courts having wholly disappeared, and is a commanding object.—[Editor]

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The Value of a Smile

How beautiful the face of those whose smile
Doth make God's sunshine in the heart of toil;
In low sick rooms, a presence as of health;
The true rich folk, in whom the poor have
wealth.

—Gerald Massey.

If one asks the question—Why the Unitarian Church? he really puts two questions.

Why the church, comes first. If its value and right to be, are established, then the consideration may be extended to the qualifying designation—Unitarian. What is the church for? What does it do? What is its function in society? For almost two thousand years it has been a factor in the life of man. It is the only institution in what we call Christian civilization that stands for organized religion. It serves Christianity as temple worship and the synagogue served Judaism. At times it has seemed to exist for its own sake, and to have well nigh forgotten the end in its concern for the way. But through the ages, in varying forms and advancing spirit it has stood for righteousness and the worship of God. For fifteen hundred years it was a world power—mixed of good and ill. Then came Martin Luther and the Renaissance. The bonds that controlled the thought of man were broken. The authority of the church suffered loss. The Bible was exalted and churches multiplied, for men set free found many creeds. For four hundred years differentiation fostered the splitting but within the bounds of the theological conception of the early Fathers and the scheme of salvation around which they clustered.

Then in New England began a new revolt against authority in matter of belief, and an insistence on the right of man to use his reason in religion, as

elsewhere. The Unitarian church began in denial and protest, but it held on to what it believed to be the spirit of the teachings of Jesus. It had and has no creed. After years of effort to adjust differences of opinion as to a statement that would be both inclusive and adequate the following was adopted in 1869:

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

In the mean time the great body of Christian churches has moved forward. Without essential modification of credal basis, they place greater emphasis on the essential things of spiritual life. Practical religion is summed up in "love to God and love to man," and by their works the churches of Christendom show it. Theoretically they largely hold to certain beliefs as necessary for salvation, but both preaching and practice are directed almost exclusively to fostering the Christ-like life.

The old exclusive plan is still preached. It is almost as much out of date as Goliath's sling. The last century has brought great changes in theological conceptions. Darwin's teachings called in question much that had been generally accepted, and thinking men have been compelled to recognize truth. It was hard for the churches to accept the facts of science, but they have largely done so. Liberalism has gained immensely and the basis of the church has undergone great change. It is no longer a lifeboat to rescue fallen man. It is not a contrivance for salvation of a chosen few. Whatever it was, and by dogma is, it is a great educational force, and an organization

for helping men and women to live worthily. Its function is to quicken the aspirations, to strengthen the will, to inspire the best in every life, and through co-operative effort to be helpful to the community. It is a leavening influence, an upholder of every just cause, concerned much less than it used to be in individual salvation as an escape from punishment, and much more for the salvation of society.

It is essentially needed everywhere for unless the life of the spirit is fostered and led forth, bodily comfort and enjoyment crowds out the higher life and the soul suffers. Man is a moral and spiritual being and when his whole interest centers in the body which for a time he occupies, he loses the high possibility of his nature.

Life abundant includes all. The body, the mind, the heart, the soul are all ours to rationally use. Without conviction as to our responsibility and a strong purpose to do the right we tend to selfishness and injustice. The world suffers for the lack of real good will, true brotherly kindness and indifference to the welfare of others.

Today we have proof of it on the most stupendous scale. Man and the Nations sacrifice all else to *get*. Individuals and rulers, intent on getting, set at defiance every moral principle.

God rules the world by law. The laws that science has pointed out are God working, and moral and spiritual laws are as sure and as inexorable as material laws. Good cannot be made evil, and what we sow we reap.

In all ages prophets and saints have made known the highest truth within their grasp and advancing humanity has falteringly thought the thought of God. Religion is acknowledgment of

God in all things, and absolute loyalty to Him in every relation of life is the supreme human achievement. We feel its lack everywhere. Our failure is marked by crime, misery and degradation. Suffering may be wholesome, failure a necessary incident, disappointment a friendly warning, poverty a test, but wrong, injustice, selfishness, uncleanness, wickedness, unmistakably prove that God's Kingdom has not come, His will is not done.

Have we any right to call our civilization Christian, when it violates every principle and precept that the founder gave?

What right have we to say that religion has been a failure when we have never been controlled by it?

We have by no means sought first the Kingdom of God and His righteousness. We have trampled them under foot in wild scramble for the things we were afraid might not be added unto us. The horror of a world at war, and slaughter and desolation on a scale without parallel, are proof positive and compelling of the result of what man may do where God is left out. It is the jungle raised to his highest power. Brute force unrestrained by thought of right. Hate and distrust, instead of good will and kindly sympathy.

If this resultant hell on earth is sufficiently awful to really impress men with its futility, and the truth that its futility is because of its wickedness, it may be turned into a blessing.

But the way of the spirit is the way of quietness and peace. The philosophy of hate, the disregard of honor and truth, the trust in might instead of right, self-adulation and scorn for the weak, are slow accretions of false education. The hope of mankind is in love of truth, obedience to conscience,

love of others, loyalty to high ideals, joy in well-doing. That these may be taught at the mother's knee, in the schools and in the lives of manly men and true women, religion must be fostered, and to that end churches must be made stronger and better.

Religion has suffered enormous injustice. It has falsely been set apart as something unnatural, other-worldly, something that might be professed, and adopted in lieu of the common life of man. Something we could get under favorable circumstances—perhaps at the end of a sawdust trail. There are those who seem to think that an ordinary human being is under no obligation to live the good life; that only church members are under any compulsion to be good. Whatever our obligations they are based on our humanity.

The church is a help—not the only one, but a valuable human agency, and with all its short-comings and inconsistencies, its narrowness and complacency, it is on the whole an indispensable adjunct of civilization. Can any community afford to lose from its wholesome influence an organization whose main purpose, at least, is to promote righteousness?

Is it not worth while to foster groups of people who, according to their light, are making sacrifices to live, and foster, a better life? who are committed to unselfishness, who strive to do justly, to love mercy and walk humbly with their God?

But why a Unitarian church? Frankly it depends upon what sort of a church it is; what purpose it has, and what it does for its members and the community. If it is simply a collection of individuals who have no real religious feeling or aspiration, who

have fallen out or worked out of other communions, and yet feel not quite comfortable to stay away from all churches and so go, occasionally it may be, because they feel it next to no church, I doubt if it is worth while. If it is just an easy church where you can believe anything or nothing and do not expect to do anything you might gain nothing by going. If you go because you feel happily free from any obligation, even to speaking to any other member and do not want to be spoken to you would probably better not go. If you object to the minister being emotional or showing that he feels that religion is the most important issue in life, you would better not come, lest you become a disturbing influence.

But if you feel that you must go where you can be absolutely honest, and also humble and kindly; if you feel the desire to be helped, having the need, and find that you are more patient, or more resigned, or more reliant and happy; if your faith is deepened and your trust in the Eternal Goodness more real, if you feel more useful and more anxious to help and be helped—you are in the right place.

The Unitarian church is not large and claims no superiority. It has done some things and failed to do others. It has on the whole an honorable record, but is not inclined to be boastful. It at least is honest and it is free. If it has any special mission today it seems to be to maintain an open door where any one who has no religious home may come and find one—no questions being asked as to beliefs—where no one will be asked to assent to anything, where all may enjoy perfect liberty and where truth will be followed fearlessly. It is a fellowship of those who seek the best and trust God. It proclaims: the unity

of manhood, the authority of truth, the test of character, the supremacy of the soul.

It ought to put to shame some preachers of the gospel to have a magazine writer show greater faith than they can master. Cleveland Moffett is doing good preaching in these days. He has a fine text for his sermon in a late *McClure*. "Let us be resolutely optimistic and constitute ourselves members of a great society for *seeing the best, saying the best, believing the best.*"

He sees great hope for final good in this awful war. He says: "War brings man back to God, that it "gives us a better understanding of human value," that "we need spiritual world revolution," we need "realization that we have been doing wrong," that "our need is for unselfishness, sincerity and real brotherly love." He refers to the immense progress born of necessity that we see on every side, to miracles in surgery and medical treatment, to the conquest of the air, to food economy, to human economy, to unselfishness in serving the government, to our becoming accustomed to the idea of profit-control.

"If those who have the power *would*, they could make this world a fair and joyful place to live in. If they cease searching for methods of competition and seek better methods of co-operation; if they give less thought to speeding up human efficiency and more thought to speeding up human happiness, with conditions making for a fair dividend of the products of toil. Thus they may begin the mighty work of rectifying the frontiers that most need rectifying, the frontiers between poverty and riches, between opportunity and lack of opportunity; frontiers between a privileged few who lose their souls

because they have too much, and countless millions who lose their souls because they have too little. That is why God allowed this war, so that men may find their souls."

It brings one in closer realization of war to visit cities where the maimed and unfit back from the war are in evidence, and where on the prominent street corners women find willing purchasers of carnations for various relief purposes, so that few button holes seem undecorated.

When at a luncheon a frail woman calmly mentions that her husband and four sons are at the front it makes war real.

And what heroic devotion. A friend was to call on friends who had lately lost their son and dreaded to offer condolence or to seem heartless by silence. He was spared embarrassment. Before he could be seated the mother said: "Had you heard that our son was killed in battle? He had saved a gun, but went back to bring in a wounded comrade. Him he saved; himself he could not save,—there came a shell and he was instantly killed." Then the father broke in: "Wasn't that a glorious death to die!" "Yes," continued the mother, "I would give nine sons if I had them, for so great a cause."

Another sharp reminder is the meeting or passing of train loads of the drafted en route to the training camps—so gay and full of careless humor, the cars covered with inscriptions that vie in cheap wit, and windows filled with grinning faces or waving arms. So little sense of the gravity apparently, but no doubt often smothering dread and deep unhappiness. One feels proud of the sacrifice but must deeply deplore the necessity for it, and what perils await these undisciplined youths

—not only of body but of moral loss and degradation of manhood. How much we owe these youths who fight for us, and how great our responsibility for the best care we can provide.

It is reassuring to find how general the satisfaction seems to be with the results of prohibition in states that have gone dry. The fears of those who had little faith in it seem generally not to have been realized and it is not infrequent to hear the remarks: "I didn't vote for it, but I would again if the question came up." Men who never could save money are now doing it. Instances of merchants being paid bills written off and forgotten are not infrequent.

And the empty stores and confiscated property are not in evidence to any perceptible extent. Other uses develop and the widows and orphans dependent upon saloon rents apparently survive. It is evident that the drinking habit is falling off and that saloons and idiotic treating are going out of fashion.

Rev. Dr. Hosmer, after taking part in the dedication of the new building for the church in St. Louis, passed on to Cleveland, where he was met by old and dear friends. From there he will wend his way to New England to renew his youth—spreading sweetness and light wherever he goes.

Mr. Dutton bore a double share of labor at the Conference at Montreal. He was scheduled for the closing words, but in addition was drafted for the sermon to have been given by an English leader, who was prevented from keeping his engagement. From disinterested reports he acquitted himself in a manner that gave credit to the Pacific.

The address of dedication of the Memorial Tablet at Montreal was made by President Eliot, who was at his best—which is very good. To put it in full is a temptation not easy to resist. At a late meeting of the Boston Unitarian Club Dr. Peabody spoke in praise of the fine spirit prevailing at the Montreal Conference. Even the dreaded trial of strength and patience over Pacificism was not disturbing, and the crushed minority won the respect of most of those who differed from them.

Encouraging reports from Alameda testify to the winning power of Rev. Oliver P. Shrout of San Jose, who gives his Sunday evenings to ministering to the neighboring church. Congregations steadily gain and renewed interest is bringing back those who have of late years shown indifference. Alameda has fine material in abundance.

The number of clergymen from other denominations who seek our fellowship is almost embarrassing. Within the past month a Universalist, a Congregationalist and a Methodist have knocked at our hospitable door. Like President Lincoln with would-be generals, we have, or are likely to have, more pegs than holes in which to put them. To this number of applicants is to be added a lawyer, without special training, who feels that winning souls is better worth while than winning cases.

As a measure of economy no receipts will be sent for payments of subscription to the *Pacific Unitarian* unless they are especially requested. The change of date on the mailing address will indicate receipt of remittance and in case of payment by check its return through the drawee bank constitutes a voucher.

C. A. M.

Notes

On the afternoon of Tuesday, October 23rd, the Northern Conference Alliance held a well-attended and interesting meeting at Palo Alto. Delegates came from far and near and all felt repaid for the effort. Next month a report of the proceedings as well as an extended address will appear.

Stockton held a Rally Day on Sunday, October 7th. Mr. Heeb preached in "Loyalty to the Highest"—a lofty sermon, liberal extracts from which reached the large audience led by the *Stockton Independent*.

The church at Seattle has lately added to its church property a parsonage, and on September 27th, at the conclusion of a parish dinner, Rev and Mrs. Powers were at home therein to their friends.

In announcing the services at the Berkeley church for the month of October Mr. Speight in his *Unity* said: "On October thirty-first, fifteen seventeen, Martin Luther nailed to the door of the Castle church of Wittenberg his ninety-five theses. Our services during October will lead up to a celebration of the dramatic incident which marked the beginning of the Reformation. 'To celebrate the reformation of the sixteenth century and to hasten the transformation of the twentieth.'"

Rev. E. Stanton Hodgkin in his sermon of September 30th on "Can Man Believe in God?" answered his own question by saying: "He can if he makes no attempt to define God. We can define only tangible things. Nature is very imperfect and incomplete. Nature is only the beginning of God. God is that which nature and human nature are slowly following out to completeness. is the pattern the universe of life following. The visible universe is that portion of Divinity that has been precipitated or cast down into tangible form. The greater part of God is still held in intangible solution, but pervades and gives power and meaning to everything that is and is realized in greater fullness with increasing experience."

Berkeley *Unity* for October publishes a Roll of Honor including seven lieutenants, one captain, one sergeant and six privates who have left or are under orders for service in the field.

The Santa Cruz Unitarians and their friends enjoyed a bounteous box supper at Hackley hall on the evening of October 5th. The tables were decorated with feathery cosmos and the spread included many good eats. After supper the older people enjoyed a social evening, while the young folks played billiards, musical games and danced. At the close young and old joined in an old fashioned Virginia reel. These suppers and socials are held on the first Friday of each month to promote the social welfare of the church.

At the recent session of the General Conference at Montreal, Canada, a resolution was adopted, by a practically unanimous vote, setting forth that: "It is the opinion of this Unitarian Conference that the war must be carried on to a successful issue to stamp out militarism in this world, and that this Unitarian body approves the measures of President Wilson and Congress."

Rev. Christopher Ruess preached his last sermon in Fresno on Sept. 24th, speaking on "Why Cities Fail."

"But the city that is a success, like the man who is a success, is a city that stands four-square. First, it has a healthy material side, real resources, real work, real workingmen, and a wholesome variety of industry. Second, a successful city has an individuality, is a marked city, like a successful man, and it is therefore also a joyous city, a city of zest, full of civic enthusiasm. Third, a successful city is a city that serves, just as a successful man must be of service to God and man and not merely to his petty self and petty family. Such a city is a city of homes, city of children, of schools, of playgrounds. It sends men and women out to serve other cities and states, and brings them home in love on its 'Old Home Day' each year. Fourth, and finally, it does these three things in proportion, supports itself, enjoys its civic life, and

serves other cities and the wide world. It adds one hundred per cent to the joy of living, to dwell in such a city."

It was a well-merited that was paid to Rev. H. E. B. Speight of Berkeley when President Wheeler invited him on October 28th to address the audience at the Half Hour of Music in the Green Theatre,—in consonance with the call of President Wilson that all unite on that day in prayer for our country.

Rev. Charles Frank Russell, who will assume the chair of pastoral theology and homiletics in the Pacific Unitarian School for the Ministry, has arrived in Berkeley and commenced his duties. For thirty-three years Rev. Russell was the minister of the First Parish Unitarian church, Weston, Mass.

The meeting of Christian Pacifists scheduled for October 1st at Long Beach was not held. The authorities refused consent. Mr. Watry was quoted in the papers as having said that "It was flying in the face of recognized public opinion to try to hold the meeting at this time." He told the reporter for the *Telegram*, "I believe that, while these people have announced an innocent-looking program, trouble would be started if they try to have their conference."

The Los Angeles *Times* is humorous in view of the soul-saving facilities in that city. After citing the temples, joss houses, lodges and churches where anything desired can be found, including the First Unitarian church, "if you are content with one God," it concludes: "And if you want a rough-house, baseball, knock-down and drag-out, sawdust-trail-hitting, hot-as-hell religion, why, Billy Sunday has it ready for you."

October 13th marked the seventy-sixth anniversary of the birth of Thomas Lamb Eliot, D. D., LL. D., Lit. D., minister emeritus of the First Unitarian church of Portland, Oregon, and this is the fiftieth year of his residence in Portland and of his pastorate of the church. Dr. Eliot has been so closely identified with the city and its growth

that he has become a modifying part of it. In addition to what he has done for and through the church he has rendered a great service to the intellectual and esthetic life of Portland. The library and the art association have found in him a helping hand. In the matter of social service and the care of the neglected he has been an efficient helper. The enviable record of Reed College is largely due to him. As chairman of the Board of Trustees he still sustains a large part of the responsibility for its management. Everybody in Portland seems to know him and can but love him.

Contributed

Armenia and Military Necessity

By Professor William S. Morgan.

Armenia must be depopulated. Military necessity is demanding larger areas of operation and subtler ways of reaching its goal. It was modest at the beginning. The ruining of a cathedral, the razing of a University, the bombardment of an unfortified town or the dropping of bombs upon innocent men, women and children met the demands of military necessity. But now, the Armenians must go—the whole Christian, Armenian nation must disappear.

Armenia men must be massacred. Armenia women and children must be sent out into the wilderness to die the horrible death of starvation. And the only excuse for murdering these Armenian Christians is for the sake of military necessity. The Christians are an inconvenience to the Turkish empire and her allies. Military necessity demands the solution of the Armenian question by the process of annihilation. This is the ultimate price Armenia must pay for Christianity. She has paid heavily in indescribable massacres from time to time. The Turks have taken delight in the slaughter of a noble people and a Christian race. What crime have they committed? They are superior to the Turks. Is this a crime? They are Christians. Is this a crime? Be this as it may, they have undergone during the present

world war, punishment more ferocious and unsparing than ever. All previous persecutions have been outmatched. Military necessity calls for the massacre and starvation, if possible, of the whole Christian Armenia.

But in spite of military necessity there is a remnant of these Armenians left. We can save it from destruction. It is worth saving. The cradle of our civilization was in Assyria—Babylonia. These civilizers penetrated Armenia, Asia Minor and Palestine. The Armenians are among the modern representatives of the men who lighted the torch of civilization on the Tigris and Euphrates. We shall never be able to pay our debt to the inspirers of the arts and professions.

The remnant of Christian Armenia should also be saved because of its Christianity. Armenia accepted Christianity at an early date. Through the centuries they have carried down the Christian tradition. They are our co-religionists. They follow the same master and receive their inspiration from the same scriptures. Shall we not help them?

Let us save the remnant of this noble people against military necessity. Let us save Armenian babies and mothers from starvation. It can be done by a little co-operation.

In the name of civilization, in the name of Christianity and in the name of humanity let us save the remnant of Christian Armenia from starvation.

[For the PACIFIC UNITARIAN]

Why Should I Stand to Gaze?

Why should I stand to gaze 'neath lifted palm
 Into those bright and amethystine isles
 That lie serene beneath a sky that smiles
 In radiance undimmed through years of calm?
 Why should I seek some spell-inducing balm,
 Some lethe draught that careless sleep beguiles,
 That I may span in dreams the weary miles
 That hourly mock my fainting prayer and psalm?

Is there no surcease in the life that lies
 Close all about me in its flaming hues?
 Is there no nectar now like Hesper's dew,
 Fragrant and healing with kind sorceries?
 I calmer grow, whatever Fate's decreeing,
 Remembering Life is Life's excuse for being!
 —Richard Warner Borst.

To Seattle and Beyond

Charles A. Murdock.

On the Pacific Coast magnificent distances are facts to be dealt with. Space and scope are inspiring but they have their practical disadvantages when considered, for instance, in reference to the holding of a conference. From San Diego, our southernmost church, to Vancouver, our northernmost, is a matter of 1700 miles—considerable latitude is expected in a Unitarian church. Longitudinally we are not narrow, but less impressive. From Bellingham to Spokane, as the train flies, is 370 miles.

So that in the matter of those helpful meetings at which ministers touch elbows and renew courage it is obvious that no very general attendance at an annual conference can be counted on. But so great is the need of intercourse and conference that smaller units have been accepted as supplementary or as a substitute. Southern California and the North Pacific, not regularly but frequently, hold separate conferences, and some of the churches are generally represented at the annual meeting of the Pacific Coast Conference.

Last May the Southern California Conference at Redlands was more than creditable, and on October 9th and 10th the churches of the Northwest met in conference at the Seattle Unitarian church, with a third day devoted to a services of ordination and installation at Victoria, British Columbia. It seemed a particularly fitting time for the Field Secretary to pay his annual call on the churches of the section.

SACRAMENTO.

Eugene, Oregon, is the first objective on a Northern flight, but economy is so much a patriotic habit in these days that the possibility of stopping off at Sacramento was naturally availed of. The pilgrimage began on the afternoon of October 3rd. Whatever may be said of hope the thermometer was high. The Sacramento church closed for vacation for July and August, and Mr. Pease and his family spent the months at the delightful Sierra camp near Towle, in

Placer county—a resort greatly enjoyed by many, and especially by the Unitarians of Sacramento and Northern California generally. The family had returned but Mr. Pease was still at camp, coming down to conduct the Sunday service. From those closely acquainted and deeply interested it was learned that conditions and the outlook are encouraging. Mr. Pease is a strong, independent preacher, devoted to his work and with faith in results. The church is attractive and is slowly gaining in numbers and influence. Mr. Pease has done considerable missionary work at various points. He has been well received at Chico, and occasionally he visits Woodland, which is without a minister. The loss of several members who have removed to other localities is felt and the ill health of some of the old stand-bys is deeply regretted, but the church is fortunate in the exceptional loyalty and staunch support of a few determined members. Sacramento is growing and our church confidently expects to share its gain.

EUGENE, OREGON.

In following the road of a thousand wonders one is compelled to choose between them, for at least half of them are passed in the night. It takes firmness to go past noble Shasta without having a sight of it, but when seeing it entails arrival at Eugene at 3:20 a. m. decent consideration of fellow comfort prompts leaving it out. To see Upper Soda Springs brilliantly illuminated partly atones for the loss, and it is a great satisfaction and delight to step off the train at 9:52 a. m. and meet a kind friend who has also enjoyed a good night's sleep.

In September of last year, at the occasion of Mr. Sullivan's memorable visit Rev. Andrew Fish, a recent graduate of the Pacific Unitarian School for the Ministry, was installed over the church at Eugene, the site of the University of Oregon. It has been a good year with the church and Mr. Fish seems to have endeared himself to his people and to be respected in the community. On Friday evening the home of a friendly professor near the beau-

tiful campus was thrown open to a very pleasant social gathering at which many new faces were seen. The little church is proud in having eight of its young men among the volunteers at various points of service. Mr. Fish has the co-operation and assistance of several of the University professors in courses of study that it is hoped will be of practical value.

SALEM.

On the afternoon of Saturday the capital city of Oregon was reached. It is always impressive to approach Salem with its domed capitol and fine city, county and national buildings driving tandem through a generous parked strip bounded by broad and well-kept streets. Oregon practiced city planning long ago. Salem is an exhibit of the value,—Portland suffers from its lack. Our Unitarian church is but a block from the strip magnificent. It is an old-style edifice, but ample and in good repair. When Mr. Tischer resigned and left the state and the ministry, a year or so ago, Rev. J. M. Heady, formerly an energetic Baptist minister, undertook the difficult charge, and was called for a year. Feeling that it would be for the advantage of the church to arrange for his succession before the end of the year he resigned his charge and has good-naturedly co-operated with Rev. Edgar M. Burke, who was sent to supply the vacant pulpit and who has now been called for the remainder of the year. Mr. Burke has just completed his course at the Pacific Unitarian School for the Ministry, and enjoys the full confidence of its faculty. On Saturday evening the trustees held a meeting at which the future of this church was fully and harmoniously discussed and a good spirit was manifest. Sunday morning Mr. Fish preached an excellent sermon, the Field Secretary adding a few words of exhortation and encouragement. In the afternoon, enheartened and hopeful, he continued on north.

PORTLAND.

For almost forty years our church at Portland has steadily built on the

foundation laid by Rev. T. L. Eliot. It enjoys the respect of the community and has been widely influential. Rev. Wm. G. Eliot, Jr., fully sustains its traditions. The morning of October 7th was celebrated as Home Sunday and a good congregation heard a strong sermon. In the evening an Open Forum is held in the church vestry. The audiences vary with the interest taken in the subject and the probability of life and energy in the discussion.

Food conservation is a subject of interest but not provocative of scraps, so the congregation was just fair. Mr. Newell spoke as one having authority. No violent discussion followed, but several helpful words followed. One farmer spoke of difficulties due to labor problem, and another told his experience in overcoming them.

The church building rejoices in a fresh coat of paint that gives an air of prosperity. When it was planted it was in the edge of the woods and seemed well out. The city has flowed around and beyond it. Hotels and theatres jostle it, and business besets it before and behind.

A central church has some advantages and this one is so well thought of that when all the religious forces of the city felt impelled to hold midday religious services, this down-town church was selected. For several weeks previous to vacation such meetings were held. Almost all denominations participated, as did representatives of the Roman Catholic church and the Jewish Rabbi.

Rev. Thos. L. Eliot, D. D., has felt obliged to decline re-election as his term as trustee of the Library Board and the Art Institute have expired. He devotes himself almost exclusive to the affairs of Reed College.

SEATTLE.

The Seattle Conference was distinctly worth while. It was well planned and satisfactorily carried out. Most programs are too full for comfort, both as to number of sessions and to proposed content. Dr. Perkins wisely held but two regular sessions on each of two days, the afternoon of Tuesday being

given to a reception and on Wednesday to a meeting of the Alliance. The conference is separately reported elsewhere.

VICTORIA.

It was a happy combination to practically prolong the conference by making Thursday, the occasion of ordaining Rev. Ernest J. Bowden and of installing him as minister of the church at Victoria. At nine o'clock there boarded the Princess Louise Mr. and Mrs. Bowden, Dr. Perkins, Rev. W. G. Eliot, Mrs. T. L. Eliot, Rev. Andrew Fish, Mr. F. P. Rand and Mr. Murdock. The brief voyage was uneventful. Fortune did not favor in the matter of view, a fog obscured vision of distant mountains and nearby shore and sound, but the trip was brief and comfortable.

There are many sharp contrasts to be found when one steps or sails across an imaginary line into the domain of Canada. The first and most impressive at Victoria is the beautiful embankment at which landing is made. The usual shabby and depressing sailor traps are not in evidence. An attractive embankment of green sward with trees, flowers and drives—a veritable park with a fine group of Government buildings on your right hand, and the symmetrical architecture of the Empress Hotel, embowered in the park across the street that leads into the tidy and orderly city—the welcoming effect is very pleasant and kindly.

The ordination and installation services were judiciously apportioned. At 3 p. m. there was a meeting of the church at which Mr. Bowden told in a delightfully simple and straightforward way the story of his religious life. He called his address "A tortuous way, and its ending." There were greetings from visiting members and friends, a prayer and a hymn.

An encouraging feature of the meeting was the presence and participation of a Congregational and a Presbyterian minister, each of whom spoke exceedingly well and showed a fine, liberal spirit.

At 5:30 there was a simple supper at the Dominion Hotel, followed by friend-

ly remarks from parishioners and ministers.

The Victoria church is fortunate in its building. It is not large but it is a very churchly building, showing that feeling is dependent on taste and not on amount of money expended. It cost but \$1500, but it is a church and not a box or a barn.

It was well filled in the evening and nothing was lacking in the ceremony of ordination and of installation.

The charge to the minister by Rev. W. G. Eliot, Jr., was admirable in every way—full of wisdom and reverence. Rev. Dr. John C. Perkins gave the charge to the people and it was finely compounded of earnestness and pleasantry, giving a human touch sometimes neglected.

The ordination sermon by Rev. Andrew Fish, of Eugene, on "The Functions of the Church," was appreciated and enjoyed. It was strong and clear and struck a response in every heart. The right hand of fellowship was extended by the Field Secretary, to whom the duty of presiding had been assigned.

The newly installed minister pronounced the benediction, and the glad and solemn service was at an end.

VANCOUVER.

A boat leaving at or about midnight affords opportunity of conservation of considerable time at the expense of foregoing beautiful sights, and one wakes up at the wharf in Vancouver. In growth and commercial importance this younger Canadian city has outstripped her sister, until she is about three times her size. She is now suffering some of the penalties of too rapid growth, but expects the best is yet to come.

Our church at Vancouver is without a minister at present, but is holding together heroically and showing very gratifying vitality. The membership is not large but they are real dyed-in-the-wool Unitarians, made in England and Scotland—fast colors, warranted unshrinkable. They were looking forward to an address by Mr. Fish on the following Sunday and no doubt gave their former member a warm welcome.

BELLINGHAM.

A run of about two hours lands one at Bellingham, in a land where people and teams once more turn to the right when meeting. Territorially it is a large city, being a merger of several towns that for a time competed for supremacy. It is now important commercially as the center of a large district and educationally as the site of a large Normal School.

When a minister leaves a church which he built up and has served for ten years it is in several senses a time of trial, but Mr. Weil's promotion to Denver seems not to have largely disturbed the life of the Bellingham church. By another promotion Mr. Baker, who served the Santa Ana church, faithfully fills Mr. Weil's place acceptably. He has been on the ground but a few weeks and is hardly settled in his home, but he seems winning his own place and getting hold of the shepherdless flock. The members had been called for a meeting on Friday night, the first mid-week getting together, and the number responding gave encouragement. It was Discovery Day and the topic assigned was Pioneer Days. The speaker contented himself by telling of one who told of them, giving personal reminiscences of Bret Hart with an estimate of his character and accomplishments. Among the audience was a subscriber for the PACIFIC UNITARIAN who had staged 15 miles to meet and hear its editor. He was told that as a component part of the audience he counted for at least 30.

The meeting was pleasant and friendly. A dozen or so of the young women of the Normal School contributed to its members and spirit.

SPOKANE.

Being isolated and prosperous the church at Spokane had been omitted from previous trips but in response to a cordial invitation it was included this year. After an enjoyable day with friends at Anacortes the east bound train was taken at Everett on Saturday evening and when consciousness was resumed Sunday morning the surroundings suggested another planet. The

rolling woodless brown hills seemed wholly unlike the Sound of the night before or the valleys of Oregon or California, and when they changed to alternating timber, farm and stretches of broken lava, it still might have been Mars, but a rimmed city transfixed on a tumbling river, with marvels of bridges and banks to hold the railroads fighting for the prize could only spell Spokane—the astonishing city of a proud "Inland Empire."

The rise of Spokane has been a marvel. In 1870 it was nothing. In 1881 it started. 1890 it had gathered 19,000; in 1900 36,000, and in 1910 104,000. Today the population is from 120,000 to 140,000, depending upon the enthusiasm, reliability and audacity of the estimator. It is at least a great inland city, to which rich section of Eastern Washington, Idaho, Montana and British Columbia contribute. Its resources and enterprise seem boundless and its transportation facilities are unequalled. It is a beautiful city with fine buildings, comfortable homes, good streets and many parks. The Davenport is a hotel that holds high rank with the best to be found anywhere.

Our church in Spokane was founded in 1886, largely by persons who had come to the town from the Portland church. It bought a lot on Sprague street and put up a rather ugly church. It was in its growth and standing much like our other churches until Rev. John H. Dietrich, who had broken out from the Dutch Reform church, with considerable violence, was given charge. He was a young man of vigorous thought and speech, full of energy and direct and powerful in his preaching. He talked straight and caught and held attention. He was unconventional and somewhat iconoclastic. People flocked to hear him, and the old church was outgrown. A small theatre served for a time, but soon the services were transferred to the Clemmer Theatre, a fine auditorium with a good organ, across the street from the Davenport. Here every Sunday morning large audiences gather. About a year ago Mr. Dietrich resigned and removed to Minneapolis, and so far the securing of a satisfactory

successor has not been reached. It is not an easy problem. The following was partly personal and by no means homogeneous. There are dyed-in-the-wool Unitarians, a sprinkling of ultra radicals, and large numbers of religious liberals detached from other communions, but not consciously Unitarian converts. It is a fine mass of material. The people are earnest, wide awake and progressive. The trustees are anxious to find the right man to hold together and lead forward the interesting group of people. For nearly a year the pulpit, or platform, has been filled, partly by candidates or semi-candidates, partly by sympathetic friends on the faculties of the colleges at Pullman and Moscow, partly by visiting ministers and partly by lecturers especially engaged. Among those who have addressed them are Dr. W. L. Sullivan, Dr. Chas. F. Dole, Dr. Earl M. Wilbur, Rev. Fred Alban Weil, Rev. H. F. Burns and Dr. Mangasarian of Chicago. On the whole audiences have been large often reaching 1000. It is quite remarkable how well the attendance has been sustained. In the month of November Prest. Golder of Pullman will deliver a series of lectures on Russia, from whence he has recently returned.

Rev. J. D. O. Powers had spoken on the previous Sunday and Rev. Andrew Fish was to speak on the following Sunday. The Field Secretary had not expected to speak but found that it was desired and accepted the invitation. The opportunity offered was improved to set forth plainly the claims of the Unitarian church, its history in America, and the mission today as offering a fellowship where freedom and faith find equal emphasis. Mr. George W. Fuller, for three years minister of the church, now the very efficient and highly valued head of the Free Library, shared in the services and introduced the visitor.

The Woman's Alliance of Spokane is vigorous and active and it was a privilege to address them on Monday afternoon. It was assuring to find so live an organization of women as guaranty of church spirit. One kindly woman on saying good bye, proudly owned up to 92 years. The Alliance was inspiring.

So in a different way is a church audience. It is impressive in mass and as material. Here are eager and longing spirits. They call for food and they call for leadership. They represent power that ought to be harnessed and used. Here is a potential church, a company which a man of vision, faith and wide human sympathies ought to be able to mould into a noble organization with great power for good.

The trustees, as met, seemed impressed with strong purpose to secure a leader and will probably accede to plans proposed looking to that end.

A very pleasant incident of the visit was attendance on Monday noon of a luncheon of the Research Club, composed of ministers and ex-ministers of practically all denominations. Mr. Fuller is president. The Jewish Rabbi became a member at this meeting. It meets monthly and discussions follow a paper. On this occasion the minister of the Lutheran church spoke on Martin Luther. The discussion that followed was free and liberal. It showed appreciation of Luther, but not without discrimination and wholesome reservation.

AND HOME AGAIN.

Taking the night north bank train probably leaves much beauty unseen. It certainly leaves much for the early morning along the Columbia from The Dalles down. Tuesday was pleasantly spent in Portland in conference with the wise Eliots—father and son, and other valued friends. Wednesday morning the homeseeker took the slow train south and had an uneventful trip, permitting rest, frivolous reading, and between the two opportunity for writing this inadequate report of fourteen days strung on a slender cord of 2700 miles.

This account of the three creeds was vouched for by the late H. W. Moss, head master of Shrewsbury: "A long time ago they wrote the Apostles' Creed. Nobody believed it. So they waited a bit and wrote the Nicene Creed. Still nobody believed it. So they waited a bit and wrote the Athanasian Creed; and they had to believe that."—*Nineteenth Century*.

A Flight South

Charles A. Murdock.

The situation at Fresno made desirable a consultation with the trustees as to the filling of the vacancy in the pulpit and on the afternoon of the 27th the summoned secretary found all available hotels preempted by resplendent Shriners, and for a time feared he might not find a pillow for his troubled head, but there are ways of overcoming most difficulties and he slept well. Mr. Ruess left Fresno somewhat hurriedly and before the succession could be arranged. By good fortune temporary relief was found near at hand. Very lately, Rev. J. Covington Coleman, for five years a Methodist minister, who had recently applied for admission to our fellowship, had settled on an orchard and raisin tract at Kerman, about 17 miles from Fresno, and offered his services till a successor to Mr. Ruess might be found. He preached acceptably for the month of October, coming in from his home. He was not willing to be considered as a permanent supply, preferring to minister to his neighbors and cultivate his acres. His sermon Sunday morning was on "Barriers to Brotherhood," a calm and logical presentation of the hindrances to the Brotherhood we profess and fall so far short of realizing. It was closely listened to by the somewhat diminished congregation. Mr. Ruess had a personal following that must be won back gradually. He was highly respected and had made himself felt as a force for good and for progress in the community. After the services a well-attended meeting of the trustees was held and the Field Secretary canvassed with them the names of those who might be considered available. The immediate supply was left to him, Mr. Coleman offering to serve when it became necessary.

Being so far on the way it seemed wise to push on to the troubled territory of the further South, and new experiences being welcome an automobile stage was taken at 2:30. Bakersfield was reached at 7:30 and another

stage immediately taken for the climb over the ridge and the long run to Los Angeles. It was a sumptuous Packard twin six, rejoicing in the attractive name of "Colonel Starbottle." The drive up the Rim road, a fine sample of the Great Highway, will never be forgotten. In about an hour and a half an elevation of 3300 feet was accomplished, over a very winding road, without change of gear or warning sound. It is a pleasant sensation to go up on high.

A brief stop for a bit of good food and the journey was resumed. Los Angeles was reached at 1:20 a. m. after a generally pleasant and not wearying ride.

Monday morning brought relief. Rev. Harry N. Pfeiffer had preached at Long Beach for three Sundays with a reception almost enthusiastic. He had been called and had accepted. Encouraged by this he had gone by himself to Santa Ana, where it had been determined to close for a year, and offering to give his services for a trial meeting on Sunday afternoon, had found willingness to hear, and on the day before had held a distinctly encouraging meeting, quite well attended. It had been arranged to repeat the experiment on the following Sunday, and there seems a fair prospect of carrying out the plan of combining these two churches.

Wishing to encourage this, it was thought worth while to go to Santa Ana, and after a pleasant luncheon conference with Mr. Hodgkin, the run was taken. The evening was devoted to minister hunting with Mr. Hodgkin's assistance. Tuesday morning an early train was taken for Santa Paula, where a pleasant acquaintance was made, and then a motor stage was taken for Oxnard, connecting with one for Santa Barbara by way of Ventura—a delightful drive along the ocean road. A very pleasant evening with Mr. Goodridge, a valued counselor, and a flight with "The Lark" from 11:20 p. m. brought us to dear old San Francisco.

Up or down
Here's the town.

ister's declaration concluding the dedicatory service:

“So may this house be our altar, our school of noble ministries, our common home and fireside. Here let the glory of Nature in her seasons be revered with thanksgiving. Here let the things which make for civic righteousness and national honor be taught, the country’s festivals be kept, her helpers and defenders be commemorated. Here let all services that make home beautiful be fostered. Here let the children love to come. Here let our aged ones be greeted reverently. Here, week by week, let the strong consecrate their strength, and those who are discouraged renew their hope, and those who are beset be comforted. Here let the babe be welcomed to the earth, the wedding vow be hallowed, the ‘God be with thee,’ uttered for our dead. Here let our dead be tenderly remembered, and those who sorrow find the peace of God. Within these walls let no man be stranger, but all find home who come for ends of truth and righteousness and love.”

Dedication at St. Louis

The outward building stands complete,
Fulfilment of our long desire;
Here while our hearts responsive beat
We light anew the altar fire.

Yet neither wholly new nor strange
Can seem this house to which we come,
So much we bring that knows not change
To give these walls the touch of home:

The inspirations of the past,
The fellowship of kindred aim,
The treasured memories that hold fast,
The vanished whom we silent name.

These all with forward faith and cheer,
With present hopes and tasks combine,
The open vision listening ear,
To consecrate the new-built shrine.

And thou in whom we live and move,
In whom our being rooted stands,
Still lead in ways thou shalt approve
And crown the labor of our hands.

The place and purpose of a modern church were well set forth in the min-

The Conference at Seattle

There have been larger and longer conferences than that which met with the Seattle University church on October 9th and 10th, but in spirit and harmony it was equal to the best. In the first place it was well planned, due regard being had to temperance. Intoxication is to be avoided and there can be over indulgence even in the consideration and discussion of matters of vital interest pertaining to the church and spiritual welfare. Three unrelieved sessions for two successive days are apt to prove indigestible, and to provoke dyspepsia is always a mistake. There were but six ministers in attendance and they were all men considerate of each other and the attending delegates. Two University professors made addresses of unusual merit, which alone would have saved the conference, and the concluding session informally impressed the significance of religion in the questions and problems of present day life.

The opening session of worship gave a reverent and beautiful key note and Dr. Perkins, at the earnest request of the representative of the PACIFIC UNITARIAN, wrote out his address.

ADDRESS AT DEVOTIONAL SERVICES.

I conceive of our service of devotion at this time as an occasion where we are concerned first not with the discussion or settlement of problems, but with the deep mood of confidence and trust in Almighty God, that may support and sustain us in the presence of any problems.

Under the great stress of social upheavals through wars and any other kind of violence we are often tempted to the conclusion that everything around us may be the result of a blind chance; that the actions of nature as well as the actions of men have no more certainty, nor plan, nor surety than the cast of the dice have. That is they may fall double sixes, or they may fall a two and a one, or anything else. There is no known law about it, much less any loving purpose or desire.

And then again there is the fear that has been very greatly magnified by many modern methods of study and teaching, that the ancient idea of God as the sole source and the infinite resort and the eternal creative power is denied us; that a plurality of power, or a power only within limits must be all the soul may dare to trust. One who holds today a popular place in current literature has written of God's sole power. "It is a theologian's folly. God is not absolute; God is finite, a finite God, who struggles in his great and comprehensive way as we struggle in our weak and silly way." Such a vision places the great world as we know it and our own lives as a part of that world in a strange and isolated place where God comes to us not with the greeting of an infinite power, not with the yearning of an infinite love, but himself subject to the great necessity that is then conceived of as behind God and above his life and as a limit to his being.

But in this brief moment of our devotion as we gather in worship I would

with you be summoned to the refuge of an infinite and a creative spirit in whom all things live and move and have their being. It is only so I feel that religion becomes a blessed reality to us. For then it is we understand how Almighty God is our father and we his children. His infinite spirit is our support; his eternal arms are never closed against us; the gates of his most holy city are never shut, day or night. He created us. He gave us power of thought and action. He is ever ready to have us dwell in our houses in perfect peace.

Now of course there are difficulties about this, difficulties that arise out of the actual conditions of life in which we are forever finding ourselves. And we must confess at the outset, that we cannot always understand, nor reason out, nor find at once our satisfaction before the strange contradictions that appear. For life as God sends it to us is at times harder than we think we can bear. We are oppressed by burdens that tax all our strength to the utmost. We are constantly meeting problems, that bring first of all a strange confusion and they baffle us beyond apparent recovery. We devise our little schemes of thought and so many things that fit into them that we go on for a while quite hopefully. There are moments when we really believe that we have at last found the secret of living happily on the earth. We share our secret with others. We cherish it and gravely come to put our trust in it.

But then as experiences are added to us there come tests that our theories cannot compass. We set our hearts upon certain results and then we discover that many forces are at work to prevent our having what we desire. We could do a certain thing, we could reach the longed for result, our theory could be justified if only we were a little wiser, or more prosperous, or if chance turned a little more definitely in our favor. But chance does not turn in our favor, we are not more prosperous and there we are. It is not necessary at this time that I try to make any explanations of these

things. Many a dreamer has tried it and failed.

I simply wish to say that when one is in the mood we are wont to call the mood of religion, there springs into our imagination the wonderful vision that an infinite God, our father is behind it all. This does not mean that now we shall be able to explain everything at once. But it does mean that we cannot explain anything at all without it. And it does mean that when we come face to face with even the most baffling and confusing problems we need not lose our heart.

One thought I have, my ample creed,
So deep it is and broad
And equal to my every need,—
It is the thought of God.

That is it is no use thinking of religion at all, it is no use confiding in the promise of Christianity, except under the conviction that an *infinite* God is our father. And no matter how ignorant, how stupid, how stumbling and halting may be our daily life and thought, the heavenly father waits in the patient silence, above the tumult and the travail of all our earthly life, above the doubts that may oppress, or the sins that may dishearten us and draws us still with bands of love, offers still the water from an eternal spring to quench all human thirst.

How charming are the visions Jesus gives us. His father maketh the sun to shine upon the evil and the good; his father sendeth the rain upon the just and the unjust alike; "if God doth so clothe the grass of the field, shall he not much more clothe you?" "Fear not little flock, it is your father's good pleasure to give you the kingdom."

Oh, my friends, it were a religious experience indeed, if we could so acquire the habit of trusting in the creator of the world, in the maker of the laws of space and of time, in the mysterious and unfathomable life that sustains the universe, as in a father who knows and heeds our simplest, most intimate needs; who has created us and therefore takes account in his infinite love of all our weaknesses and failures; who means that we shall at least know his truth and thus has patience equal to infinity.

Yet high above the limits of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being,
Thy splendor shineth; there, O God thou art.

I cannot lose thee. Still in thee abiding,
The end is clear, how wide soe'er I roam;
The hand that holds the world my steps is
guiding,
And I must rest at last in thee, my home.

The business of the conference, including reports from the churches, was capably handled by Mr. Wm. H. Gorham, who knows how. When the hour for Mr. Richardson's address on Martin Luther arrived the uncompleted business was set aside and the generous professor was accorded the right of way. It was very comprehensive and convincing and the debt to Luther of those who enjoy civil and political liberty was clearly established.

In the afternoon there was a very pleasant social gathering in the charming home of Dr. and Mrs. Perkins. The evening session was a full religious service in which five ministers participated. The sermon of Rev. W. G. Eliot, Jr., was thoughtful and forcible, demanding and receiving close attention. Good music added to the fine service.

The church itself is so fitting and so reverential in its atmosphere that a religious feeling seems subtly compelled and one is impressed with the psychology of reverence.

Wednesday morning two ministers and a layman joined in a symposium. Rev. N. A. Baker and Rev. E. J. Bowden setting forth what the minister expected or required of the pews, and Mr. Carl J. Smith of the First Seattle church, speaking on what the pews required of the minister. Then followed an address that was thrilling. Prof. E. A. Start, a strong pillar of the University church, also ranks as captain in the army, and as President Suzallo requires his officers to wear their uniforms. Capt. Start was greeted as a soldier when he spoke on "The Church in Time of War." It was an address of clear thought and strong feeling, and impressed his auditors deeply.

The business of the conference was concluded at this meeting. The follow-

ing resolutions were unanimously adopted:

RESOLUTIONS ADOPTED.

Whereas, in the mystery of human society many nations of the world are caught in the toils of war; and

Whereas, the people of the United States and Canada have felt themselves drawn into the struggle for the sake of protecting great principles upon which their governments are founded; and

Whereas, the President of the United States together with the Government of Canada have summoned all citizens to work with them in the vast efforts they have undertaken;

Resolved: That we, the North Pacific Conference of Unitarians, assembled in Seattle, October 10, 1917, comprising the Unitarian churches of Oregon, Washington and British Columbia, pledge our total loyalty and obedience in behalf of our respective nations. We would dedicate ourselves to the great task laid upon us. And whether we are called to the field of battle, or to any service of helpfulness to our governments at home, or to the aid, succor, or comfort of those who are soldiers in our behalf, we hereby offer our devotion and consecrated purposes to the end that having met the present necessity with determination and firmness we may with new heart and a wiser experience restore the ideals of international friendship and keep society in perfect accord with the christian hope of a Kingdom of God.

Resolved, That we, the North Pacific Conference of Unitarians, take this occasion to express to the officers of the American Unitarian Association our great appreciation of their loyal and patriotic efforts in this time of war, for their inspiring utterances, their fertile suggestions to the churches and all their practical purposes of co-operation to maintain the nation, to relieve suffering and keep alive our common spiritual ideals.

The North Pacific Conference would make record at this time of their deep regret because of the inability of their President, Mr. J. Burtt Morgan, to be

with them; and especially because of his sad and sudden illness. And they desire to have conveyed to his family, and this resolution do convey to them, tender sympathy and true friendliness and an eager longing that the spirit of Christian comfort and consolation may dwell very near them.

Resolved, That the visiting delegates in attendance on this conference, in appreciation of the delightful hospitality extended by the people, especially Mr. and Mrs. Perkins, the trustees and the Women's Alliance, of the Seattle University church, beg leave to express their sincere respect and gratitude. It has been good for us to have tarried with you and to have breathed the worshipful atmosphere of a true church. Permit us in departing to leave with you our hearty good-will and best wishes and this expression of having been well repaid for coming. May you be blessed in all your undertakings and continue to minister deeply to the religious life of this impressive community.

Resolved, That the North Pacific Conference of Unitarian Churches extend to Professor Oliver H. Richardson its sincere thanks for his impressive address on "The Protestant Reformation in its Relation to Human Freedom."

After adjournment all were invited to join in a church luncheon, which formed a dedication of the basement, recently completed. It was generous and dainty and delightfully served.

The afternoon session was given to the ladies and divided between matters pertaining to the Alliance and the Sunday School. It was a bright and interesting session.

The concluding platform meeting was well attended. Rev. J. D. O. Powers, Rev. Andrew Fish and Mr. Murdock spoke upon "Religious Emphasis for Present Day Problems."

The best of good feeling prevailed throughout the conference, the hospitality of the people was boundless and all left impressed with the beauty and promise of Seattle and the kindly spirit of its people.

Installation at Victoria

On October 11th with fitting services Ernest J. Bowden, B. D., was ordained to the ministry of the Unitarian church and installed as minister of the church at Victoria, B. C.

The minister and his wife and Mr. F. P. Rand, who had been in attendance at the North Pacific Conference at Seattle, as delegates from Victoria, returned by the steamer, arriving near midday, bringing with them quite a number of friends who had been in attendance at the Seattle Conference. The day was beautiful and an air of hospitality and cordial welcome was pleasantly evident.

At 1 p. m. an afternoon service was held, led by Dr. Perkins. Dr. Eliot offered a prayer and all joined in one of Hosmer's best hymns. Mr. Bowden then made a simple statement of his religious life. He called it "A tortuous way and its ending." It was a very straightforward and engaging recital, and as some one remarked, was worthy a place in the Atlantic Monthly, as a document of human interest.

It was followed by greetings from ministers and friends, an informal expression of good will and best wishes.

At 5:30 quite a large company gathered at the Dominion Hotel for tea. At its conclusion brief testimonials of congratulation and interest were offered by both men and women—all in a pleasant vein and showing abundant good feeling on the part of the members of the church and cheerful God speed from the visitors.

At 7:45 the formal services were held, the attractive little church being comfortably filled.

The opening service was led by Rev. Andrew Fish. Rev. W. G. Eliot, Jr., gave a most impressive Charge to the Minister, while Rev. Dr. Perkins happily gave the Charge to the People. Mr. Murdock briefly but heartily extended the Right Hand of Fellowship.

The Ordination Sermon by Rev. Andrew Fish was excellent. He treated of "The Function of the Church," and was listened to with flattering attention.

On every hand was evidence of good feeling and good courage.

Sermon Extract

Loyalty to the Highest

Rev. Arthur B. Heeb, Stockton.

"The loyal heart is the door to the spiritual world. When you are loyal to your highest and best you are not far from the kingdom of heaven. Jesus is authority for this interpretation of life.

"Love of loyalty is an opportune theme and in these troubled days it bears repetition again and again. In sorrow and distress we lift lame hands to God, for the bottom of civilization seems to have fallen out. Not for the want of better systems has this come about but for the want of better men.

"Not systems but loyal men are needed today. No high endeavor and no spiritual life is possible without man's loyal desires for them.

"The purest diamond has its counterfeit. So also loyalty. These trying hours call for no pragmatic, fair-weather loyalty. Thieves show a type of loyalty that shames the Christian believer. Vile knaves often tell truth and shame the devil, when alas, God's elect—like Peter, know the truth and tell it not and make angels despair.

"Take your average moral man who is too good for religion:—their number is legion. They have their two or three loyalties. They pay their bills, care for their families, and love their friends. A well-known figure of Jesus puts them to rout. 'Man does not live by bread alone.'

"You can no more be loyal to democracy than to a mummy if you have no convictions about the highest good. What is democracy about which we hear so much about today. Is it not a confidence lodged deep within the hearts of men and women, that there is a highest good of freedom and equality, as real as my hand before me?

"A life of loyalty is the great adventure. When it is as broad as love and as deep as God you can endure. The rare love of loyalty shall set you free. God holds your hand. And with the ancient poet you may truly say:

" 'I shall not repent
That I gave my life with whole intent.' "

In Memoriam**J. Conklin Brown**

By the death of Mr. Brown this church has suffered a grievous loss. In a multitude of ways Mr. Brown has rendered loyal service and the monuments of his courage and faith are all about us. To him more than to any other man must we attribute the successful prosecution of the plan to provide the church with an auxiliary hall, and the beauty and utility of Unity Hall are a tribute to his judgment and good taste. But Mr. Brown has left to the church more than a finished material product; he has left us a spiritual heritage which will grow in value. His fine example of practical piety, that all too rare combination of deep feeling and earnest appreciation of spiritual issues with sound common sense, will be henceforth one of the stored-up treasures of this church. Mr. Brown's comparative leisure since he came to Berkeley may have made it easier for him to give of his time freely to the service of the church but we do not see leisure concentrated to any high purpose unless there is enthusiasm for the cause itself, and those who have the welfare of this church at heart are grateful as much for Mr. Brown's enthusiasm and perseverance as for the actual labor which he so ungrudgingly undertook in its behalf. If I have mentioned this church more than once it is because it was very dear to Mr. Brown and never had a more devoted officer than he has been. But his was a heart open to the appeal of every good cause; philanthropy, quiet and unassuming, was one of the natural expressions of his religious convictions. He gave liberally but wisely, and always, if the cause seemed to demand it, he gave himself with all else that he gave. From 1911 till his death Mr. Brown was treasurer of the Pacific Coast Conference of our Churches and only last year he resigned from the chairmanship of the Unitarian Headquarters Committee. During the Exposition year he gave most valuable help in connection with the headquarters established in the Palace of Education. Since he resigned from our Board of Trustees last Jan-

uary he has looked eagerly for signs that younger men would come forward in the service of the causes so near his heart and of all tributes to his memory that could be made none would be more fitting that a resolve on our part to carry on without interruption the work he had laid down.—*H. E. B. S.*

The estimation in which Mr. Brown was held in the community in which he lived may be inferred from the notice of his death in the Berkeley Daily Gazette of September 24th:

"J. Conklin Brown, a well-known resident of this city, died yesterday morning at his home, 2553 Benvenue avenue, after an illness of several weeks. Mr. Brown was born in Rhinebeck, N. Y., in 1842. His early years were spent upon his father's farm. Later he attended a business college in Poughkeepsie and afterward was engaged for a brief period in business in New York City. Following the Civil War he and his father moved to Georgia, where they bought and for some time carried on a large cotton plantation near Greensboro. This move fixed Mr. Brown's residence in that locality for the next thirty years, where he held different business positions and became well and favorably known throughout the community. In 1876 he was married to Miss Alida Warner, daughter of Judge and Mrs. Horatio Warner of Rochester, N. Y., a prominent family in that city.

"Mr. Brown and family came to Berkeley in the autumn of 1899, attracted by the climate, the city environment, and by the advantages afforded by the university in the education of his son. During these eighteen years of residence he has proved himself a public-spirited citizen, thoughtful for all that makes for the higher welfare of the community. He was a man of clear mind and warm heart, and endeared himself to all who came to know him, and in proportion as they knew him, by his genial personality, his frank disposition, and his active sympathy in response to human suffering and need. In religious affiliation he was a member of the Unitarian

church, wherein he has held important offices, as well as in the Pacific Coast Conference of that communion.

"Mr. Brown is survived by his widow and son, Prof. Warner Brown, of the department of psychology in the State University. Two grandchildren also bear his name."

Selected

The Souls of Soldiers

During the Civil War, Robert Collyer was on his way to the battlefield with a number of volunteers to work among the wounded and the dying soldiers. In his company was Dr. Moody, of Sankey and Moody fame. At a meeting they held on the way, Moody gave an address, of which the burden was that "they were going to the battlefield to save souls, or those men would die in their sins." He did not say they would go to hell, but this was the clear inference if they died unconverted. When Moody sat down, Collyer rose and said, "Brother Moody is mistaken; we are not going there to save the souls of our soldiers, but to save their lives, and leave their souls in the hands of God!" Another minister rose and told the company that the Unitarians always started at the wrong end, and he added: "We *must* do the one thing, and not leave the other undone—warn the sinner, pray with him, and point him to the thief on the cross!" Collyer rose again in an instant and said: "My friends, we know what these men have done, no matter who or what they are. They left their homes for camp and the battle, while we stayed behind in our city. They endure hardness like good soldiers, while we are lodged safely. They have fought and fallen for the flag of the Union and all the flag stands for, while here we are safe and sound. . . . I will say for myself that I should be ashamed all my life if I should point to the thief on the Cross in speaking of those men, or to any other thief the world has ever heard of!"

Let us be reminded, however, that soldiers have souls as well as bodies, and both are to be respected.

Thirst For God.

All else for use, one only for desire;
Thanksgiving for the good, but thirst for Thee:
Up from the best, whereof no man need tire,
Impel Thou me!
Delight is menace if Thou brood not by,
Power a quicksand, Fame a gathering jeer,
Oft as the morn (though none of earth deny
That these are dear),
Wash me of them, that I may be renewed,
And wander free amid my freeborn joys:
Oh, close my hand upon beatitude,
Not on her toys!

—*Louise Imogen Guiney.*

The thoughts and feelings that we shrink from uttering to man are already known to God. We long to utter them, we long for sympathy and help: we find it looking above. Thus it is that all which is most sacred in regret or hope or moral purpose carries the thoughts upward, and that which separates us from man unites us to God.—*Ephraim Peabody.*

If Shakespeare was the high priest of human nature, Christ was the high priest of the divine nature, speaking as one that has come out from God and has nothing to borrow from the world. It is not to be detected by any sign that the human sphere in which he moved imparted anything to him. His teachings are just as full of divine nature as Shakespeare of human. *Dr. Bushnell.*

The most valuable asset of the Unitarian body is its confidence of being on the right road. Its opponents have thrown all sorts of contempt upon Unitarianism, have ridiculed its supposed numerical weakness and prophesied its extinction a thousand times; and then they have meekly adopted the positions that Unitarianism had safely secured long before, and loudly claimed themselves the discoverers of those positions. Yet all the time Unitarianism keeps moving up the highway of religious progress, gathering strength and recognition as it proceeds and sending out an increasingly effective influence into the very churches that proclaim its ruin.—*The Christian Life* (London).

Happiness is increased, not by the enlargement of the possessions, but of the heart.—*Ruskin.*

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph. D.

STUDENT ORGANIZATION

FRANK R. KENNEL - - - - - President
HARRY WILHELM - - - - - Secretary

COMING EVENTS

(Open to Friends of the School)
Chapel 4 P. M.

November 6 - - - - - DR. HOSMER
November 13 - - - - - MR. SPEIGHT
November 20 - - - - - DR. WILSON
November 27 - - - - - MR. KENNEL

We have been very happy in welcoming to the school our new instructor, the Reverend Charles Frank Russell, and Mrs. Russell, who arrived in Berkeley on October 8th. Mr. Russell was for thirty-three years the minister of the First Parish, Unitarian church, of Weston, Mass. He has now retired from his parish and will devote his time to teaching us in the departments of Homiletics and Pastoral Theology. We have been looking forward for a long time to the coming of Mr. and Mrs. Russell and we are more than glad that they have joined us at last. It is not only a great advantage but a great pleasure to us to have them here. We hope they will be very happy with us and that they will not be disappointed in their expectations of Berkeley and of California. So far they have been impressed principally by the beauty of our flowers and the amount of fog, although they are good enough to say that as they have a summer home on the coast of Maine, they have had so much experience of the latter that even Berkeley is an improvement. However, we hope to prove to them that we can have sunshine too. Mr. and Mrs. Russell are living for the time being at Cloyne Court, Le Roy and Ridge Road.

On Friday evening, October 12th, we met in our class room for an informal reception in honor of Mr. and Mrs. Russell. Only the immediate members of the school, faculty and students, with their families, were present, as we were selfish enough to want to keep our new friends to ourselves for

this one occasion. On the way down Dr. Morgan's good angel gave him a suggestion which later became the main feature of the evening—those who are acquainted with Dr. Morgan's good angel know how seldom it fails him or us in an emergency. The suggestion was that each one of us make a fragment of a great confession and tell just why he or she came to Berkeley. So, sitting around our historic fireside, we heard a bit of the history of every one present, from the most reverend professor to the most humble Freshman, and I think we gained an understanding and appreciation of one another which we had not possessed before. These informal gatherings of faculty and students are becoming more and more frequent. They are so pleasant that after every one of them we want to have another. Besides, we have discovered how attractive, by dint of a little ingenuity, we can make our class room look, and we are fond of exhibiting our skill.

Mr. Frederick Page Cutting, one of the vice-presidents of our Board of Trustees and the son of one of the founders of our school, has recently presented us with a fine oil painting "The Chapel of the Kings, Westminster Abbey," by David Neal. The painting represents an interior view of the chapel, which is of the French Gothic type. The execution is masterly, especially as regards exquisiteness of detail and beauty of light and shadow. The size of the picture, including the frame, is six feet six inches in width and eight feet in height. The painter, David Neal, is an American. He was born at Lowell, Massachusetts, in 1838. He studied at the Royal Academy, Munich, and his picture, "The First Meeting of Mary Stuart and Rizzio," won for him the great medal of the Royal Bavarian Academy of Art. Besides portraits, his canvasses include "James Watt," and "Cromwell Visiting Milton." We are certainly very happy to be the owner of so splendid a work of art, and it

makes us wish all the more for a new building and a suitable place in which to display it.

News has reached us of the appointment of Mr. Edgar Maxwell Burke as minister of the First Unitarian church of Salem, Oregon. Mr. Burke was one of our graduates of last May. During his last year in the school he was the president of the student body and he and Mrs. Burke were always the soul and center of student activities. We who know them so well feel sure that they will make a good success of their new undertaking, and we wish them all possible happiness.

The more a man thrills with the rapture of worship, the more likely is he to thrill with human sympathy. God has done so much for him, is there not something he can do for God? Yes; he can stretch a helping hand to some one who is bruised or broken, and whom God would help straightway if he could only get a man to go upon his errand.—*John W. Chadwick.*

International Hymn.*

I.

O'er continent and ocean,
From city, field, and wood,
Still speak, O Lord, thy messengers
Of peace and brotherhood.
In Athens and Benares,
In Rome and Galilee,
They fronted kings and conquerers,
And taught mankind of thee.

II.

We hear, O Lord, these voices,
And hail them as thine own.
They speak as speak the seraphim
Who guard thy silent throne—
One God, the heavenly Father,
One King, the Lord above,
One Kingdom of Humanity,
One holy Law of love!

III.

The tribes and nations falter
In rivalries of fear,
The fires of hate to ashes turn,
To dust the sword and spear;
The word alone remaineth,
That word we speak again,
O'er sea, and shore, and continent,
To all the sons of men.

—*John Haynes Holmes.*

Taft on "We Unitarians"

Extract from Conference Address.

"We Unitarians are a church because we believe in the promotion of religion as essential to the progress of the world. We believe that the advance of the world depends largely on the spiritual, moral, mental, and physical development of the individual, and that without religion the spiritual and moral growth of the individual is likely to be stunted. We call ourselves liberal Christians because we do not insist upon belief in rigid creed of theology as a condition precedent to membership in our body. Our creed is a belief in God as the Author and Father of all, and the brotherhood of man, all as embodied in the commandment which Jesus gave—to love God with all one's mind and soul and heart and to love one's neighbor as one's self. We are Christians in that we follow the teachings of Christ. We find ourselves unable to accept the view that Christ was divine in any other sense than a man inspired with the highest religious spirit is divine; but we think that the example of the life of Jesus and the effect of his teaching make for the elevation of men as effectively in this view of his nature as if we accepted that of most orthodox churches. We Unitarians are not engaged in a propaganda to dissuade those who accept the literal accuracy of the Scriptures and the traditions of the orthodox churches. We merely say that for ourselves we accept Jesus as our leader and teacher and example; that we insist on religion as essential to Christian life and progress; that we offer our church as a refuge for those unable to accept the more rigid creed of the older churches as one in which we believe that the spirit of true religion can be reconciled with what we regard as a reasonable and accurate interpretation of the Bible."

Heaven is never deaf but when man's heart is dumb.—*Quarles.*

Some neglect the gift that is in them because they are so busy in looking after the gift that is in somebody else.—*C. H. Spurgeon.*

*Written for the Montreal Conference.

Books

THE STORY OF JESUS. Rev. Florence Buck. The Beacon Press, Boston; \$1.00.

The greatest need in the course of study of our Sunday Schools has at last been realized in this life of Jesus by Miss Buck. The first test of the worth of any Sunday School publication is whether it is a practical textbook. It is better to be without manuals and textbooks for our teachers and pupils, if they are only simplified lectures or addresses that have previously been used in the class room of some theological seminary or in the pulpit of a church.

This manual with a note book for the pupils are models of what our Sunday School helps should be. The lessons have been worked out for boys and girls of thirteen years, but with slight adaptation may be used for pupils of adolescent age.

There is a touch of genius in the author's treatment of the miraculous and legendary events associated with the life of Jesus. The problems found in the Gospels are squarely faced, because boys and girls of that age demand to know the truth. There is nothing of the cold, intellectualistic treatment of the subject, that may be found in some books. Jesus is portrayed as a great poet, teacher, and novelist who interpreted all of life in terms of the ideal.

These lessons are arranged to be used in connection with "The Gospel of Jesus" by Professor Clayton R. Bowen, which consists of selections from the synoptic Gospels that form a connective narrative of the life of Jesus. The Pupils's Note Book appeals in many ways to the imagination of the student, arouses his interest in the subject, and makes of the life of Jesus a fascinating study.

It is to be hoped that the books that are yet to be published in the new Beacon Course in Religious Education will attain the high standard of excellence of Miss Buck's work. Undoubtedly it is the best textbook on the life of Jesus for adolescents that has ever been published. It ought to be placed at once in the course of study of all of our Sunday Schools.

It has been my lot to kneel at the death-bed of many Christians. I never knelt by one on which the light from Heaven shone quite so clear as it did on the poor cots of some soldiers who could not tell me much about their faith, but could tell me all I wanted to know about their duty. Dear, tender, beautiful souls, speaking of the wife and children with their last breath, and of their hope that the country for which they died would not forget them, and then leaving all the rest to God.—*Robert Collyer*.

From the Churches

EUGENE.—Rev. Andrew Fish announces an interesting list of sermon topics in connection with the Four Hundredth Anniversary of the Reformation. October 21st "Wycliffe, the Herald of the Dawn;" 28th, "Russ, the Bohemian Martyr;" November 4th, "Luther, the Great Reformer;" 11th, "Calvin, the Great Theologian." Emphasis will be laid on the religious principles involved in the Protestant Reformation and their application to our own time. Dr. H. D. Sheldon and Prof. A. V. French of the Oregon University Education Department are conducting a series of lessons on community problems, taking up the problem of "Poverty," the problem of the "Hobo," vocational questions, health, defectives and delinquents.

LONG BEACH.—Rev. D. M. Kirkpatrick preached on the first Sunday in October. During the rest of the month the pulpit was filled by Rev. H. N. Pfeiffer. At the conclusion of his second service he was called to the pastorate, and it is hoped he may accept permanent charge of the church. The hour of service has been changed from evening to morning.

On the evening of the 5th Mrs. Peter Hansen was hostess to a large number of the members of the church. A good part of the evening was spent in planning for the future of the church. Good courage prevails and a strong feeling of loyalty to both church and country.

LOS ANGELES.—The Sunday School rejoices that Mr. E. M. Williams, an able, energetic man, has taken charge. Even the children realize that much as Mrs. Hodgins has done for the school, and greatly as they all love her, still it is not fair to expect her to do the many things that naturally fall to her as the minister's wife. God be thanked, and to carry the Sunday School on her shoulders as well.

If Dr. Watts' little busy bee were to wing his way over our country, stopping at women's meetings on the

way, he would gain many points on efficiency which had never occurred to him. Our Alliance women, for example, meet for an all-day working bee once a week. There is a twenty cent luncheon, but that, good as it is, is not the attraction to the large number coming regularly. The Alliance seeks a membership of one hundred. Besides the Red Cross work there are preparations for the annual sale, a Hallowe'en Party and other events.

Social Service class still obtains interesting speakers who present valuable facts and theories. "The Progress and Prospects of Aviation as a Commercial and Military Factor," showed that the vision so recently dim and almost unthinkable is now becoming manifest in winged steel. "What the State and Municipality are Doing for the Unemployed," showed another wonderful vision resting on a solid base of things already done.

From our little band eighteen of our splendid youth are already gone to the war or waiting summons. The pity of it! The pity of it! But we are glad that our group are of America's best, clean and fine.

The Billy Sunday movement here, widely planned and hysterically galvanized, is not a wonderful success. Its leaders admit less converts than in other cities, and this in spite of heavily padded ranks of trail bitters. Possibly the war interest accounts for part of this inertia, but let us hope also that the old order changeth and a new and sweet religion is taking the place of the old, musty theology.

Our Sunday morning services and the mid-week meetings are calling together many who did not know they were liberals, or why they should be liberals. The titles of this month's sermons show the line followed. "The Mediaeval God and the God of the Modern Man," "Prayer," "Making Friends with the Devil," "What Think Ye of Christ?"

In the sermon on "Prayer," Rev. Mr. Hodgkin said in part:

"There is a permanent and changeless element in prayer that pervaded the first rude incantations of the sav-

age and that will doubtless persist to the end of time. Every being that has attained self-consciousness; that is, that has become human, feels that he is not sufficient to himself. He feels there is some power beyond himself on which he is dependent. To know more of this power and to bring himself into closer relationship with it, he feels is a necessity. The form of expression is the measure of refinement to which the man has attained. The disgusting rites of the savage, the great composition of a musician, the statute of the sculptor, the painting of the artist, the cathedral of the architect. The great 'In Memoriam' and 'The Eternal Goodness,'—all these are prayers. They express the longing and aspiration of the human soul. With many today the intellectual horizon has expanded more rapidly than the theological outlook. God is not an external, absentee sovereign. He is the soul of our souls, the moving and guiding principle of action in ourselves. Prayer is the soul's flight upward. It is feeling transformed into spiritual power. It is not words but an attitude of soul that issues in potential life. 'Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father in heaven.'

" 'He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us
He loves and speaks in all.' "

OAKLAND.—To celebrate the Four Hundredth Anniversary of the Protestant Reformation four very interesting and instructive sermons were given during October by the minister, the Rev. Wm. Day Simonds. "How the 16th Century saw Religion and Life Reformed," being the comprehensive general title.

The Pulpit Calendar was as follows:
October 7th.—The World as made by Hildebrand.

October 14.—Suffering and Heroism of the First Protestants.

October 21st.—With Martin Luther at Wittenberg.

October 28th.—From Calvin to the Century of Darwin—and After.

Miss Louise Palmer very kindly reported these sermons, which it is earnestly hoped will later be published in pamphlet form.

The Luther Session of the Sunday School on October 21st was well attended.

The Unity Club, which has been in existence for thirty years, and is probably the oldest literary club on the Pacific Coast, held its first meeting this season on Wednesday, October 10th, when the main item of the evening was an illustrated lecture by the minister, "An Evening with Great Men." Mr. Simonds also gave a reading, "Tangled English;" Miss Hazel Wood pleased the audience with pianoforte solos, and Mrs. J. M. Macgregor (who has been our church soloist for nearly three years) favored us with songs. The Unity Club meets every two weeks during the fall and winter months.

The Woman's Alliance met as usual on Monday afternoon, October 8th, and at three o'clock the minister very ably reviewed the "Journal of Leo Tolstoi," and Patience Worth's "A Psychic Mystery," and "The Sorry Tale."

On this occasion there was an unusually large attendance.

PALO ALTO.—The Unitarian Society of Palo Alto has begun its usual Sunday services. The church looks forward to the installation of its new minister, Rev. Bradley Gilman, early in November. Mr. Gilman has been for a number of years pastor of the Unitarian church at Canton, Mass. He is an author and lecturer of note and the local society considers itself fortunate in securing him. He comes to California partly in the interests of his wife's health. Since the opening of the church September 1 the pulpit has been filled by Professor George Fullerton Evans an acting instructor in English in Stanford University, a graduate of Harvard Divinity School and an ordained minister in the Unitarian church.

REDLANDS.—On the first Sunday in October our congregation was unusually large. A church school was organized

and a series of bible lessons was entered upon that promise well. The books of the Old Testament are studied in five groups: law books, books of prophesy, books of poetry, historical books and myth stories. The New Testament is divided into stories about Jesus, letters to church from followers of Jesus, and myth stories.

We have a special trial in the loss of next spring crops through the terrible heat of the past summer. Some of our people have been forced to move away and hard times are expected, but we have determined to keep the open door and to do *all we can*.

SAN JOSE.—The reassembling of our people found everyone glad to be once more at work. The Alliance has held two well-attended socials at homes of members and given a dinner at the church. Red Cross work occupies most of the members here, though many of our active members are doing valiant work in various charitable enterprises. Our leading men are not idle, giving their services to the Draft Board, Liberty Loan speeches and anti-saloon talks, and they are also going to demonstrate (or attempt to) their superior ability in food conservation cooking by serving a dinner at the church the latter part of the month. Mr. Allen is leading the Emerson class and recently gave a review of "God, the Invisible King." Mr. Shrout seems to find new and inspiring subjects for his sermons, which are practical as well as philosophical.

The war has laid its hand on many homes, and over a dozen of our young men are already learning the arts of war and giving service to their country. A most beautiful American flag was presented to the church by our beloved Col. Hershey and appears at all services—a constant reminder of loyalty and patriotism.

SAN FRANCISCO.—On the first Sunday in October Mr. Dutton not having returned from the Conference at Montreal and the assignments for subsequent preaching, the pulpit was filled by Rabbi Martin A. Myer, who was well liked. On the 14th Mr. Dutton was in

his place and spoke clearly of world conditions and what he felt to be the true attitude for those who have faith and would do their part.

On the 21st he preached with true power on "The Great Adventure." It was stimulating and reassuring, giving faith in fearless following of the adventure that awaits resolute action, the high place we often fail to accord. Life is an adventure—of faith or of death. It is faith that consecrates a man's life. Abraham went out not knowing whence he went, but God knew. Faith is the soul of all romance—faith in the Unseen God and the divine mission of each one of us. It is for us to make the great adventure with infinite faith in God's life and love. Faith in the life of the spirit is the essential romance of the life of man. God, duty, home, life, death, these are the eternal things. To win or lose these is the most decisive of battles. The victory is to all who in daily life follow Christ. This is the great romance. The call to each one of us is to go forward not knowing whither but with faith in God.

On the 28th special attention was called to the request of the President that all join in prayer and a large congregation responded.

On October 1st the Channing Auxiliary was addressed by Dr. Henry Frank. On the 12th an informal musical and social evening was enjoyed.

The Society for Christian Work was addressed on the afternoon of the 8th by Miss Katherine D. Burke, who spoke on "The Saving of the Spirit in Education," and on the afternoon of the 22d by Dr. Lillian J. Martin, the subject of her interesting talk being, "Mental Hygiene."

The Men's Club had a spirited meeting and an enjoyable dinner on October 18th. Mr. Dutton spoke on the things which had most impressed him on his visit to the Atlantic Coast and Montreal.

The Young People's Society has kept up its six o'clock meetings, the subject for discussion for the month being "Russia." On November 2d it is proposed to hold an old-fashioned church social in welcome to Mr. Dutton.

Sparks

The Bishop of London at a friend's home played a game of tennis with his host's son. Between games he remarked to his opponent: "I simply can't stand your service today." "Then we're quits," was the reply. "I couldn't stand yours yesterday!"

The new minister was inspecting a pawky Scot's farmers' stock, and paused to admire a donkey. "Fine donkey, that, Mackenzie," said the minister. "What dae ye ca' him?" "Mex-welton, meenister," was the reply. "Wherefore that, mon?" cried the visitor. "Because his brayes are bonny," came the answer.—*The Fraternal Aid Union.*

The headmaster of Eton College, England, contributes to the *Nineteenth Century* some good stories illustrative of "The Humor of Boyhood." Here is an example: "Trace the growth of the power of Parliament during the time of the Tudors." Answer: "In the reign of Elizabeth the Commons were always petitioning the Sovereign to marry: a thing they would not have dreamt of doing in the time of Henry the Eighth."

A witty Irishman, James E. Fitzgerald, was repeatedly interrupted in a political speech by a butcher, the proprietor of a large sausage-making plant. When some one tried to remonstrate with him, he retorted, "If I had this speaker in one of my sausage machines, I'd soon make mincemeat of him." Then Mr. Fitzgerald quoted from the platform, with a smile, "Is thy servant a dog that thou shouldst do this thing."

Dr. Scrivener, an accomplished scholar, was not very well placed. "My dear Scrivener," said a visitor, "I hope you have a good curate to help you in this heavy charge." "Oh, the curate has the foot-and-mouth disease." "The foot-and-mouth disease—I never heard of human beings catching that!" "That may be," was the reply, "but my colleague has it badly, for he won't visit and he can't preach."—*J. S. Flynn, in Cornwall Forty Years After.*

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Peace

Now, God be thanked Who has matched us with His
hour,

And caught our youth, and wakened us from sleeping,
With hand made sure, clear eye, and sharpened power,

To turn, as swimmers into cleanness leaping,
Glad from a world grown old and cold and weary,

Leave the sick hearts that honour could not move,
And half-men, and their dirty songs and dreary,
And all the emptiness of love!

Oh! we, who have known shame, we have found release
there,

Where there's no ill, no grief, but sleep has mending,
Naught broken save this body, lost but breath;

Nothing to shake the laughing heart's long peace there

But only agony, and that has ending;

And the worst friend and enemy is but Death.

—RUPERT BROOKE. 1914.

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Editorial

The Unitarians as a denominational body can surely find satisfaction and cause for gratitude in the manner in which at the late General Conference a vital issue in which there was wide divergence of feeling was squarely met and creditably disposed of.

The matter of the prosecution of the war was not to be evaded. It was overpowering and insistent and until it was disposed of none of the questions set for consideration could be taken up.

The management of the meeting being in the hands of a representative council of twelve members the opening address that introduced the matter was theirs as a whole, and not the personal point of vision of the chairman. It had been submitted to all the members and naturally modified until all gave it their approval. Rev. John Haynes Holmes must have felt keenly the difficulties he faced and the immense importance of a just and fair course that should preserve all rights while reaching action that those diametrically opposed could honorably concur in.

His statement was masterly, setting forth clearly and forcibly the four essentially distinct view points occupied by those in conference, and by the council as their representatives. He personally was known to be not only opposed to war but a consistent non-resistant, but he stated the position of those with whom he differed with such fairness that he held the respect of all, any sympathy with him, though not extended to his views, withheld all severity of judgment. In the due course of

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procedure the address would have been referred to a committee and come up for consideration on their report, at a later meeting. But normal procedure is too much to expect on abnormal occasions. The feeling was too intense for bottling. President Taft is ordinarily pre-eminently good natured, but at this juncture he makes no apology for being partisan. He belongs to Mr. Holmes' first class so emphatically that he was impatient at the mention of any other classes. He wanted the matter settled at once and relinquishing the chair moved for the suspension of all rules and the adoption of a resolution in support of the two governments represented, and that the war must be carried to a successful issue to stamp out militarism. He spoke with warmth, and in his ardor somewhat unwarrantably reflected on the report. It placed the conference in a very trying position. They were almost unanimously in sympathy with what the resolution stood for, but they did not wish to censure the council and its chairman. The vote being insisted upon the great majority declined to vote but the fraction who felt the issue having been raised must be met was so large that the roll call showed about a hundred to one in favor of the resolution.

And so there was no doubt at all as to how the body stood on the main question, and at the same time the rights of the minority were treated with respect. The result was a triumph of the Unitarian spirit of tolerance and inclusiveness. Mr. Holmes preserved fine self-control and came through retaining high respect from even those who totally disagreed with his personal views on pacificism.

It is not easy to determine the right attitude at this time toward free speech.

There is danger in both suppression and in indulgence. Therefore consideration should be calm and careful. The Nation is at war and the fact cannot be lost sight of. It must necessarily modify our action as to free speech. In times of peace we wisely allow almost anything in the way of criticism, or in support of all sorts of vagaries. Escaping steam bursts no boilers and often it is unwise to dignify or magnify the attacks of extremists. But in war nothing can be countenanced that gives strength to the enemy or weakens our power to end the war by winning it. Root clearly defined the difference between discussing what we ought to do before we acted and continuing the discussion when it had been determined by the lawfully constituted authorities, representing the Nation. We are in the war, and as Dr. Jordan, a representative Pacifist now says, the only way out is "Full speed ahead." It is wicked to do or say anything to defeat or hinder our purpose to withstand a power that threatens our Nation's life, and seeks to place might above right.

The Pacifist from principle deserves sympathy but if he would retain our respect he will bow his head to the storm and hold his peace until the time comes when some question is of issue that calls for decision and demands the expression of his sentiments. Then he should be heard and if his counsels prevail his opponents should accept the verdict with the same spirit in which he is now called upon to accept those that have prevailed today. How any man whose mind is not badly warped can find reason to doubt that the average American citizen does not stand back of President Wilson and Congress is beyond comprehension, and to claim that money interests or any class has

dictated war is the worst of disloyalty since it fans the flames of distrust and hatred that threaten civilization. To belittle high motives and deeds of heroic self-sacrifice prompted by love of country and devotion to the right as God gives us to see the right is a pitiable exhibition of weakness or a detestable exhibition of wickedness.

On the other hand those who would be true patriots should concede to their opponents what they claim as due to them, and not assign low motives and lack of loyalty. There are honest, well-meaning men of principle who are unable to find justification for support of war measures, and feel that it is not only their right but their duty to be true to their convictions. They suffer for their adherence to the unpopular and are willing to be martyrs. It is not wise to allow them to suffer martyrdom and there is danger of arousing undue sympathy with their opinions in severity of repression. Free speech may be abused but we must not be too ready to assume that it will be. When there is doubt it is wise to give any citizen a chance to use free speech within the bounds of reason. It may be hard to draw the line, but when opportunity for just criticism is denied it is apt to be considered either an admission of weakness or an exercise of tyranny.

If two words are to form a slogan which liberals will accept they well may be: "Freedom and Faith." These two things we stand for, and seem more and more clearly to realize. The Freedom is absolute,—the Faith is broadening and deepening, but its full appreciation and appropriation awaits us. Its basis and foundation is sound. It rests on no documents nor institutions but "in human nature and the intui-

tions and imitations of the soul." The faith of the orthodox theologian is limited. It is predicated on a revelation made to one people two thousand years ago, recorded in one book, to be interpreted in one way. Outside this sacred enclosure is danger and death of the spirit. This to us is unfaith, timid and suspicious. We find God revealed in other religions, and also in nature, in history and in the heart of man. We dare to doubt and are fearless in following the truth wherever it may lead, since it cannot lead us where God is not. We do not scorn faith in Bibles and churches founded on them, but would broaden and strengthen both and make faith happy and free. If we are true to our best spirit we will allow this deep, unlimited trust to dominate and enfold us.

There are indications that the era of faith is at hand. We may find encouragement in the remarkable growth in number of earnest adherents to Christian Science. Whatever may be our judgment as to the straightness of their thinking and to their blinking of facts, the movement is away from hard materialism even if physical soundness, and prosperity, seem to be the end sought rather than high spiritual surrender. Mind is placed above matter, and faith tinged with delusion is far better than no faith. Its hold on masses of people is a positive gain, and the restoration of Bible use is a distinct service.

The best that they have is covered by no spiritual copyright. It is ours if we have the grace to use it.

Is there any reason why we should not appropriate every thing that is good and true that any church or people believes and practices? Our tradition is surely inclusive. Who is to deny us any truth that has been established by any race, by any leader, by any relig-

ious fellowship? All truth is of God, and as we are his all that is from him is ours.

We all need either more freedom or more faith,—the accent to be placed differently according to our lack. Churches bound to tradition and timid from narrow conceptions should seed *freedom* and faith. Most of our liberal churches need to phrase it freedom and *faith*, or freedom *and* faith. Freedom, alone, is not enough. Freedom has a large element of danger. The little child cannot safely be given freedom unless mother love is strong and mother will be accepted. Freedom is of little value except to lead to higher life. Faith, trust in God, is our anchor in times of stress, our inspiration, promise, and source of strength, our assurance of support and of the love that passeth understanding.

I am,—a soul, may I be free;
Thou art, O God, I trust in Thee.

“I am; Thou art:”—sufficient creed
For hearts that soar or feet that bleed.

This number of the PACIFIC UNITARIAN completes its twenty-sixth year. It is a peculiar surprise when one realizes that age has been reached. Usually one is unconscious of the progress of time until some shock breaks through and demonstrates the fact. It is generally a gentle shock—perhaps occasioned by some kind-hearted school girl who rises to offer a seat in a street car. To the instinctive wonder the only imagined answer is found in gray hairs, but there is no room for sadness if any freshness of spirit remains, and one who would hold self respect cannot complain or grieve at physical decline both natural and mereiful.

But with a publication not appealing to popularity through anything amusing or entertaining or contributing to

dollar gain mortality expectation is low. To grow is more than difficult—to live is almost impossible.

There are exceptions. Our contemporary *Christian Register*, of Boston, can boast of 96 years of honorable life. Memory recalls the periodic visits to a New England town of its first publisher, David Reed, who found it worth while to round up his delinquent subscribers in person. The *Register* has gone steadily on and at the last meeting of the General Conference was taken over and presumably will be strengthened and securely sustained.

The *Unitarian Advance*, after eight years of well-sustained life, has suspended publication and been absorbed in the *Christian Register*. We shall miss its well-edited calls, its independence, its earnest call to go forward. We trust its spirit may not be lost in the process of absorption, but add luster to the broadly representative journal of the broad-gauged denomination.

As to the future of the PACIFIC UNITARIAN no prediction can be made of its length of life. Primarily it rests with its supporters. If its readers and the churches it seeks to represent feel that it is worth to them and to the cause what it costs, it will be continued, at least as long as its editor is able to do his part. He is well aware it is by no means what it should be, but he still hopes it may, by the help of others, and by greater devotion on his part be made more nearly worthy of the opportunity offered.

It would seem that two fields are open to it. The Pacific Coast and Rocky Mountain churches seem to need some sort of publication devoted especially to their interest. It ought to be helpful to them to be knit together by some bond of common purpose and inspiration. It would also be a source of

strength to each church if its members could feel stronger church loyalty. Many of the church attendants and supporters are not of Unitarian traditions or education, and as most of the preaching is very properly concerned with the problems of life comparatively little is taught of the distinctive faith we hold.

It has been suggested that a much wider influence might follow if the PACIFIC UNITARIAN were adopted by the church as an auxiliary organ. Many of our churches find it necessary to publish a monthly bulletin covering its activities. Why not standardize the bulletin to a size of 10 by 14 and furnish it to each member at \$1 per year, including the PACIFIC UNITARIAN? The added number of subscribers would probably reduce the per copy cost to a sum that would allow a discount to each church that would cover, or nearly cover, the cost of the bulletin.

And is it not probable that outside of our territory there are many Unitarians who would like to keep in touch with denominational affairs who are not able to subscribe \$3 a year for a weekly journal who might be glad to give \$1 for a monthly which at least tries not to be provincial? We now have fifty subscribers in Massachusetts, and a few in almost every state and in most foreign countries.

Every Unitarian ought to take at least one Unitarian paper. All who can should take the admirable *Christian Register*. Those who cannot do that should, according to their means and inclination, choose between the PACIFIC UNITARIAN at \$1 and *Word and Work* (25 Beacon St., Boston) at 50 cents.

Putting the inspiration of a militant religion into the morale of the Ameri-

can forces at the front is the object of a campaign now being launched by the American churches, which will put a Testament into the hands of every American soldier and sailor. The American Bible Society, which has assumed the responsibility of raising a fund of \$400,000 to cover the cost, is getting out a special khaki-bound soldier's edition.

The Y. M. C. A., which will be one of the principal distributing agencies for the Testaments, reports that the Bible is the most popular book in the trenches, and that the demand far outdistances the present supply. The trials and temptations of war make a demand on the spiritual stamina of men, and everywhere there is a turning toward old values and old virtues.

Admiral Sir John Jellicoe sent these words to the British navy: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God will keep thee whithersoever thou goest. Honor all men. Love the brotherhood. Fear God. Honor the king!"

Commander-in-Chief Pershing wrote to an American soldier: "Hardships will be your lot. But trust in God will give you comfort. Temptations will befall you, but faith in our Saviour will give you strength."

Men facing danger and death feel no shallow flippancy about religion. Instead, there is everywhere a groping toward light, a demand for further understanding of life's paradoxes and sacrifices. If the church can meet that demand, it will perform a service for the fighting forces of Uncle Sam not second to that which satisfies physical needs. This campaign, which is to be concentrated into the period between December 1st and 11th, should have the support of every patriotic American.

On another page will be found "A California Mountain Psalm" by Stella Knight Ruess. It needs no editorial commendation. It sings for itself and voices worship for him who feels with it. Printed on a handsome card which pictures "mountain heights" and "stately pines," it may be had for five cents, or at three cents each for fifty, by addressing Mrs. Ruess at 621 Wilmot Street, Los Angeles.

It was with satisfaction and pleasure that we are able to report that the church at Santa Ana which had felt constrained to close its doors for the year has decided by a unanimous vote to resume services and under the ministrations of Rev. H. N. Pfeiffer is holding well-attended and enthusiastic meetings on Sunday afternoon. In the forenoon Mr. Pfeiffer preaches to good congregations at Long Beach, also conducting a successful adult Bible-class in the Sunday school.

A letter from Rev. Christopher Ruess tells of characteristic activity in his new field. In a single week he had been at work in nine cities in five states. The most interesting experience had been a visit to President Emeritus Eliot of Harvard who was very kind to him. He writes, "Dr. Eliot is 83 and looks as young as he did twenty years ago when I entered Harvard."

It is not the editorial habit to call attention to special articles or contributions, but the rule of silence may well be broken to greet a new contributor who deserves well to be received with thoughtful consideration. Mrs. Mad-dux of Palo Alto writes so clearly and with such discernment of the Message of Unitarianism in the present world crisis that those to whom the opportu-

nity is presented cannot afford to lose the benefit to be derived from its careful reading.

Those who have had opportunity of comparison express the emphatic judgment that San Francisco has done more and better for the welfare of the soldier than any other city in America. The "Defender's Club," in the basement of the Monadnock building is especially enjoyed. Freedom of occupation with good facilities for entertainment, instruction and refreshment are enjoyed by hundreds of the homeless every day, and they meet friends who show appreciation and genuine kindness.

A real service has been rendered by the American Unitarian Association in issuing a khaki edition of Pierce's "Soul of the Bible." Printed on thin opaque paper and bound in flexible cloth it makes a conveniently portable volume and its contents make it much more serviceable to a soldier than a complete bible in minute type. It is all that its name implies—the real *soul* of the bible. It may be found at Headquarters at the very moderate price of seventy-five cents.

Rev. H. E. B. Speight in his zeal for service pressed his physical powers beyond the ordained limit. Not neglecting his church he took general charge of Red Cross work in Berkeley, throwing himself unreservedly into duties that were endless and exhausting. He reorganized and extended the work, moved to larger headquarters, became a remaking and inspiring force and developed a large capacity for leadership, but nature asserted her rights and an attack of neuritis incapacitated him for activity of any sort. He is now recu-

perating at Pacific Grove and soon hopes to be able to do *one* man's work.

Rev. Earl M. Wilbur, D. D., is happily completing his Sabbatical year—or rather the half year that he persuaded himself to accept in lieu of the whole to which he was entitled. He has had the delight of uninterrupted study and the fellowship of kindred spirits in New England, "working his passage" in the meantime by generous lecturing and preaching as opportunity offered. He now plans a lecturing tour in the South and may be expected home by about the middle of January. Welcome awaits him whenever he comes.

C. A. M.

Notes

Rev. Frederick L. Hosmer is visiting New England, spending his days in quiet enjoyment and feeling absolved from public duties.

Mrs. John C. Perkins of Seattle is paying a visit to New England, and at a late meeting of the National Alliance of Christian Women was able to report for the section of the Northwest of which she is director.

On Nov. 18th Dr. David Starr Jordan filled the pulpit of the Boylston Avenue Church Seattle, and in his sermon advocated a policy of "full speed ahead" in the conduct of the war.

The Boylston Avenue Church of Seattle held its annual social banquet on Oct. 23rd. After the generous chicken dinner there was a program of addresses and music. "The Gospel Need of the Modern World" was the general topic. The speakers were Rabbi Samuel Kock, Rev. H. C. Mason, Congregationalist, and Rev. John C. Perkins, D. D.

The regular monthly Alliance meeting of the San Jose church that fell on Nov. 2d took the form of a Hallowe'en party, the dinner table presenting a feast of orange and black, with glowing gourds. The church parlors were well filled with interested men and women.

The Thanksgiving service at the First Church of San Francisco was of unusual interest. Mr. Dutton expressed his strong conviction that President Wilson is right in saying that a new life is shining in a world making sacrifices for high ideals.

Dr. and Mrs. Wendte have been compelled to give up their hope of spending the winter in California, but plan to give us from May to September, if it proves a possibility. He writes: "Never have been more busy. I preach and lecture continually, and serve on innumerable committees."

On November 11th Rev. J. D. O. Powers of Seattle exchanged with Dr. Henry Victor Morgan of Tacoma who preached on "The Way of the Superman; a Vision of the New Unitarianism."

The hope is indulged that the erection of a fire-proof library building for the Pacific Unitarian School for the Ministry at Berkeley may soon be proceeded with. The need and the risk seem to overbalance the high cost of material, and bettered finances seem to open the way for the consummation of a long-delayed plan.

The Riverside Press of Nov. 8th in an editorial favoring Dr. Horace Porter for mayor, cited instances in which ministers had made good mayors, and was true to the facts when it said:

"Dr. George W. Stone of Santa Cruz, an active Unitarian minister, was elected mayor of that city a few years ago, and he gave the municipality a remarkably fine administration. He was known as the reform mayor and he shook up some things in Santa Cruz that needed shaking up, but he brought sound business judgment and great executive ability to the work of the office."

Norris Davis, the only son of the late Horace Davis, was among the first who entered the Officers Reserve Camp at the Presidio. By dint of serious work and native aptitude he earned a commission as Captain of Artillery and is now in virtual command of the fortifications "near a Pacific port." Long life and high honor for Captain Davis.

"Four hundred years of Protestantism, or Luther's Legacy to Liberty," was the subject of Rev. E. Stanton Hodgkin's sermon on the morning of Nov. 4th at Los Angeles.

Quite a revival of interest is reported in the Palo Alto church. The congregations have materially increased and the kindly sympathy of Mr. Gilman finds hearty response in the pews.

For the first two Sundays in November the church at Fresno was served by Prof. George Fullerton Evans of Stanford University. It proving too burdensome to continue the work in connection with his University duties he was relieved for the remainder of the month and Rev. J. Covington Coleman of Kernham filled the pulpit. He also filled the customary appointments of Mr. Ruess, speaking at Hanford, Clovis, Reedley and Dinuba.

On the evening of Nov. 4th Rev. and Mrs. Oliver P. Shroun were given a pleasant reception by the members of the Alameda church. After a sermon that was warmly appreciated a pleasant get-together meeting was held at which a cordial spirit was manifest. Mr. William Rattray at the organ and Mr. A. Purnell, baritone soloist, contributed the accompanying music.

Rev. William Day Simonds before the Religious Study Class of his church on Nov. 11th expressed himself freely on the necessity of control of the liquor traffic. He said:

"The liquor traffic results in a wanton destruction not only of the vitality and efficiency of the nation's people, but to its economic factors.

"While we deny ourselves bread, vast acreage of land that should be opened to the production of wheat and other food products is reserved to the production of grains for alcohol.

"The laborers used in the manufacture of alcoholic products, in its transportation, in its sale, are all working to no economic end. Then there is the money wasted in its purchase. It is one great economic loss, a factor that must immediately be solved for the benefit of the country."

Contributed

The Message of Unitarianism in the Present World Crisis

Edith Walker Maddux

The cry of discouragement is on the lips of the world: "My God, my God, why hast thou forsaken me?" (Mark xvi, 34) The easiest thing to say in these desperate days is that everything has failed—governmental ideals have failed, ethical ideals have failed, morality has failed, philosophy has failed, religion has failed. Yet, of course, it is true that such ideals have always failed else they would not have remained ideals; at no time in man's history as we know it has there been a period, ever so brief, when the ideals of religion have really been applied—they have always been ideals and aspirations rather than means and realities. So, too, of any specific form of religious application,—any "ism" or philosophy of life—it must always remain merely an attempt to reconcile the evils and deficiencies in human nature with the longings and aspirations of the human soul; and now in the awfulness of days when the evils and deficiencies are so tragically apparent, it seems as if there were never such a yearning, if often hopeless, for a reconciling religious faith. For example, the theory of vicarious atonement has not appeared to be a very vital power in any religious sect of late years, and yet there are two interesting and quite opposed instances of its use as a recent reconciling theory. During the first year of the war the Belgian people, ardent Catholics, really believed that their own sufferings would save the world *for* their allies *from* their enemies; and very recently an eager young social-worker, a Presbyterian, told me that she regarded the lot of the American draft army (or selective army, as we ought to call it), as one of vicarious atonement, i. e., that our young men were going forth to suffer for the sins of the world to save the world thereby. Now this atonement theory has never been by any possibility included in the Unitarian conception of God's marvelous ways, however varied may have been the individ-

nal theories that have cast all kinds of dissenters into the Unitarian basket. Without, however, trying to particularize on the differences in so-called Unitarians, the question is, "Can Unitarianism in general effect its reconciliation?—can it give us even one ray of light or hope or guidance in the present deathly blackness of doubt and fear?"

In general, then, what is Unitarianism, or rather what is a Unitarian? I have asked the question of several acquaintances within the last few days, and I have written down some of the replies I have received, leaving out the most impolite verbiage. I have omitted, too, the usual and obvious definitions implying the Unity of God. You understand of course that these are not our own definitions; they show what becomes of our reputation in the mouths of our friends.

(1) A Unitarian is a person who can read the Book of Revelation and remain unmoved.

(2) A Unitarian is one who frankly says "I do not know, but I will live as well as I know."

(3) A Unitarian is one who regards the life of Christ as a possible example for human beings to follow, but does not always follow it himself.

(4) A Unitarian believes in works, not words.

(5) A Unitarian does not believe in Christ as part of God.

Just here of course we could enter into a theological discussion as old as the Arian schism, we could define God as Good, by derivation, and refute the aspersion, but let us overlook all this, and insist not upon what we *don't* believe but upon what *we do* believe. We do believe in Christ as Christ—the one man chosen, appointed, if you will, to prove to mankind the glory of sacrifice. His life was short; it was apparently unsuccessful; it was unspeakably tragical; but it has had the greatest influence on other men's lives that history can offer. From the Unitarian's viewpoint this influence has been attained, not by any miraculous birth, power or death, but by the perfection of the quality of the life itself, the

height of service and sacrifice in daily routine, and in this case in the daily routine of an inconspicuous and temporarily enslaved people. Christ to us was not part of God who *could* not sin, but part of humanity yet *did* not sin. In this, Christ's life is the perfect life, it was brief, it was lowly, it was tragical, but it was sacrificed for a cause. I have always felt, but without being put to the test, that if a cause is worth living for it is worth dying for, or perhaps we have a right to put it this way, if a man thinks a cause is good enough to die for, then it surely is. Now the great trouble with Unitarians is that they see too many causes to live and die for, and they need never hope to be united on any one cause—this is the apparent penalty to be paid for the "liberal" faith which can never get workmen enough to build up the barriers of creed. The greater danger to Unitarianism comes from this very thing—lack of unity in causes, or rather let us say that every Unitarian has such an intellectual devotion to one cause that he has a proportionate contempt for all others. Why not give the other man the benefit of the doubt—that is the only liberality—he is probably doing his service and suffering his sacrifice and you may never know when he dies for his cause (because it doesn't happen to be yours). How dare we call ourselves liberals when our liberality only consists in choosing our own finite cause and damning every one who has not made the same choice? Take for example the "brotherhood of man"—I think I might die for such a cause, and yet to *me* it may mean helping the orphans of France with every resource in my power; while to *you* it may mean helping the woman in the next block and not worrying about starvation, however wholesale, over the seas. And who shall say which one of us has the more or lacks the more brotherly love? To my mind it isn't even a question of one cause being right and another cause being wrong—what am I that I should judge eternal questions, I who have such a poor finite way of defining words to say nothing of interpreting acts? If then we cannot hope for unity in our

causes, we Unitarians, where can we turn for the living, vital, reconciling religious theory which transcends the doubts and discouragements and war-fares of this most awful age? We turn again to the life of Christ, and we draw from it the only lesson which is or can be eternal, that the *length* of a life is nothing, the *quality* of the life is everything. It can never matter how long we live; it only matters what we live for; the brief years here mean nothing at all; how we spend those years means everything. The only word I know for what I am trying to say is *quality*, and to get the quality into your life you have got to live for *something*, yes, *anything*, outside yourself. And I don't know any unerring human rule, Unitarian or otherwise, by which to judge the varying values of human endeavor.

We grope blindly for words of hope; we fall from our high smugness when we can say that we know right from wrong, and we humbly acknowledge that we only know service from slavishness, and sacrifice from selfishness. We try our creeds; they will not stretch to cover all the angles of woe. They are words without works. We say haltingly: We believe in the Fatherhood of God, and we are led up even as Isaac before Abraham. We believe in the Brotherhood of Man, and we are all killing each other. We believe in the Leadership of Jesus, but he lived in an age of peace—dishonored and enslaved peace to be sure—but the battles he fought were moral conditions and the war he waged was spiritual, and the victory he won was death (Well, it is always Death, we say); and we go on with the familiar words—We believe in Salvation by character; and we try to say, We believe in the Progress of mankind onward and upward forever. We choke over the last phrase. And this has been our simple creed—our Unitarianism, seemingly now almost in tatters.

Alas, the whole fabric of our boasted civilization has been hung up to view; it flaps menacingly and is almost tearing itself into shreds; it is worn and soiled and indeed full of moth-holes.

Our civilization! Whether it is worth mending or not is a question; perhaps the poor tired toilers may have to discard it altogether and begin weaving a new one. It is such slow work; so slow that not one human life can finish enough of the whole to discern the pattern. But we are all working on it whether we will or not, either as weavers or unravellers, and we must do it strongly, our few threads, and pass on and leave the weaving to other hands. The point is, we *must do it*, and we must do it as *well* as we can and we must do it *no matter what it costs*.

Therein lies the quality of the life. If you can give your life for a cause, if you can put any cause, however small, above your own carnal existence, have you not a right to gasp, "We believe in the *leadership* of Jesus?"

In Memoriam

Mabel Horton Dills

On Tuesday, October 30th, Mrs. Mabel Horton Dills passed away at Pomona. Mrs. Dills came to California with her husband, Dr. Thomas J. Dills, and her three young children from Fort Wayne, Indiana, some twenty-four years ago. Soon after they established their home at Pomona where her husband resumed the practice of his profession. In the year 1900 Dr. Dills, a cultured and courteous gentleman and a noted eye specialist, died. Mrs. Dills now gave herself courageously, and with the patience born of love, to the training and education of her children. Her eldest daughter, Clara Bell, is now librarian of Solano county; Margaret Christine is teacher of domestic science in the schools at Santa Monica, and Thomas H. is a member of the national army at Camp Lewis, American Lake.

Mrs. Dills was a woman of rare culture and refinement. She was for many years a prominent member of the Shakespeare and Ebell clubs, and for the past seventeen years a much loved member of the Unitarian church of Pomona.

Concerning the funeral a local paper had the following: "The funeral service for Mrs. Mabel H. Dills, who died

Tuesday morning, was held at the residence on West Center street Friday morning. Rev. Francis Watry conducted a very impressive and beautiful service at which a large number of friends had assembled. Of marked beauty were the numerous floral offerings, silent testimony of the large circle of friends." W.

[For the PACIFIC UNITARIAN]

The Human Spirit

I

O Human Spirit! I have known thee in
The rare companionship of friends, the
sound
Of voices, children's laughter, and the din
Of city streets,—wherever life abounds:
I've found thee in the light and happy places
Have deeply sorrowed in thy grief and
tears,
And loved thee in men's ever-changing faces
Made plastic by their secret hopes and
fears.

II

Immortal Spirit! Far beyond all Art
To pattern or express! I think on thee
And Time's eternal questionings depart:
In silent wonder then I seem to be
Close to the heart of life while there unfolds
A Plan all-beautiful and wise and just:
Through thee the mystery of life is told,—
Thou art the bearer of an Infinite Trust!

III

Adventurous Soul! Whose joy it is to greet
The Unknown with a smile! As whispers of
Eternity rise up to blend and meet
With human cries of joy and grief and love!
Divinity enough that doomed thou art
To seek the Great Beyond forever, own
Its mystery and thy unchosen part,—
To question, answer, and to stand alone!

IV

Unresting Spirit! Wilt thou never pause
For pain or death, for sorrow or defeat?
Or art thou made for some Eternal Cause
In which the powers of Truth and Beauty
meet?
Whether we will or no, as moths are drawn
Resistless to the bright consuming flame,
The movement of our life is on and on
Toward some ideal,—we know not whence
it came:
Some burning thought arrests our careless
flight
And we behold the flash of far-off things
That lure us on as stars above the night,—
Beggars and paupers,—we would still be
kings!

V

Prophetic Fire! Thy spirit cannot e'er
Be caught or trammelled by the bonds men
make

Of fear and love and hate! Martyrs declare
The Truth that other generations take!
Thy privilege it is to look beyond
The present time and place and there to see
The guarded form unbent, untangled wrong
Revealing at its heart some harmony!
Immeasurable Power is thine! The heart to
dare
Apparent loss! Beyond the cloudy bars
Of human failure, sorrow and despair,
God smiles and shows thee His eternal
Stars!

VI

Heroic Heart! What powers have shaped you
for
The need of every hour! Manhood and youth
Full-surged, courage, strength and nerve in
store
To battle, die, if need be, for the Truth!
Courage that only awaits for deeds, strong
will
That does not falter if by honor led!
The glory of the race is living still
With Europe's nameless but immortal dead!
Heroic Dead! Of every land and race!
Strong hearts that rather dreamed of home
and friends
And service of mankind, but great to face
The mighty issue and the bitter end!
Your spirits live! Triumphant in the cause
That sped you on! For while you freely give
To Truth, Humanity shall know no pause,—
From heart to heart her heroisms live!

VII

Eternal Spirit! Speak to our own minds!
Arouse us with the sense of lofty things
That we must do, our debt to human-kind,
The aims, the deeds that Aspiration brings!
O give us men! Men with the power to fire
The heart, build spirit flames, and move us
on
To higher forms of life, transform desire
To will, invoke new bursts of poetry and
song!
Send fearless prophets to dispel our base
Material ways with Truth and Brotherhood!
Give Aspiration flight! Breed in the race
Anew the deep desire that leads to God!
O Spirit! Give us more of that sublime
And ancient rapture that the fearless prize
When face to face with the Eternal Mind
Before the altars of self-sacrifice!
O Human Spirit! Thou art surely meant
To crown all sentient life with Beauty!
Thine
To lend the splendor of a Vast Intent!
Heroic Heart! If Mortal, yet Divine!
—Hurley Begun.

Has the weary search of mankind
through the ages found anything better
than a righteousness which is rooted in
sonship to the highest, and which blos-
soms into service in the lowest—*Ames.*

Events

Meeting of Associated Alliance

The fall meeting of the Associate Alliance of Northern California was held in Palo Alto on October 23d, Mrs. Shrout presiding. The opening devotional exercises were conducted by Mrs. Franklin, of San Jose.

The minutes of the last meeting were read and approved; followed by the reading of the by-laws. The food pledge was read and the signing of it was urged upon all who had not already done so.

A roll call gave seventy-two (72) present, of whom were one each from Canada and Massachusetts, and the Rev. Mr. Heeb from the Stockton church.

Branch Alliances were: Alameda, 5; Berkeley, 8; Oakland, 4; Palo Alto, 19; San Francisco, 13; San Jose, 19; Stockton, 2.

A call for helpful suggestions brought responses in the nature of reports of activities of each society, leaving the hearers to decide upon their helpfulness to individual cases.

Alameda—Giving up all other activities and devoting all time and energy to Red Cross work.

Berkeley—Red Cross work, altogether, meet at private houses; a contribution at each meeting, which is devoted to buying wool for knitting.

Oakland—Meeting every Monday, do nothing but Red Cross work. An average attendance of 15 out of a membership of 45. Have made 225 garments.

Palo Alto—Besides Red Cross work there is an individual pledge for philanthropic work for all needy.

San Francisco—The usual Red Cross work is supplemented by contributions of books and magazines for soldiers and sailors.

San Jose—Gives monthly dinners to increase fund for work.

Stockton—Has a new-comers visiting circle and every alternate Wednesday afternoon the new-comers are invited to meet with older residents.

In Weston, Massachusetts, vigorous work is divided between Red Cross and

the French wounded. There is great enthusiasm and loyalty.

Canada's big prairies, mountains and rivers develop big women, full of energy. They have been selling a Canadian war cake recipe, realizing a fund of \$200.00 therefrom and they prize very highly all letters and words of commendation and encouragement.

An invitation to meet in San Francisco next spring cordially given, was gladly accepted.

The following resolution was read:

Resolved, That the Corresponding Secretary be authorized to communicate with the National Alliance requesting that the dues from each branch of the Associate Alliance of Northern California be reduced to either 5c or 10c per capita, and that the amount thus released be given to the Associate Alliance of Northern California to be applied to the spreading of the Unitarian propaganda on the Pacific Coast. After discussion it was moved to lay upon the table. Carried.

After a solo, "Consider the Lilies of the Field," Mrs. Parker Maddux gave a paper on the "Message of Unitarianism in the Present World Crisis." Clear and forceful. A discussion followed on "How Can We Best Present Our Unitarian Message?"

Mrs. Plummer, Alameda—"By being most serviceable to the community we can best present our message. Two things to be considered: 1. Business management. 2. Personality."

Mrs. Morgan, Berkeley—"Unitarianism is for *this* world. We must emphasize the brotherhood of man."

Mrs. Russell, Massachusetts—"Let there be a quickening of religious life, entering into the depths of spirit. In times of stress may we be found at our prayers."

Mrs. Bretherick, San Francisco—"Assimilation of Eastern and Western religions will bring a better world religion. A study of Eastern religions will bring a better realization and understanding of Western religions."

Mrs. Dutton, San Francisco—"There is so much of the rational now, our work is the keeping alive of the irrational, the *heart-side* of life."

Mrs. Watkins, San Jose, thought a seeming apathy was due to leaving fear behind; more fear would stimulate greater interest and activity.

At the close of the remarks a motion was made and seconded that the paper by Mrs. Maddux be printed in the PACIFIC UNITARIAN. Carried.

A rising vote of thanks to the Palo Alto ladies for their hospitality was given, after which the meeting adjourned.

LENA P. HOLMES,
Recording Secretary.

Postoffice Mission

Editor PACIFIC UNITARIAN.—Dear Sir:—It has been the custom for some time past for the National or Central Post Office Mission Committee of the Alliance to send out in April of each year to all the Mission chairmen of the United States and Canada, a printed blank for the annual report, to be filled in and forwarded to Boston. I have recently arranged for such of these blanks as represent the Pacific Coast division to be sent to me, after being duly tabulated in Boston. May I ask the privilege of inserting in your columns an abstract of these reports, which cover the year ending May 1, 1917. I have arranged these in alphabetical order.

Fraternally yours,

ELIZABETH B. EASTON.

1922 Sacramento St., San Francisco,
November 20, 1917.

BERKELEY, CAL.—This committee has advertised in a local newspaper. It has sent out 25 tracts during the year, and distributes each month 15 copies PACIFIC UNITARIAN; 449 tracts were distributed through the church-door rack. Two sermons by the minister were printed: *The National Crisis*; *The Conservation of Spiritual Resources*. The committee comprises three members. Total expenses, \$5.00.

FRESNO, CAL.—This committee has advertised in a considerable number of local newspapers. About 900 tracts have been taken from the church-door rack, and the minister, who preaches also at several nearby towns, has distributed in these places 1800 to 2000 tracts. No sermon by the minister has been printed as a tract, but it is printed in a Monday local paper, and a weekly, thus reaching 20,000 people. Occasionally it is printed as one column in the *Fresno Republican*, which reaches

100,000 people. Total expense of advertising, \$12.00.

LOS ANGELES, CAL.—The committee consists of four members. Has sent out 817 tracts and sermons during the year; also 43 single *Christian Registers* and 150 other Unitarian papers; 1541 tracts from the church-door rack, and 233 through other local forms of distribution. Total expenses for the year about \$12.00.

OAKLAND, CAL.—This committee, composed of three members, has 8 correspondents, and has written 52 letters and 5 post cards; 278 tracts have been sent out; also 10 *Christian Registers* and 13 other denominational papers; 887 tracts have been distributed through the church-door rack. Three published works of the minister have been sent out: A booklet, *Christ of the Human Heart*; 200 copies. A sermon, *Billy Sunday in Boston*; 600 copies. A sermon, *Napoleon and the Man of Nazareth*; 600 copies. Total expense for the year \$5.00.

PALO ALTO, CAL.—The committee consists of one woman. About 200 tracts have been taken from the church-door racks. Some of the minister's sermons have been printed in the Palo Alto daily papers.

REDLANDS, CAL.—The committee has advertised in the *San Bernardino Sun*. It has six correspondents and has written 14 letters; 563 tracts have been sent out, and 35 single *Christian Registers*; also a few copies of the *Pacific Unitarian* and of *Word and Work*. There are three members on the committee. About 40 tracts have been distributed in railway stations. Total expense for the year \$3.45; this was raised by a "Silver Tea," which was held at the home of one of the members.

SAN DIEGO, CAL.—The committee consists of two members. It has advertised in several local newspapers; 25 tracts have been sent out during the year; 815 have been taken from the church-door rack. Total expense \$2.75.

SAN FRANCISCO, CAL.—This committee comprises three members. It has advertised in the *Sunset* magazine. It has at present 59 correspondents; has written 75 letters. Two tracts are sent to each correspondent once a month; 909 tracts have been sent out during the year, also 5 single *Christian Registers*; 1621 tracts distributed through church-door rack. Owing to absence of chairman for several months and other necessary changes the work was temporarily suspended; but the expense for the remaining eight months was \$15.81.

SANTA CRUZ, CAL.—About 100 tracts have been distributed through the church-door rack. As this society is without a minister at present, having only occasional services, the demands upon the Mission are small.

SEATTLE, WASH.—FIRST UNITARIAN CHURCH.—3099 tracts have been taken from the church-door racks; and as our church is rented very often for concerts and lectures, a great many tracts are taken on such occasions. The committee consists of one member.

* The name and address of each chairman may be found each month on the last page of the PACIFIC UNITARIAN.

Installation at Denver

On the afternoon of Sunday, Oct. 28th, Unity church of Denver held a Fellowship Sunday which covered the Installation of Rev. Fred Alban Weil, and also the Recognition of Rev. David Utter, D. D., as Pastor Emeritus. It was a joyous and interesting occasion and a noble array of ministers participated. Rev. William Channing Brown and Rev. John Malik of Salt Lake and Rev. Paul M. McReynolds of Greeley, of our fellowship, Rev. David H. Fouse, Rev. L. C. Nichols and Rabbi Wm. S. Friedman, D. D., of Denver took part in the services. In addition to the installation service, there was the usual morning service at which the sermon was by Rev. John Malik, and an evening platform service at which there were three ten-minute addresses. Rev. John Malik, "Fatherhood of God;" Rev. Paul M. McReynolds, "Character and Salvation," and Rev. William Channing Brown, "Life and Religion."

On the Saturday preceding there was a meeting of the Fellowship Committee of the Rocky Mountain Conference, a Ministers' Meeting at 4:30 p. m., and at 6:30 a Fellowship Dinner with out-of-the-city Unitarians as guests. Mr. Charles Meigs Schenck spoke upon the recent Montreal Conference and then others were called upon and a social time was enjoyed. Taking it all in all it was essentially a good conference with a minimum of fuss and formality.

The Denver society was organized in June, 1871, and Rev. Fred Alban Weil is the tenth minister. The first five ministers covered but three years so none of them can claim to have been really settled. Then Rev. Thos. Van Ness served five years, Rev. Samuel A. Eliot four years, and Rev. N. A. Haskell two years. In 1896 Rev. David Utter began his faithful ministry of almost twenty-one years, almost half the society's life. He is to be congratulated both on the relief that comes in a capable co-worker and the strength of body, mind and spirit that enables him to continue his acceptable service.

We take pleasure in adding the name of Rev. Fred Alban Weil to our list of

Associate Editors and Publication Committee and hope to extend our sphere of influence to the furthest border of the Rocky Mountain territory.

American Bible Week

December 1st to the 11th has been designated as American Bible Week, and contributions will be asked for a fund which will send a Testament to each American soldier.

These little service Testaments, small enough to fit conveniently into the soldier's comfort kit, printed legibly on good paper, and bound in the khaki of the service uniform—a book for the fighting man—will carry into the trenches the message of a religion militant for righteousness, the religion of purity, strength, and sacrifice.

The campaign to raise nearly half a million dollars for these Testaments has been undertaken by the American Bible Society.

One of the good and most frequently recurring reports coming from the trenches is that men are more and more turning toward religion.

A soldier writes: "Strange as it sounds—and, God's truth, I am far from being a religious man—the biggest factor in the war is God! However little religion you have got at home the biggest blackguard in the ranks prays as he goes into action."

Governor Whitman, of New York, in endorsing the effort, makes a very interesting comment: "If any of our men are taken prisoner," he says, "it is possible that the only reading matter which they will have for weeks, and perhaps months, will be this little service."

Contributions to the fund should be addressed to William Foulke, Bible House, Astor Place, New York City. A small contribution may do great good.

I don't know how long the war will last, but I know that the quickest way out is straight through. Any division or discussion now would simply prolong the war and make it more costly in lives and treasure.—*William Jennings Bryan.*

Sermon Selections**The Need of the World**

Rev. Oliver P. Short

[Extract from sermon of Nov. 11, 1917.]

In a large sense, in its most complex spheres of thought and activities, the world has not yet found Christ. And the discovery of Christ is the need of our time. The life he lived, the truth he taught, the spirit he breathed, will unite man to God and man to man, bring about a holy universal brotherhood and usher in a reign of love and peace.

The world needs to open its eyes to the light. Beneath the crusted selfishness of our civilization there is the rumble of revolution. There are wars and rumors of wars. A dreadful unrest threatens to engulf society. Nations in time of peace prepare for war. And the world needs a rediscovery of the Christ; it needs to interpret anew his life, his message, his spirit. The Jesus of history means but little, the Christ of creeds is powerless. But, O, how the world needs the prophet, the peasant, the man of Galilee! It needs to understand the philosophy, the power, the beauty, the joy of a life linked to God. In him we find a complete law of justice between man and man; we find the remedy for social ills, we need nothing more for international peace.

Christ is more than the world has suspected; his salvation is more genuine than the church has admitted, for in his spirit are the ills of the world to be cured. Here is the answer to the world's heart hunger, the pure bread of life unadulterated by the poison of theological selfishness. The master opportunity of Christendom is at hand. Europe has demonstrated the futility of creeds and dogma to make men free sons of God. We are not here to speak a creed, prove a book, prop up the throne of God, or support an ecclesiasticism, but to live a life, and thus usher in the peace of the Kingdom of God on earth.

Theology must find Christ anew. Orthodoxy now refuses to accept Jesus as a revelation of God and life; it sets forth Jesus as a protection from God,

rather than an unveiling of the divine character. The character of humanity will come to be just what the race conceive to be the character of God. Europe proves this. God is there still the God of battles. They plead with him for temporal victory. This conception means an earthly civilization of organized selfishness. Only through the human apprehension of God in Christ will the race enter into that oneness with God which is the completion of redemption. The dream of world-wide brotherhood will be fulfilled in the perfect realization of God's Christ-revealed Fatherhood.

The church must find Christ anew or perish. Churchmen can no longer profess to believe in Christ and act like pagans. The leadership of Jesus must include his spirit. Men must not go to war unprovoked, they must not oppress one another. They must be like him. For, if there was anything in the character of Jesus impossible to us; if we cannot live and overcome as he did, then his life means nothing to us—he is no leader and Christianity is a farce.

Yes, the church must find a new meaning in his life and gospel, or fail. It must not substitute creeds for divine living; such a course is a denial of Christ, an evasion of his gospel, a vicious skepticism. Salvation in any world is nothing short of divine human character. It was the rejection of just that sort of a character that tore drops of blood from the heart of the Nazarene.

And human institutions must be gospelized. It is strange that men believe they can be one thing on Sunday and in private life and quite another thing during the week and in business life. If the spirit of Jesus does not reach and control and inspire men in the bank, the store, the railroad, they are in no vital sense Christian at all.

We have lived long in an atheism which has been the protection of blind and deaf materialism, calling itself progress and madly bearing a chosen people towards spiritual and national destruction. But new discoveries of Christ, larger revelations of his glory, profounder manifestations of his power, deeper meanings of his spirit and pur-

pose are now being made. What he was as a Son of God and brother of the race we may become. What he did to enlighten, lift up and bless mankind we may do. And it is the hope of the world, the glory of the race that we shall be faithful to our trust.

"Almighty God and the Armenians."

Rev. William Day Simonds

[Introductory Address]

It was my privilege, in common with some I see before me, to listen to Dr. Aked's address upon the Armenian Atrocities. As the Doctor proceeded with his vivid and even terrible description of the sufferings of those poor people, I wondered what effect it was having upon the minds of his pious listeners—so I was not at all surprised, the middle of the week, to receive a letter which comes as a cry of the human soul. I believe this letter to be sincere—it is most respectfully written. The writer asks for light, for help. I devoutly hope that the man who wrote this letter is in the congregation this morning—if not, I hope the substance of what I may say may somehow reach him. I will read you the most important part of this letter:

"Can you spare a few moments from your busy and useful life to listen to the outpourings of a human soul crushed and broken by the recital of the unspeakable suffering of millions of our brothers and sisters in the Bible lands, as given so dramatically and sincerely by Dr. Aked at the Auditorium last night?

"It is easy enough for me to square myself with the poor suffering people of Armenia and satisfy my conscience and my manhood, but, oh, tell me how, in the light of common reason, is God Almighty going to square Himself when He is questioned closely by a good, warm, clean, human heart? When will God be able to absolve Himself from the crimes, suffering and blood of the innocent of the earth? I heard a good woman say after hearing Dr. Aked last night, that God would have to spend most of His time throughout eternity in sackcloth and ashes, begging forgiveness from humanity for the atrocities and unspeakable suffering permitted and winked at during the long, bloody years of mankind's sojourn on earth.

"How, oh, how, pray tell me, can God, Omnipresent, Omnipotent and Omniscient, also supposed to be a God of Love, look down with

equanimity upon the toiling and starved bodies of the millions of his children? Why don't the Almighty Father speak to the unspeakable and unprofitable Turk and wither him as Jesus did the unfruitful fig tree, and gather the poor emaciated orphans up in His arms and bless them and suffer them to come unto Him, for of such is the Kingdom of Heaven.

"If this terrible war and the fruits thereof continue, man will have nothing left but human conscience and he will continue, with acceleration, to strike sledge-hammer blows upon the historic foundation of religion.

"Everywhere throughout the country, we see signs and advertisements of 'Men Wanted,' but, from the hearts of millions of men and women, the cry goes up day and night: 'Wanted, a New God.' The war and the consequent suffering have taken away our God and, stumbling, we grope in the dark, ask questions which none can answer, and our cry is answered by the echo only."

Now, I have tried to read you the very strongest sentences of the letter, that I might give you the heart of it. My friend wants to know why men believe in God in a world where such things happen. First, dear brother, because this belief in God is not something that man possesses, something that he reaches out and draws to himself—but, on the other hand, belief in God is something that possesses man, something that he cannot get away from, something that he occasionally dismisses, imagines he can have nothing more to do with, but it is something that returns and overpowers him, he cannot escape it. So if you ask me why men believe in God, my first answer is: Because they cannot help it. Some times they try hard enough—some times they resolve that all religion is over for them; some times people abolish God—but God, the sense of God returns for the sufficient reason, that man discerns in the universe a great creating and controlling intelligence, and he can escape that conclusion only as he stops thinking altogether. The more earnestly he thinks, the more he is driven to the conclusion that there is a great creating, controlling intelligence and that Intelligence he calls God.

There is another suggestion which may help my friend. The underlying proposition of this letter is simply this: that while man might, up to the first day of August, 1914, have ration-

ally believed in God, such terrible things have happened since that day, that man can no longer believe. Now, dear, dear friend, nothing new has happened since August 1, 1914—no new burden has been laid upon man's conscience or man's heart—the burden may be a little bigger, it may appeal to the imagination a little more, but it is the same old burden that was laid upon the conscience and heart of the first man who tried to solve the problem of evil. My brother seems to think that this is a new problem. Why, if you go back to the old language spoken before there was any Europe, you will discover that men debated this same problem to tatters in the shadow of the Himalayas. And, to pure reason, my brother, not to the imagination, but to pure reason, the first little babe you see, dear, sweet, innocent little treasure, struggling in horrible pain and anguish is just as big a problem as Armenia today. Why should there be any pain at all in a universe presided over by and all-powerful, all-wise and all-good God—that is the question, and it is as old as the human race, as old as human thought, and you need not imagine, brother, that a race that held on to the belief of God up to August 1, 1914, will be able to turn away from it now.

And one other consideration more important than all else is this: Have you ever reflected, friend, that it is not the sufferer who is turned to infidelity by suffering?—it is the onlooker. Now, please do not forget that—it is a fact of immense significance—it is not the sufferer, it is the onlooker who is filled with doubt. The sufferer is more often driven by his suffering nearer to his God. Take Armenia, if you will, as an illustration: I can remember twenty years ago in the Capitol building at Madison, Wisconsin, addressing, with others, a large audience on this subject of Armenian Atrocities. The world was then supping on the horrors which the Turks were perpetrating in Armenia—it was awful, it was beyond conception horrible, and we were all talking and thinking about it. But did the Armenians lose faith in their God?

Did they burn their bibles? Did they forget to call on their Christ any more? Not at all—these poor, suffering millions, walking the Via Dolorosa, the path of sorrow, found their God and their Christ more surely.

Next Sunday morning in the sermon on the "Suffering and Heroism of the First Protestants," I shall show you how men and women, and even little children found their faith more surely in the awful anguish of their suffering—so those who suffer seem, by that suffering, to be drawn to, not driven away from, God, but drawn toward the Infinite Comforter.

Have you heard how, in the black despair that settled on San Francisco when the earthquake and the fire seemed to be destroying your world right here, have you heard how, on the fire-threatened hills the poor homeless, friendless masses on that awful morning sang together as by common impulse, "Nearer, My God, to Thee, Nearer to Thee?"

Oh, friend, the great truth is that men, in their torment, men in their anguish, men quivering with pain, the soldiers in the trenches, in the hell of battle, somehow seem to come nearer the Infinite Heart of the Universe than all others. So you need not fear that the sorrow of the world will drive men away from God—fashion may; wealth may; pleasure may; sensuality may; but sorrow, never—for the path of sorrow is the Highway to God. We cannot escape God: He is the Infinite Spirit of the Universal Life. Do you remember the old scripture?

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me.

" . . . if I make my bed in hell, behold, thou art there."

And so, through all the endless ages,

Flight from God to God must be—

Flight from God to God must be for we cannot escape the universal life.

God grant at last a world at peace,
A world of nations ruled by laws;
Warriors are we that wars may cease,
Free men in holy Freedom's cause!

—Albert W. Palmer.

Pacific Unitarian School for the Ministry

"Non Ministrari sed Ministrare"

President - - - EARL MORSE WILBUR, D. D.
Secretary to Faculty - WM. S. MORGAN, Ph. D.

STUDENT ORGANIZATION

FRANK R. KENNEL - - - - - President
HARRY WILHELM - - - - - Secretary

COMING EVENTS

(Open to Friends of the School)
Chapel 4 P. M.

December 4 Miss Kreps
December 11 Dr. Morgan

Misfortune has come upon the school this month in the illness of Mr. Speight. He has been forced to leave us for the time being and to give up his classes. The latest intelligence is distinctly encouraging. He is steadily improving and we hope very soon to have him with us again.

In Mr. Speight's absence the work of the church has been taken charge of by the Reverend Mr. Charles Frank Russell.

Dr. Morgan has recently been appointed chairman of the Food Conservation Committee of the First Unitarian Church of Berkeley.

The term is drawing to a close and we are beginning to be worried over the approaching ordeal of examinations. The examination period will commence on Tuesday, December 11, and on December 22 the school will close for the Christmas holidays. It will re-open for the second term on Tuesday, January 15. Doctor Wilbur expects to be back with us by January 7. We are all looking forward to his return.

On Tuesday evening, November 8, we heard a very interesting talk on the Russian Revolution by Mr. Mawrice Bavly, a student in the University. Mr. Bavly has kept in close touch with affairs in his country from the beginning of the revolution, and has in his possession a number of papers and manifestos of the Soldiers' and Workmen's Council, which are not generally known to the American public. He traced for us the development of the democratic spirit in Russia, showing the progress which has followed in the wake of unsuccessful wars, and gave us an idea of the aims and ideals of the present government.

Hallowe'en we spent, according to time honored custom, with Dr. and Mrs. Morgan. Those of us with previous experience knew of the good time in store for us, and we were not disappointed. Witches and goblins and black cats were all at hand, and games and stunts and good things to eat made the time pass like the wind. About thirty of us in all met together, including Faculty, students, and friends.

Chapel service on November 6 was conducted by one of our alumni, Mr. Vernon Mosher Cady. Mr. Cady was the first graduate of our school, having received the degree of Bachelor of Theology in 1908.

The End of the World

The Apostles supposed that the world was in its last stage of utter decay. We are convinced that the world is scarcely out of the period of the rattle and of the feeding-bottle. Evolution required countless æons to perfect the material creation; so Man cannot rise to his full stature in a millenium or two. There are abundant signs that the world is very young. With the majority of the population of each civilized nation using a vocabulary of only about three hundred words; with all men aware of a large tract of Personality not yet come into functional life, and only sub-conscious—we cannot imagine that the world is finished. The air is not conquered, the sea is only partly under obedience to man. The gospel of Jesus is still unknown by innumerable hordes of untutored races; it has as yet touched with effect only the fringe of the civilized peoples of the earth; it is still frankly disowned in the actualities of life, in business, in politics, in economics, and in the pleasures of life. In these circumstances we see that the world is not moribund, but only just waking. We cannot accept the implication of the Advent hymn, "Far down the ages now, her journey well-nigh done." The end is not yet; thank God! —*Christian Life (London).*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Christ

Those Harvard Divinity School men whose memories go back to the '80s will recall with affection Rev. Henry C. Badger of the Harvard Library Staff, who always sat at the Divinity School table in Memorial Hall and found solace and the renewal of happier days in that companionship.

One of his phrases sticks in my mind: "Unitarianism with Christ." From which it might be inferred that there was such a thing as a Unitarianism without Christ.

Now I am sure that Mr. Badger did wish just that to be inferred and that he desired to make a real distinction between a Unitarianism with Christ and a Unitarianism without Christ. And I am sure he felt that the difference was important and marked a real cleavage.

Nor did he mean merely that there was a Unitarianism that acknowledged that there once was such a man as Jesus, and a Unitarianism that denied or was indifferent to that historic incident. It would have been ignorant and senseless to have intended that.

What did he mean?

I think he meant that Christ was not a dead episode, but a living and present fact; that what some Unitarians would call "the Spirit of Christ" is Christ. He meant, too, that in what some would call the Spirit of Christ and in what he called simply Christ was to be found not only the Divine plan for Man, but also a Divine-in-Human, Divine-in-Everyman, impulse, guidance, power.

Furthermore, he conceived of this truth in clearly Unitarian terms. Not for one moment did he doubt that Christ was a human being. But on the other hand he believed that a Divine Idea for Man was realized in Christ and that the spirit and power of Christ was not exhausted by the items of a

Palstinian ministry. Christ has filled history. So that so far as any man can deeply experience and truly practice the Divine Life he can with equal reality experience and practice the Spirit of Christ, and find the two identical.

This is no mere obscurantism nor bad psychology. It is the simple truth.

For example: I heard a keen observer, recently returned from a visit of inspection over a thousand miles of battle-front in Europe, say that Jean d'Arc was helping the French *poilus* in their fighting and suffering.

Can any one who knows the facts doubt that this is true? Call it the spirit of patriotism, or love of country. It is that, sure enough. But think of the difference!

If you say: 'Of course it is not really Jean d'Arc, let us be accurate and clear, it is only the Spirit of Jean d'Arc,' I reply, "Is it on that account not indeed Jean d'Arc? Is it not as really Jean d'Arc when she signals through our memory and our gratitude and our faith and love as when she signalled with voice and sword? When in shining armor she rode at the head of her troops was it any the less the Spirit of Jean d'Arc that led the soldiers, because they could say that Jean d'Arc herself was leading them?" Today is it any the less Jean d'Arc herself who still breathes in the hearts of France? To say that the Spirit of Jean d'Arc is something different and less than Jean d'Arc herself is bad philosophy and bad science,—and a kind of injustice and a kind of robbery.

So I think Mr. Badger thought of Christ. And so it was that Christ was for him not simply a personal example in the past, but also a personal force in the present.

Mr. Badger did not believe that Christ was Deity pretending to be a human being, but rather that Christ was a genuinely human being experi-

encing and practicing the Life of God in the Soul of Man. Mr. Badger believed in the immanence of God. But by that he did not signify that everything is God or that God is fully incarnated in things generally or in all men. He certainly meant by the immanence of God, the immanence of God, i. e., the immanence of *Something Transcendent*.

The doctrine of the immanence of God, thus stated includes the familiar teachings that man is made in the image of God; that man is a child of God; and that "the Spirit of God dwelleth in you." But in its application to our present line of thought it meant, and this is what I believe Mr. Badger would have urged, that in Christ, the Transcendent (i. e., the transcendent in spiritual value) found utterance in our humanity, in a human being; that the human image approximated portraiture; that the child fulfilled the Divinely filial; that the Spirit of God had undisputed possession of a human life.

I firmly believe that the Unitarian has the best chance of any one in the world to experience and to practise in all its final reality and simplicity the immortal soul of "the doctrine of the Trinity." The orthodox doctrine of the Trinity is complicated with mediaeval dogma and sometimes with impossible if not wicked conceptions of God and man. This partly accounts for the rise of Unitarianism. But the immortal soul of the doctrine is the immortal soul of all Christian teaching: God is "Creator and Preserver of all mankind;" also, a loyal, true and holy indwelling spirit striving to bring all creation to perfection; and it was that spirit which came to a perfect utterance in Christ, and strives for perfect utterance in every soul and in the general community of souls. Independently of Christ? Yes. Through Christ? Yes. Through Christ as an historic episode? Yes. Through Christ as a continuing Spirit? Yes. Are then the Holy Spirit and the Spirit of Christ two different things? Surely, no one will make bold to assert that, unless he is ready to acknowledge that God and

man are absolutely separate facts, existing upon terms of mutual alienation, perpetual and irremediable.

This I imagine could be deemed a true, though by no means an adequate or thorough statement of Mr. Badger's thought when he plead for a "Unitarianism with Christ" and implied a line of cleavage between Unitarianism with Christ and Unitarianism without Christ.

I said in my last contribution to this department (October number) that "the Churches of Freedom must standardize or they are doomed."

I believe with equal conviction that they are similarly doomed unless (without any lowering of the standards of freedom and veracity) they standardize to Christ.

W. G. E., JR.

A Prayer for Times of National Trial*

(To be said by Minister and Congregation)

Lord, God Almighty, the strength of all who put their trust in Thee, we pray for all who are bearing the burden of the sad strife of nations; give to all who are offering themselves in a spirit of sacrifice for the world's good the peace of trust and hope; give to all counsellors and rulers the guidance of Thy Spirit, so that justice may redeem their necessity and mercy may temper their justice; give skill and courage to all who relieve the sick and wounded; protect all poor men neglected women, and forsaken children. In these solemn days of our country's stern and dangerous duty, lift us all above unrighteous anger, redeem us from the spiritual ignorance and unbelief which sees in the weapons of war the chief security of the nations; in this land and throughout the world multiply the number of good and kindly men who prepare the way for the nobler destiny of humanity. According to the integrity of our purposes and the sincerity of our professions, be it done unto us, O God.

*[Originally printed for use at the Berkeley church and afterward used for the Friday noon Inter-Denominational services at the Church of Our Father, Portland, O.]

In time of our country's need open our eyes that we may see our duty plain, strengthen our hearts that we may with patience and in all good-will bear the common burden, and protect from the worst ravages of war the soul of this peaceful people. Thy will be done on earth. Amen.

Selected

How Long

Los Angeles has witnessed the advent of Sundayism, has bade the revivalist good bye with his bank account eighteen or twenty thousand dollars richer, and is now engaged in "Trail-Hitters'" meetings in order to keep converts within the fold of the redeemed. Some interesting facts are revealed.

Taking the published estimate of 26,000 souls saved, it cost eighty cents apiece. The city could have gained money by bearing that expense and being freed from the cost of maintaining police courts and so on, if those souls stay saved. But how many will? Isn't it exasperating that no statistics can be compiled to show how many persons really keep alive the emotional religion some magnetic evangelist—aided by a staff of artists—has thrust upon them?

The most astonishing fact connected with eight weeks of Sundayism is that ministers of most denominations have published encomiums of the man at its head. Men of great culture and breeding, as well as education and research, have united in extolling a man whose chief assets as a speaker are his gymnastics, emotionalism and picturesque use of slang. How long will refined people endorse methods which rightly belong on the vaudeville circuit? How long will they listen to a man who prefaces a prayer with "Say, Jesus!"? How long will they listen to abuse of others' faith? How long will they have thrust upon them the dogmas which are never disclosed in the churches unless some such occasion arises, which few believe but are bound to acknowledge at revival times?

Some edifying truths have been brought out at this time. In the time of the ascetic Nazarene, the dissemina-

tion of religious thought brought no earthly reward. In pleasing contrast we read that "Billy" bought Liberty bonds to the extent of \$25,000. Evangelism pays, evidently. Another truth was rather significant. All denominations, including Jews and Christian Scientists, were saved at these meetings, but not one Unitarian! Whether "Billy" considered them not worth the time to save them—but once he paused long enough to call them liars—or whether they considered their religion entirely satisfying, is a matter of individual opinion. It is just possible that if any were present when he preached on "Heaven," they went away never to return.

Following is an extract from the sermon mentioned:

"If I went before my wife," he said, "the next thing I would do would be to look up God and say to him, 'God, Nell is down there and I'd sort of like to hang around the gate until she comes.' And I think God would pull up a chair and say, 'All right, Bill, you just sit down and make yourself at home.'"

The newspaper added: "And Billy took the chair, dropped his head in his hands and waited. Then he pictured 'Ma' Sunday's arrival in heaven, their home on Wilshire Boulevard," etc.

How long will anyone encourage such an attitude of egotism and irreverence, such childish attempts to make material that which is wholly spiritual, and to use religion as entertainment for the primitive?

Books and the Present Crisis

Miss Stewart, in charge of the Carnegie Library at Victoria, lately addressed a Sunday evening audience at the Unitarian church. Six months' volunteer service near the front line in France have given her a vivid realization of the actual war. After speaking of the shock of the war calling many of our best writers to the front, and the little that comes from the press, she said:

"And then began a new stream of literature, which has gone on increas-

ing in volume, until today there is such an output, especially of poetry, as the world has never seen before.

"A striking feature of the new situation is that the best-known of the old writers have for the most part failed us. Kipling, Chesterton, Hardy, have done a few good things, but nothing of overpowering merit.

"Then too a vast amount of the new output is too realistic—too close to actual conditions to have enduring value. This is especially true of those pictures of a life of sordidness and wonder which we know as trench poetry and narrative. A striking thing about these two is the way in which they merge into each other, for in the one there is much prose, though poetry, and in the other much poetry, though prose.

"Many war writers are mere chroniclers—for example Belloc, Doyle, Gibbs, and Buchan. A more vivid interest belongs to the narrators—Maysfield, Fred Palmer, Pat McGill, Empey, Boyd Cable, among whom Donald Hankey with his story of "A Student in Arms," stands easily first. Among the poets Rupert Brooks, with his unutterable beauty and inspired idealism, leads the front rank. Some of the best writers, however, have been the romancers; of them it may be said that they are not so much romancing as purveying spiritual truth, as for instance Benjamin, the French writer, in his "Gaspard," the dramatic story of a purveyor of snails.

In Buenos Ayres a popular illustrated paper, *Mundo Argentino*, now publishes a weekly paragraph under the heading "Christianity according to Christ," giving a selection from his teachings, with exposition and comment. So unprecedented an innovation has aroused widespread interest. One reader wrote to ask the name of the book from which the editor was quoting the sayings of Jesus, and where it could be obtained. The editor accordingly inserted a paragraph recommending each one of his readers to procure the New Testament by writing to the depot in Buenos Ayres, enclosing the price in stamps. Within a few days

one hundred and sixty letters came, enclosing stamps and asking for New Testaments.

A Song of Thanksgiving

For that our heart is not dismayed
Though storm-clouds lower;
For that the soul is not afraid,
But trusts Thy power;
For will unyielding, strength to do
With one accord
The deeds that shall man's hope renew,
We thank Thee, Lord.

For that we may not e'er believe
Thy justice dies,
But still look upward, though we grieve,
To Freedom's prize;
For that we know, and well we know,
Years shall record
That ne'er Thy Truth is stricken low,
We thank Thee, Lord.

For, that, though sorrow hem us in,
We still do know
Our cause is right and yet shall win;
That on we go,
Unfaltering, knowing not dismay,
'Neath watch and ward
Thou keep'st above us on our way,
We thank Thee, Lord.

—A. J. Waterhouse.

A California Mountain Psalm

O ye Mountain Heights, bless the Lord.
Praise ye Him, Madrones and Redwoods.
Bless Him, all ye Stately Pines and Firs.
Magnify the Lord, ye Tawny Hill-sides.
Ye Sparkling Brooks, send back to heaven its
glory.
Bless, oh bless Him, every Fern and Flower.
Fog and Sunshine, praise the Lord.
Echo His praises, all ye Rocky Canyons.
Joyously sing unto Him, ye Wild Canaries.
Call, call, call upon Him, ye Flashing Bluejays.
Ye Twilight Crickets, chirp and repeat His
praises.
O Skies of Sunset, glorify the Lord.
Ye Balmy Breezes, bear along His blessing.
And now declare His glory, Stars of Night.
Peace of the Mountains, oh, abide with us.
Ye Mountain-Lovers, praise the Lord of
Heights.
Lift up your eyes, and Sing, and Bless the
Lord.

—Stella Knight Ruess.

Our faith does not disagree with those who say, "God once was wonderful to patriarchs and prophets," but it would add. "God is wonderful, for in your heart and mine he has fixed a Mount of Transfiguration, in your conscience and mine a Sinai of his holy law."—William L. Sullivan.

Books

LIFE AND LETTERS OF ROBERT COLLYER. John Haynes Holmes. Dodd, Mead & Co., \$5.00.

Lovingly and wisely has John Haynes Holmes told the story of the remarkable personality with whom he was associated for the last five years of a great career. He has devoted the spare time of three years to the congenial task and the two fine volumes bear testimony of sympathy, appreciation and admiration of high degree.

Few lives have so much of the picturesque as Collyer's, and his own capacity for loving reacts on those who read of him as in life it drew the affectionate regard of those who came in contact with him. His nature was large and generous. He was the friendliest of men and his big-hearted geniality predisposed all who met him. It was in 1887, when he was 64 years of age, that he visited San Francisco, preaching in our church and lecturing to all that Irving hall would hold. To see him was to be prepared to love him, and to hear him was to be charmed. Mr. Holmes is judicious in letting Collyer's characteristic letters tell the story of his life, and what a striking story it is. His father was a Yorkshire blacksmith and his mother when she signed the parish register at Fewston made her "mark." They were both children of sailors, and both were rich in character. They were very poor and at eight young Robert was put to work in the linen mills, where 13 hours was the work day. For six years he endured the misery, then was apprenticed to a blacksmith. At 21 he was released from his apprenticeship, but continued at the anvil, marrying two years later.

Converted to Methodism, he became a lay preacher on Sundays. He has a passion for books and read widely. He kept at work and preaching and at 27 came to America with \$20 in money as added reserve to his strong arm. He speedily found work as a blacksmith near Philadelphia and soon found himself supplying at neighboring Methodist churches. For six years he worked and read and preached and grew. Also he conquered his Yorkshire speech till people could understand him, never, however, losing a pleasant burr. Then he became greatly interested in the cause of the slave, and met Lucretia Mott, William H. Furness and other Unitarians who were never apologetic for slavery. His reading and his thought unsettled his faith in Methodism, and finally he could preach it no more.

In 1857 he gave up the forge and accepted a call to go to Chicago as a minister-at-large for the First Unitarian church. He visited the sick, provided for the helpless, and ministered to the poor. Occasionally he supplied the pulpit and very soon he became a favorite. Before the end of the year a new movement resulted in founding Unity church with Collyer as its minister. And so began his remarkable career in Chicago. The Civil War brought opportunity and he became its best known citizen. The building of a great church, the destruction of its beautiful edifice in the historic fire, his

heroism and services at that time, the rebuilding of Unity church and the prominence of Robert Collyer locally and nationally are familiar facts. Then came the removal to New York, where in the Church of the Messiah there followed a serene ministry of 33 years, during the latter part of which he was associated first with Minot J. Savage and then with John Haynes Holmes. At 89 came the peaceful end.

In the Introduction Mr. Holmes pays a noble personal tribute:

"His stalwart and handsome person—his courage, simplicity and tender grace—his words of cheer and faith—his enthusiasm and frank good humor—his love of flowers and birds and little children—his devotion to men and noble causes—his atmosphere of open spaces, running waters and sunny skies—his poetry and song—his fondness for books, and sympathy with all sorts and conditions of men—his crushing sorrows and benign old age—the whole romance of his pilgrimage from boyhood's poverty to manhood's fame—above all, his own natural and simple human self! This is the man, whom all loved when he was present; and now that he is gone, would hear his tale, that they may take from it both profit and example. Many are the men who were more richly endowed in native faculty than Robert Collyer; numberless are those who were blessed with favors of worldly training and advantages he never knew. But there are few who have lived as beautifully as he, taught truth and right so winsomely, and lived and served a race with as cheerful a courage and as sublime a faith."

The concluding chapters in which Mr. Holmes seeks for the explanation of Collyer's greatness and his power and finds it in his *personality* are particularly fine.

Any one who ever met or heard Robert Collyer will want to read this life, and those who lived too late should be thankful that they can still know him so well.

AT CHRISTMAS TIME is the attractive holiday title of a new book by a clergyman and writer well known to our Pacific Coast constituency, Rev. Charles W. Wendte. Mr. Wendte passed his early manhood in San Francisco in the days of Starr King and the earlier ministry of Dr. Stebbins, and in the companionship of Horace Davis, C. A. Murdock, Frank Bret Harte, and others, who are introduced pleasantly in the pages of this book. Later on Dr. Wendte was pastor for twelve years of our Oakland and Los Angeles churches, eight of these years witnessing also his service as the first Superintendent of the American Unitarian Association's missionary work on this coast.

In this volume, handsomely printed by its publishers, The Beacon Press of Boston, and illustrated with original designs and music, Dr. Wendte has gathered eight stories, four of them of a distinctly Christmas character, from his long experience as a minister, and as many original carols and songs. Three of these stories, "Christmas Snows at the Golden Gate," "With Starr King in California," and "The Spider Boy," have California as their back-

ground. Another, "Christmas Joys in Fire Swept Chicago," is drawn from his seven years as minister of a parish in that city, and deals especially with his old-time friend, Robert Collyer.

It is understood that Dr. Wendte is preparing a larger book of reminiscences of a busy and eventful life. The present volume may be considered as a foretaste of the promised autobiography. It is announced in another column and may be procured at the Unitarian Bookroom for the Pacific Coast. 75 cents net, 83 cents by mail.

From the Churches

BERKELEY.—During the unfortunate illness of Rev. H. E. B. Speight the co-operation of friends of the church has been expended that his work might go on as usual. Rev. Chas. Russell, Professor of Practical Theology in the Pacific Unitarian School for the Ministry, kindly took over the Sunday services on November 11th and 18th and Mr. Chas. A. Murdock on Nov. 25th. Mr. Speight is on the road to recovery now, and is expecting to be back soon, well and ready to take up his work again.

Last month there was a committee appointed to keep the matter of food conservation before the congregation. This committee has had cards printed by means of which a weekly report of the food saving done by families of the congregation is being made. Each week the number of "wheatless," "meatless" and "wasteless" meals had during that time by the families, are checked up by the committee and an interest is thus gained for food saving.

The Women's Alliance is continuing its Red Cross work every Thursday and is steadily increasing its number of sewed and knitted garments. Early in December it is planned to hold a small sale of useful articles instead of the usual bazaar as an expression of the "sane" Christmas to be hoped for this year.

The program of the Channing Club for November has proved very interesting. It has contained addresses on the subject of juvenile delinquency, child labor, and "Pre-conditions of a New Democracy." The last subject was treated by Dr. Loewenberg of the Philosophy Department and Prof. McDonald of the Political Science Department

of the University of California on the occasion of a joint meeting held with the Cosmopolitan Club. Dr. Loewenberg said that before the New Democracy could be attained nations must have the same standard of morality that the individual now has; and Prof. McDonald maintained that the individual would have to take a much more intelligent and active part in government.

Before the club closes for its Christmas recess it is to give a dinner in honor of fifty aviators from the School of Aeronautics in Berkeley. Plans are going forward to make it a success and a fitting close to the semester's work.

EUGENE.—The Women's Alliance held a very successful Rummage Sale on Nov. 2nd and 3rd. A vacant store on the principal street was used by the kind permission of Mrs. Idaho Campbell, one of the members. On both days the amateur salesladies did a brisk business in various branches of trade, including, on the afternoon of the second day, cooked foods. The ladies felt rewarded in the result—a gain of \$170 to the treasury. \$25 of this was given to the Red Cross Christmas package fund, and work is soon to begin on the plastering and decorating of the addition to the church premises made some time ago.

There are whispers of another sale to be held soon, proceeds to be divided between Red Cross and Y. M. C. A. war funds.

LONG BEACH.—The Unitarians of the Long Beach church are rejoicing over the providential appearance of Doctor H. N. Pfeiffer who has accepted a call to fill their pulpit. The minister was engaged for the three remaining Sundays of October; but after the first Sunday, those present were satisfied that Doctor Pfeiffer was the very man they were seeking. He preached his first sermon as the regular pastor on the fourth of this month, to an unusually large congregation.

Doctor Pfeiffer gives up a position with four times the salary offered by the Long Beach church, but it is expected that the Santa Ana church will claim part of his time. He is a man of

strong personality, pleasing address and evident sincerity. Combined with the spirituality and optimism of his sermons are a depth of thought and fluency of delivery which rivet the attention of his audience. The loyal Unitarians feel he is exactly the man to bring their organization to its highest point of efficiency and strength.

OAKLAND.—During the month of November four Prophetic Sermons were given by the minister, the Rev. William Day Simonds, showing how a new and greater Reformation than that inaugurated by Luther must come to birth or civilization utterly fail.

The Pulpit Calendar was as follows:

Nov. 4.—A New and Greater Reformation in Religion.

Nov. 11.—National Ideals—The Coming World Vision.

Nov. 18.—Industrial Revolution—Inevitable and Peaceful.

Nov. 25.—The Family of the Future. Thanksgiving Sermon.

Mr. Simonds spared no time nor effort to make this series of sermons a success, and the congregation thoroughly appreciated his efforts.

The Sunday School is growing, and there are classes for all, adults as well as children are heartily welcomed to the services, which commence at ten o'clock.

The Religious Study Classes recommenced last month, and are being well attended. We met in the Starr King Hall immediately after the morning service, and discuss some vital questions of the day.

At the meeting of the Unity Club on November 13th Mr. Simonds gave an interesting and instructive lecture, "Napoleon, and his Responsibility for the World War," which was appropriately illustrated.

The Woman's Alliance continues to do good work for the church, and the Monthly Book Reviews are always well attended. On November 19th the minister reviewed, in his usual able manner, Dixon Scott's wonderful Book of Essays, "Men of Letters," and also "The Adventure Beautiful," by Lilian Whiting.

We were all sorry to learn that Mrs. MacGregor, our soloist's absence from church was owing to illness in her family, and we hope to have her with us again before long.

PALO ALTO.—During October and on the first Sunday in November the pulpit was supplied by various professors of Stanford University. Prof. Geo. Fullerton Evans for two Sundays, followed by Professors W. H. Carruth, Bruno Bolzinger, Karl G. Rendtorff and Jefferson Elmore.

On November 11th Rev. Bradley Gilman began his ministrations much to the satisfaction of the people of the church. His sermons are greatly enjoyed and it is confidently expected that those who have fallen out of the church going habit since the flock has been without a settled minister will promptly and completely reform their ways.

The annual business meeting of the church was held on November 25th.

POMONA.—On the third and fourth Sundays in October we had the pleasure of welcoming to our fellowship twelve new members, all adults, and all united because they felt it their duty as well as their privilege to make this public acknowledgement of their faith and join hands with others for the advancement of the things for which a free church stands. They had been among the most faithful attendants for a good while and are fully at home with us. This makes an addition of sixteen members since May 1st, 1916, which is quite encouraging for a small and struggling church.

The history of the Pomona church shows a brave, and at times heroic, struggle on the part of a small number of faithful and devoted persons. The story as it appears from the membership roll may be interesting and helpful to the readers of the PACIFIC UNITARIAN.

The Pomona church is now nearly thirty years old. The membership roll is quite long for a Unitarian church in a small town, the total number being 228. Of these 228 112 united during the first 12 years of its existence, that is from 1888 to 1900 inclusive. Of

these 112 only 15 names remain on the roll and nearly all are only nominal members. From 1901 to 1915 inclusive just 100 persons signed the roll. Of these 100 21 names remain on the roll. During 1916 and 1917, as stated above, 16 persons have united. Therefore out of a total of 228 only 52 names remain on the roll, and 176 have either removed, died or withdrawn. And of the 52 names remaining quite a few have lost interest for one reason or another.

No doubt other Unitarian churches can tell a similar story. It is not as encouraging as it might be. Of course, deaths and removals cannot be prevented, but withdrawals, or what is worse, simply ignoring the church after joining it, looks like a preventable disease. It seems the Unitarian world is waiting for some genius to discover the germ with which to inoculate us so that we may become immune against an attack of that all too prevalent disorder among us, known as "acute interdenominational indifference."

SAN FRANCISCO.—Mr. Dutton's sermon topics for November have been: "The Unitarian Proclamation," "Strength and Beauty," "The Christ of the Soul," and "The Fall of a Sparrow"—all excellent. It is not our minister's habit to preach doctrinal sermons and very rarely he offers a distinctively denominational appeal, but his estimate of the Unitarian Proclamation was a needed word and gave us the better understanding of which we seriously stand in need. "Strength and Beauty" was essential, a beautiful sermon. The sermon on atmosphere was full of inspiring analogies drawn from the material world. Especially strong was the thought of God as corresponding in the realm of spirit to the sun of the solar system. "Religion is the history of the gravitation of the soul to the center." He quoted Kepler's fine saying: "My supreme desire is to find the God in myself which I find everywhere outside."

The old-fashioned church social on Nov. 2d was more social and enjoyable than most old-fashioned socials are remembered to have been. It was a pleasant gathering of all ages from eight and

under to eighty and over, and all seemed in a happy mood and were pleasantly entertained by a cleverly exhibited old-fashioned album, with pictures true to life in that they were living. Dancing concluded the happy occasion.

On Nov. 5th Dr. Aurelia Reinhardt addressed the Channing Auxiliary on Books of the War,—a fine talk. On the 12th Mr. Dutton gave a very interesting account of the General Conference at Montreal before the Society for Christian Work. On the 26th a musical program was enjoyed.

On the evening of the 22d the Men's Club dinner was followed by an address by City Engineer O'Shaughnessy on the problems presented to his office. A Thanksgiving service was held at 11 a. m.

SEATTLE UNIVERSITY.—The program of the Women's Alliance thus far has proved of more than usual interest and quality. In October, to recognize the Protestant Reformation, there was a consideration of the problems and purposes involved from three different standpoints. Rev. H. H. Gowen, an Episcopalian, Rev. H. C. Mason, a Congregationalist and Rev. J. C. Perkins gave addresses. The meeting was held in the chapel and well attended. For November the subject was "Education, the purposes and ideals of different schools to prepare pupils for their life." Miss Clarian of the Lowell school spoke for the public schools; Miss Dabney, of the St. Nicholas school spoke for the private schools and Dean Caldwell of the University of Washington for the universities.

The ladies of the church have just concluded a very successful rummage sale, giving a result far in excess of anything anticipated.

The Red Cross Auxiliary continues to increase its influence. It was the first church auxiliary in this district and was brought together under the directorship of Mrs. J. C. Perkins.

Mr. Perkins has been asked by the American Unitarian Association to serve as one of their volunteer chaplains in special charge of the interests of young men at the Puget Sound Navy Yard and Naval Training Camp in Seattle.

STOCKTON.—On Sunday, October 28th, Mr. Heeb gave us a wonderfully good sermon on "Martin Luther." On November 11th Dr. John F. Iliff occupied the pulpit, speaking on "The Background of the Reformation."

A feature of interest is Unity Boat-club, which meets twice a week. On Saturday Mr. Heeb takes the boys, accompanied by a playground instructor, for a practice row. Wednesday Sunday School teachers and friends are guests of the Sunday School on a row down Lake Yosemite, returning at sunset, and it is truly an inspiration. As we rest on our oars in the after-glow and linger for final look we say with lips and hearts: "The heavens declare the glory of God, and the firmament showeth his handiwork."

On Thursday, November 15th, the first of a series of social dances was held, about 25 being present and enjoying the affair very much. Our young people lately gave to a delighted audience at the Philomathean club house "The Man of Destiny," by George Bernard Shaw.

VICTORIA, B. C.—Through October we maintained an average attendance of well over 60, which is quite encouraging for Victoria. A series of Sunday evening addresses by well-known citizens has proved quite successful, being well attended and generously reported in the local press. The last of the first month's series was a very helpful and enlightening address on "Books and the Present Crisis," by Miss Stewart of the Carnegie Library. On Nov. 4th Mr. W. W. Baer gave the second of a series of addresses on Psychology, demonstrating unusual ability in presenting an abstruse subject in a manner that led to comprehension and confirmed the judgment of those who interpret force in terms of life and not life in terms of force.

The thinking people of the city outside of our church seem to appreciate a Sunday evening discussion of current social, literary and spiritual topics, and find that such a service does not detract from the devotional and uplifting.

Sparks

Modified Proverbs.—"One touch of Nature makes the whole world knit." "A switch in time saves wine." "It's a poor worm that has no turn." "Do not choose a wife in a poke." "It's never too late to send:"—a subscription to the *Pacific Unitarian*.

Hibbs—I suppose you derived both pleasure and profit from the garden you had this summer?

Dibbs—Not exactly; but it leaves me more contented. It makes the cost of the vegetables in the market seem small by comparison.

A girl who was running a London 'bus was making out her first report. Under the heading "Accidents" she stated: "Bumped into an old gent." Under the heading "Remarks" she said: "Simply awful."

Yesterday I took my great-niece, Marguerite aged 3¼, to church, it being her first entry into a church building. After we were seated, she said something to me in her usual tone of voice, and I whispered to her that in church people only whisper. She immediately responded, "Who's taking a nap?"—*H. S. G.*

A clever answer often turns away wrath. An official, with a frowning countenance, once approached Father Healy, the Irish wit. "Healy," said the official, "I've got a crow to pick with you." "Make it a turkey," said Father Healy, quickly, "and I'll join you at six sharp." What could the official do but smile?—*Pittsburg Dispatch*.

The kindergarten had been studying the wind all the week—its powers, effects, etc.—until the subject had been pretty well exhausted. To stimulate interest the kindergartner said, in her most enthusiastic manner, "Children, as I came to school today in the trolley car the door opened and something came softly in and kissed me on the cheek. What do you think it was?" And the children joyfully answered, "The Conductor."—*Harpers Magazine*.

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Suggestions as to additions are invited.

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We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God is the most unflinching.

WILLIAM ELLERY CHANNING.

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